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THE

METHODIST MAGAZINE

AND

QUARTERLY REVIEW.

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VOLUME XIV.

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1832.

NEW-YORK,

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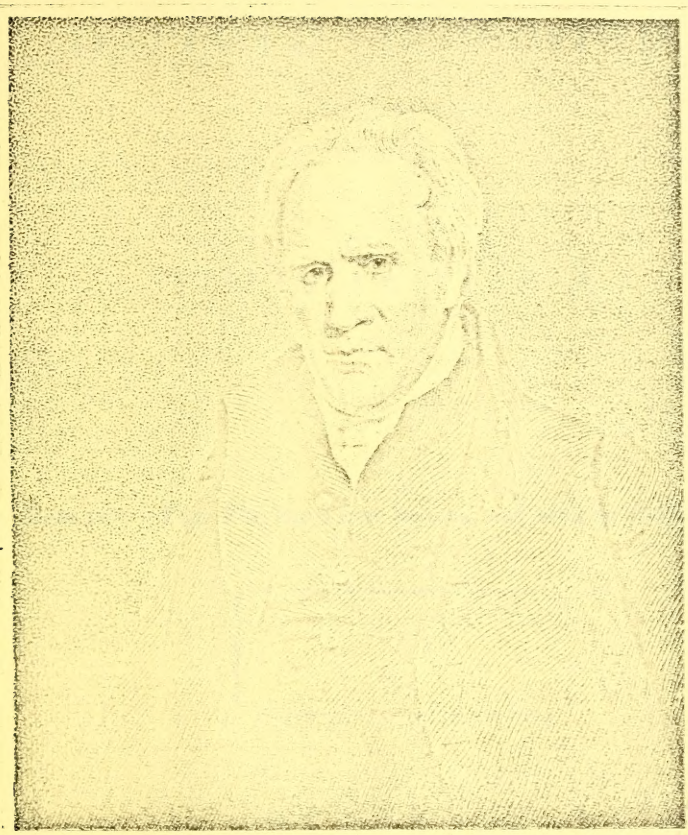

REV. ROBERT R. ROBERTS,

Bishop of the Methodist Episcopal Church.

Engraved by J. H. Lonsdale from a painting by [illegible]

Erratum.—Page 274, line 3 from bottom, read 1492 for 1692.

CONTENTS.

ART. I.—The Union of Wesleyan Methodists . . Page 1
II.—On Justification. By the Rev. Laban Clark . . . 13
III.—Application of Natural Science to the Animal and Vegetable World 25
IV.—Advantages and Pleasures of Science . . . 39
V.—Wesley's Works—The Works of the Rev. John Wesley, A. M., sometime fellow of Lincoln College, Oxford. First American Complete and Standard Edition, from the latest London Edition, with the last corrections of the Author: comprehending also numerous translations, notes, and an original preface, &c. By John Emory. Seven volumes octavo, pp. 5000 . . 49
VI.—On Sacred Poetry 72
VII.—The Christmas Conference of 1784 96
VIII.—The American Seamen's Friend Society . . . 105
IX.—Special Agencies 106
X.—Judge M'Lean's Address—An Address, prepared at the request of the Union and Jefferson Societies, of Augusta College. By John M'Lean. 108
XI.—Beza's Translation of the New Testament . . . 112
XII.—On Profiting from the Hearing of Sermons . . 121
XIII.—Wesley's Works, concluded 129
XIV.—On the Pursuit of Knowledge under Difficulties . 150
XV.—Methodist Hymns 178
XVI.—The Evidences of Christianity 191
XVII.—History of Methodism on New-Rochelle Circuit, New-York. By the Rev. Daniel De Vinne . . 199
XVIII.—Bishop Whatcoat 213
XIX.—Methodism on Alleghany Circuit, Maryland . . 215
XX.—The next General Conference 217
XXI.—Mr. Wesley's Bishops 238
XXII.—A Funeral Sermon on Occasion of the Death of General Samuel L. Winston. Delivered at Washington, Mississippi, March 11, 1832. By Rev. William Winans 241
XXIII.—History of Methodist Missions—Authentic History of the Missions under the care of the Missionary Society of the Methodist Episcopal Church. By Nathan Bangs, D. D. New-York, Published by J. Emory & B. Waugh, for the Methodist Episcopal Church . 249
XXIV.—History of Methodism on the Connecticut Western Reserve, Ohio. By Rev. Alfred Brunson . . 255
XXV.—Adventures on the Columbia River—Adventures on the Columbia River, including the Narrative of a residence of six years on the western side of the Rocky Mountains, among various tribes of Indians hitherto unknown: together with a journey across the American continent. By Ross Cox. 8vo. pp. 335 . . 274

ART. XXVI.—The General Conference of 1832—1. Report of the Committee on Missions.—2. Report of the Committee on Bible, Sunday School, and Tract Societies.—3. Report of the Committee on Education.—4. The Pastoral Address.—5. Report of the Committee on Temperance 313

XXVII.—National Societies—Report on Foreign Missions, read to the General Assembly of the Presbyterian Church in the United States, and accepted without an expression of the opinion of the Assembly on the same, May 31, 1832 351

XXVIII.—Marshall's Life of Washington—The Life of Geo. Washington, commander in chief of the American Forces, during the War which established the Independence of his Country, and first President of the United States. Compiled under the inspection of the Honorable Bushrod Washington, from original papers bequeathed to him by his deceased relative. By John Marshall. Second Edition, revised and corrected by the Author. In two volumes, 8vo. pp. 982 . . 355

XXIX.—New Tracts—No. 134. Dr. Fisk's Address to the Members of the Methodist Episcopal Church on the Subject of Temperance. 12mo. pp. 16.—No. 135. A short Account of the Life and Death of Ann Cutler. By William Bramwell. 12mo. pp. 20 357

XXX.—The Love of God 357

XXXI.—Some Account of the Old Foundry in London . 358

XXXII.—Christianity in India 361

XXXIII.—Scholastic Divinity 367

XXXIV.—Memoirs of the Rev. David Stoner—Memoirs of the Rev. David Stoner, containing copious Extracts from his Diary and epistolary Correspondence. First American, from the second English Edition . . 388

XXXV.—Works of the late Rev. Robert Hall, A. M.—The entire Works of the Rev. Robert Hall, A. M. With a brief Memoir, and a Sketch of his literary Character, by the Right Hon. Sir J. Mackintosh, LL. D. M. P., and a Sketch of his Character as a Theologian, and a Preacher, by the Rev. John Foster. Published under the superintendence of Olinthus Gregory, LL. D. F. R. A. S., Professor of Mathematics in the Royal Military Academy. Three vols. 8vo. 413

XXXVI.—Nature and Constitution of the Visible Church—Remarks on the Nature and Constitution of the Visible Church of God, in answer to the Rev. Joseph Samuel C. F. Frey, as contained in a work entitled 'Essays on Christian Baptism.' By the Rev. Peter P. Sandford. 438

XXXVII.—Progress of the Indian Cholera . . . 450

XXXVIII.—The Distinctive Peculiarity of the Christian Religion 474

XXXIX.—Moral and Political Philosophy of William Paley, D. D. 479

THE

METHODIST MAGAZINE,

AND

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THE UNION OF WESLEYAN METHODISTS.

[The following article, with the omission of a few passages chiefly of a local bearing, is extracted from the Wesleyan Methodist Magazine. Much of its matter will be found equally applicable and interesting here as in England.]

Upwards of ninety years have passed away since the establishment of Wesleyan Methodism, and the experience of that extended period has shown that the fabric is not composed of those unsubstantial materials which its enemies surmised. Assailants have arisen at different periods from almost every quarter; and in the earlier stages of its existence, persecution 'fierce as ten furies' was ever and anon let loose. Then often came 'the world's dread laugh, which scarce the firm philosopher sustains;' to this, in many cases, was added, proud disdain. But in the midst of this elemental strife, which has been a war both of principle and practice, the institutions of Methodism remain unshaken; the outworks have been pressed, but no breach is made: so far from that, new defences are raised, and a more advanced position is taken. Every part both of its doctrines and discipline indicates durability; its adversaries, melted into a better mood, have gradually disappeared; and it is evident, that while the members of the societies are faithful to themselves, and to the profession they have assumed, no injury can be inflicted. The lucubrations of unsettled men may excite occasional notice, and produce occasional apprehension; but, like ripples on the wave, they are formed but to disappear; and can have not the smallest effect on the course of the mighty stream to which they are indebted for momentary appearance.

That the founder of Methodism was a man gifted with first rate intellect, is no new discovery; but his ambition was, not to astonish mankind by the parade of talent, natural or acquired. He kindled a light, not to dazzle, but to benefit, his fellow creatures. He lived for others. He studied for the benefit of others. If his learning became prominent, its exhibition was incidental, rather than designed. It came, as a modest servant, only when called for; and among the various excellencies for which his works are remarkable, the luminous simplicity of his style, to the exclusion of verbiage and confusedness, is by no means the least remarkable. But all

this might have subsisted, and probably has been found, in others, who were nevertheless utterly unqualified for the work to which, in the order of Providence, Mr. Wesley was called. To his mind, naturally powerful and comprehensive, was added a correctness of perception, which at the commencement of his public life enabled him not only to prepare the most judicious rules for the government of the then infant society, but to examine and compare their accordance with each other, their bearing upon the general system, and to choose the most proper agents in reducing the whole to practical purposes. The consequence is, that where this system exists in healthful exercise, each part is brought sufficiently forward, and no portion is overlooked; there is a place for every man, and every man is to be in his place.

Another main advantage included in the entire plan, is, that suitable employment is offered to every member. Varied, and of unequal power, as is the capacity of the human mind in different persons, such are the general duties connected with works of mercy and benevolence, which have gradually arisen within the pale of Methodism, that no man need stand all the day, or any part of the day, idle. As an exercise of humility, he might enter a Sunday school, and begin a course of good works, by teaching a little child the character of his vernacular tongue. Engagements more extensive may follow; more honourable they cannot be. Meantime, benefits of a lasting order fall out for both parties; for while the ignorant are instructed, or the sick consoled, the benefactor feels himself amended. Religion without practice, like water without motion, is apt to stagnate. This was not unknown to the founder, and the old worthies, of these societies; and therefore it is thought that, next to an unblamable life, the most conclusive proof that a man can give of the reality of his religion, is to be found attempting to communicate it to others. The natural tendency of Methodism inclines to this activity. *Up and be doing* is its motto and essence. To still-born life it is constantly opposed; and it remembers that, as in the grave there will be leisure enough, now is the time for improvement and usefulness.

But the establishment of class meetings may be deemed the most important feature in the construction of Methodism. It was sometimes observed by Mr. Wesley, that he desired not to go before, but to follow, the leadings of the Divine guidance. In the printed 'Rules of the Society,' the definition of the term class meeting may be found. It is 'a company of persons having the form, and seeking the power, of godliness.' The character of these weekly assemblies is strictly social. They serve to fill up the vacancy between private meditation and public ordinances; a want which, though often perceived, was never supplied till the establishment of these meetings. The first great result is to be found in the spiritual improvement of the parties concerned; who find, by mutual intercourse, that no temptation hath happened to

them, but such as is common to all; that grace, in its extensive and fertilizing showers, has descended for general acceptance, and is found to be the all-availing antidote for the moral maladies of man. The other effect of these meetings refers to the entire society, of which a class is an essential part. The spirit of Wesleyan Methodism, and the unity of its members, is through these means principally observable. This principle, as a cement of unyielding tenacity, holds together the whole body, with a compactness and stability formerly unknown in ecclesiastical record. But for the meetings in question, the seed sown by public ministrations, although good, would frequently be lost; the seriousness of the Sabbath would be drowned by the levity of the next week's engagements; and in all human probability the labours of the first race of Methodist preachers would have produced merely the revival of an age. They would have created no principle of perpetuity; and with respect to the entire system, it might have been the lot of one generation to witness its rise and conclusion.

The founder of Methodism died in 1791. The loss was felt throughout every department of the work, of which he was the principal director; and persons were not wanting, who at once foretold the dissolution of the whole, as an event unavoidably consequent upon his demise. These predictions were erroneous. The bereavement referred to was a signal test, by which the durability of the society was tried. It was soon found that God could carry on his own purposes, even though the instruments were changed. No impression injurious to the reputation, either of the system itself, or of the man on whom its management had devolved, was produced. On the contrary, both advanced in popular esteem. The religious community patronized by the *late* fellow of Lincoln college, expanded into circles where access had formerly been denied. Instead of diminished vigour, its converts were numerous, and its influence strengthened. It effected purposes more extended than had perhaps been fostered by the liberal minded founder. The system of Scriptural truth was conveyed to foreign shores. Its members were parcelled out in every clime; societies were formed wherever a door of entrance was afforded; and of the small company of godly persons who met in a small apartment in 1739, the spiritual descendants were found scattered as the salt of the earth, not only throughout these kingdoms, but in every other place to which navigation has access, from the Straits of Gibraltar to the islands of the western main; and more especially in these later days, from Ceylon and Continental India, to the bluff shores of the Baltic. We see therefore, that in the fundamental principles of Methodism, as originally established, the operations of a master mind are evinced; and of the worth and propriety of those principles one of the most convincing proofs that can be adduced is, that after the lapse of about a hundred years they remain substantially the same. Circumstantial alterations have, as a matter

of course, been necessary; and in the application of standing law to new cases, as they happen to arise, an air of novelty may be thrown upon that which cannot claim it. The newness in the legislations of Methodism, about which some have thought it needful to write, is not to be found in any additional construction of its laws, but in the cases which have called forth the application of the old laws. The identity of these is strictly preserved. They are neither weakened nor alloyed; and it is matter of satisfaction to know, that the well regulated and salutary rules, which were once propounded with so much care, are not to be considered and surveyed as theoretic curiosities, but have sustained the wear and tear of every day practice; and, though sufficiently refined to suit the nicer discrimination of the cloistered *few*, are nevertheless obvious enough to be apprehended and relished by the untutored *many;* and so receive the hearty and unbiased suffrages of converted multitudes.

One thing is clear. While these societies preserve their primitive simplicity, prosperity will follow; and it is a remarkable fact, that although attempts have been made, the direct tendency of which is to undermine their security, they have uniformly failed. Another fact, not much less singular, is, that so far as the parties are known, almost every attempt of that kind may be traced to persons of whose minds the canker of some former unmentioned disappointment had eaten up the better part. In such instances, condensed fretfulness, which seemed to gather strength by confinement, has suddenly exploded, and evils of all dimensions were let loose; as if the fatal box had just been opened. It is doubtful whether hope remained at the bottom; and the annihilation of the Wesleyan polity is predicated as a matter of certainty, little less than infallible. It is scarcely needful to add, that in such clamour thinking people never joined; and it is equally clear, they never will. The desultory warfare to which these practices have led, has been waged through the medium of printed remarks occasionally put forth. These pamphlets, when purchasers failed, were given away; and the authors are generally anonymous. This is a good sign. It seems as if they half doubted the goodness of their cause. Perhaps they were half ashamed of it; a feeling by no means to be discouraged; for where there is shame, there may in time be reformation. As a specimen of the rest, it may be worth while to glance at some "Remarks," published a few months since. This publication is selected, not because of its originality, either of sentiment or reasoning, for in these respects it is perfectly guiltless; but because it is on the whole, a fair sample of the species, and serves to show the havoc which men make when they meddle with things beyond their reach. On the first page of the performance in question, the writer is of opinion that 'the love of power is natural to man;' and he then discovers, that 'ministers are but men.' These positions nobody ever disputed yet; and the only

thing to be surprised at is, that it should be thought necessary to tell it to the world in print. In a succeeding paragraph it is insinuated that 'Methodist ministers attempt to subvert the liberties of the members of the Methodist societies.' To subvert is to destroy; and unless this weighty charge is supported by evidence very different from any which has yet seen the light, the pamphleteer must not be offended if his statement is disbelieved. As the writer proceeds, his self-confidence abounds; and he thinks that if his views are adopted, 'the downfall of Methodism may be averted.' The motive of the person who wrote this may be good, and he may have uttered it without the least vanity; but he need not be alarmed. Methodism prevailed before he was born. It has done so since; and he may rest satisfied, that, when he ceases to live, Methodism, as it now exists, will continue to prevail. Who our author may be we know not, nor is it of consequence to inquire. We wish he may live long to enjoy the present privileges of Methodism. But he may be assured that his are not the Atlantean shoulders on which are reposed the interests either of the church or the world. The morning after his exit from life will be ushered in as if nothing particular had happened. The sun will rise as usual. Men will go forth to their ordinary occupations. Methodist chapels will be built, sermons preached, societies formed, classes met, and souls saved. There will be no extraordinary shock in the kingdom, either of nature or grace. These considerations are humbling; but as they are true, they must needs be salutary, and are exceedingly serviceable when men are in danger of thinking of themselves more highly than the occasion requires. The truth is, that the existence and continuation of Wesleyan Methodism does not depend upon any local influence whatever, much less upon an individual; nor need any author, even though he be the champion of some little circle of inquietude, lay upon himself a burden which no one will ever think of asking him to bear. Another source of uneasy apprehension is, a notion that the preachers are disposed to exercise undue power, in the 'clandestine expulsion' of private members. This, to say the least, is a very unlikely matter; and if the history of any member who has been excluded were fairly written, it would be seen that the clandestine doings talked of had no existence but in the imagination of the person who invented the term. Every person knows that if the rules of the society are broken, the causes of such infraction are investigated with the most patient attention. Every person knows that if a charge be brought by one party against another, the accuser and accused are heard face to face. No case is prejudged; no connivances are practised; no evidence is suppressed; no bias is allowed. The door is open, both for explanation and defence; and if expulsion is inevitable, the transaction, so far from being clandestine, challenges the light of day, and occurs in the hearing of all concerned. In fact, one of two things ought to be done; charges of the description now

alluded to ought to be borne out by proofs, or withdrawn. Until this is the case, few will lend an ear, and none will yield their assent to alleged faults, which, bottomed in ill-will, are unsupported by a tittle of evidence. If there ever was a religious community on earth, into which the entrance is invitingly open, or which retains its members, when once received, till the last possible moment, it is that of the Wesleyan Methodists; and if an error be suspected to exist, it must be sought, not in a hasty or abrupt excision of deserving persons, but in a weak and improper endurance of men who, though they profess membership, are evidently unsound. They may look well on the outside; but like a carious bone, have neither pith nor power. When discipline presses, there is an immediate fracture; and the amputation of the part, which had long been called for, is of necessity performed.

As the metropolis produced no other cause for murmur, our unknown friend has travelled elsewhere, and by a singular, though not very happy, transfer of thought, has lugged in, head and shoulders, some remarks on the differences which once existed at Leeds; but which are now superseded by amendment, and hastening to oblivion. On that topic one remark is enough. Without attempting to answer that which no man can understand, it is better to state what is *positively known*. It is *known*, not merely by persons remote from the spot, but by inhabitants of the town, in question, that the elements of insubordination had existed in certain uneasy minds long before the developement was produced. The primary cause of the secession which took place is to be found, not so much in objections felt to this or that mode of ecclesiastical rule, as to an impatience of all restraint. If the alleged cause of dissatisfaction had not been produced, some other would. The affection of these malcontents had been withdrawn. Their talk was of oppression; but their conduct, that of determined separatists; and the division that ensued was exactly the result which might have been foreseen. In the opinion of the writer before us, these sons of misrule are infallibly right. This, he thinks, is 'confirmed by the Divine blessing resting on them.' By such a sign, any act of folly may be sanctioned. Some people glide through a long life of error and uselessness. Divine benevolence has fed, and Divine mercy spared, them: the excellence of their conduct is therefore 'confirmed.' So confident is our unknown friend of the truth of his statement, that he conceives doubt may be entertained of 'the *sanity or honesty* of that man who denies it.' This is the precise language into which people are sure to lapse when other resources fail. To differ from such persons is an indication either of lunacy or vice. It is a pity that any man should deceive another, and perhaps a greater still that he should deceive himself. Rash assertions, like his, are most honored by a speedy recall. If persisted in, he must seek consolation in solitude; for great indeed will be the lack of his disciples.

In the church of God, the spirit of party should be unknown;

and he who generates or omits to discourage it, produces mischief greater than tongue can tell. This evil is found in the publication now referred to. Whenever the Methodist conference is mentioned, care is taken to place its acts in direct opposition to the interests, either of local preachers, stewards, or leaders; as if the stability of the former could be supported only by an invasion of the rights of either of the latter. The temper which suggested this intolerable injustice is at variance, not only with that mutual forbearance which Christianity inculcates, but with truth and rectitude of principle. The interests of the Methodist society, in the widest sense of the word, are happily interwoven. In the web of its commingled welfare, every member is a thread, and the strength of the whole depends upon the cohesion and affinity of every individual part. The conference, so far from indicating lightness of esteem for the church, is annually engaged in plans for its benefit and increase. None of the active departments of Methodism are superfluous. None can be dispensed with. Its general management is invested by prescriptive right in the conference; and in reference to it, each subordinate portion of the society moves in its own order and place. These bodies of men, though distinctly named, and variously employed, are all labourers in the same vineyard, and are identified as coadjutors in the same general cause. And as these respectable classes are animated by the same spirit, and press on to the same end, classification is unnecessary, and comparisons odious. As it is the study, so it is the practice and delight of the conference to extend to all the benefit of its counsel and protection. Whoever insinuates the reverse of this, and attempts to make distinctions where none exist, is inimical to the prosperity of all, and friendly to the purposes of none; and should be kept at a distance, as one of those questionable characters, who, though allowed to hover upon the skirts of the community, must never be trusted with its confidence.

The abettor of discord is seldom remarkable for consideration. An offence is felt or imagined. Perhaps his fame is sullied, or his honor touched. Resentment, who seldom stops to ask questions, and generally labours under dimness of sight, usurps the place of reason; and the man is no longer master of himself. Without consulting his understanding, which his hurry will not permit, he contends not so much for truth as mastery. Meantime the spirit of unity and peace, in the cultivation of which consists the essence of religion, is effectually destroyed, and injury inflicted, which, in its consequences, may be irreparable.

How different, how opposed to all this, are those sterling principles of order and decorum maintained by an authority from which appeal is vain! 'He gave some, Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: from whom the whole body, fitly joined

together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.' *That there should be no schism in the body:* or, as the passage is rendered in Wiclif's Testament, of 1380, 'that debate be not in the bodi, but that the membris be bisi into the same thing ech for othir:' a lesson which, though in an old fashioned dress, is by no means powerless, or inapplicable in these later days.

Having waded through the waters of his distress, and collected all the injuries which the conference has inflicted upon the societies under their care, the invention of our nameless author begins to fail; and he gathers up his ends, by asking, 'What can and ought to be done?' To which he answers, 'We say, Let the societies generally awake from their slumbers;' of course, for the purpose of war and contention. But another, and a far better reply may be made: 'Leave off contention before it be meddled with.' This gentleman, who supposes that the myriads of the Methodist society have been asleep for the last century, will not be received as a competent witness; and had better take care lest, in his haste to slander his neighbours, his own name be found recorded in the catalogue of persons, drawn by a great writer: 'Busy bodies, who are apt, not only to speak, but print and circulate, things which they ought not.'——One fact is pretty clear, and, if reflection has resumed her office, it may relieve the mind of this assailant. His book will not do much harm. It is true, report has stated that a few misguided persons have so far erred, as to elope from the society; and if that step was induced by the publication in question, one can only lament that the parties were so easily moved. As an effort to create disunion, a more complete failure was never exhibited. If this should disappoint, it may at the same time instruct, the parties. Having formed a wrong estimate of the Methodist societies, they may perhaps learn to form a right one of themselves; a task which, if faithfully executed, will do them a world of good. The miscalculation of power is singular, and could have been entered into only under an aberration of the faculties: 'Awake from your slumber!' says the penman, addressing the societies throughout the United Kingdom; as if at a call so puny, the Methodists from all winds would rise and congregate. But it did not answer. All was quiet, and likely to remain so. '*Let meetings be held*,' he again rejoins; but no one listened; the earth did not pause upon its axis; the blast was too feeble to disturb a gnat; and if his letter-press thoughts are again to be divulged to the public, he will do well to inquire in the first chapter, Why he, who has nothing to say, should nevertheless determine to write?

Persons of cultivated minds are not likely to be moved by the sallies of meddling and officious men. It is among the class of persons chiefly who are not much indebted to education, that the

net is thrown, and who, unless sufficiently guarded, are likely to be entangled in its meshes. Not that the merits of the case are a whit altered, whether it receive support or not. That which is essentially untrue remains so, let who will assert the contrary. It is enough to know that the nature of truth cannot be altered, let who will speak it; and that error remains the same, even though a cluster of names are collected to avouch it. Twenty ciphers are infinitely less than a unit: and if men inconsiderately attest the thing which they ought not, they must be content to fall within the price usually fixed to goods of no value. But it may happen that persons by the force of importunity are drawn in to sanction measures at which on reflection the mind must naturally revolt. It is probable that the evils of party spirit, are not always considered. Party has been defined, 'the madness of many, for the gain of a few.' In our day, it is occasionally the folly of a few, for the gain of none.—Let us exhibit a sample. A party man is seldom an agreeable companion. His theory is so narrow, and his creed so small, that, like his shoes, they seem made for his exclusive use. He is amazed that any one should doubt the accuracy of his system, because he is satisfied with it. His judgment is biased, and resembles a pair of scales of which the beam is for ever awry. General society is so imperfect, he cannot endure it; and in the investigation of its laws, his aim is, not to enjoy that which is right, but exult over that which is wrong. He fares therefore as a certain countryman did, who took the trouble of extracting the husks from a bushel of wheat: he has the chaff for himself. He surveys creation through the medium of a contracted vision, and is apt to forget that he is not the only man who has a claim upon the bounty of the skies. He pities people who differ from his persuasion, and wonders how it is that others dream of being right. He revolves in a circle, of which the centre is himself. Those who are squeezed in with him are the lucky few: all without are nothing, if not something worse. Unused to much thinking, and too impatient to pursue it, petty purposes, and a kind of pin's head policy are all he compasses. His cause appears great, because he will look at no other. A maggot in a nut might come to the same conclusion, and for a similar reason, because he has a maggot mind. He is struck with the degeneracy of all around. People, too, are so ignorant. And if wisdom should die with him, matters, he is sure, would be worse. In these sweeping censures he never suspects the prejudices of his own mind; though they produce a jaundiced yellowness on all he inspects. Of this every body is sensible but himself. They smile at his folly; and were it not that he flies off at a tangent, some charitable person might undertake to undeceive him. He expects, after death, to go to heaven. It is devoutly hoped he may. That, he thinks, is a place just large enough to contain himself, and those who subscribe to his opinions.

The principles and practice of a consistent member of religious

society are directly the reverse of that described. Before he enters into communion, he sits down, as every reasonable man ought, and counts the cost. When that is done, he ascertains how far and in what respects such a society is suited to his condition. He acquaints himself with its general and special laws and regulations; with its privileges and prohibitions; and with its adaptation to his present state. This is performed *before* he joins the body, not *after*. For want of taking this trouble, some persons he had seen who entered the church they knew not why, and on principles they never understood; in consequence of which, though ever learning, they scarcely ever advanced. The corner stone of his attachment was laid with examination and care. Satisfied as to its security, he proceeds with the superstructure; and finds himself established in the faith. It is scarcely necessary to add, that he feels confidence in the integrity of the pastors of his church. Were it not so, he would not have committed his spiritual concerns to their custody and guidance. For if they are worthy of his trust in that which is greater, he thinks it would be unreasonable to suspend it in that which is less. He considers that, as the precepts and observances of the church are promulged for general use, they ought to be honored by general obedience. Nor does he carp and quibble at the whole, because it contains an enactment or two which presses hard on his particular interest. He tries, on these as on all other points, to preserve the even tenor of the Christian temper; and is therefore noted, not so much perhaps for what he *says*, as what he *does:* matters in which he imagines there is some difference. He is sensible that, in the church, he is merely one member among many; that others have rights, and require respect, as well as he; and that for the welfare and perpetuity of the body, the well-being and convenience of every member must be consulted. He perceives that as the eye cannot perform the functions of the ear, nor the hands those of the feet, every member and faculty must remain in the assigned department. This rule he thinks is absolute, and admits of no exceptions; and that whoever forsakes the post of duty, and invades that of others, sins against the whole body. In assemblies for temporal affairs, he puts the best construction upon the acts of others; and in matters which are non-essential would rather yield to public opinion, than support his own by cavil and pertinacity. Above every thing else, and this decides the superiority of the man, he keeps in mind that the control and direction of the pecuniary affairs of the church are important only with reference to the spirituality of the members, and the prosperity of the cause of God. He sees 'there is a house above, not made with mortal hands;' and that when the top stone is put on, and all is ready, the scaffolding of human means and ordinances will be taken down. Like a man on the verge of an important journey, he is intent on his safe arrival and right reception, and has no time to quarrel about the vehicle in which his place is taken. The

prevalence of these impressions fits him for duty; and if unwittingly drawn into the vortex of debate, it improves the atmosphere in which he breathes, and like the broken box of spikenard very precious, as mentioned in Scripture, throws around a fragrance, which a heart disciplined by grace alone can feel.

Upon the whole, we assume, as a defensible proposition, that Wesleyan Methodism, in its present unchanged and unchangeable form, is likely to survive its assailants, ghostly and corporeal; and of the latter, at least, we are disposed to expect not only a suspension of hostility, but the establishment of perfect and permanent peace. By the destruction of an enemy is meant, that, by some salutary process of moral alchymy, he should be transmuted to a friend. The enmity dies, but the man is preserved. From what has occurred it is evident that the attempts made to unloose the bonds of the society have failed. The members have, in fact, other and more important work upon their hands, and cannot descend from their high calling, either to make systems or to blow bubbles. They went *round* the towers of Methodism before they went *within* them. They *marked well* her bulwarks before they *trusted to them;* and having fairly entered her gates, have no disposition to dispute points on which their minds, through long and comfortable usage, have been taught, almost intuitively, to rest in peace. Besides, will any man who condemns existing Methodism, tell how it may be mended? No one has done so, and on that account people are inclined to think no one can. How it may be marred and spoiled is easily seen. And yet some sound an alarm, as if the skies were about to fall. They put out our light, but do not lend us their candle. They say, "See how far we are going forward:" but they only turn round. From the pretensions made, one would suppose that tomes of ecclesiastical lore had been searched for some new law of clerical jurisprudence, and that a mine of intelligence, deep and rich, was about to be revealed. But it has turned out like some other mines. We have sunk a shaft, and there is nothing in it.

There is another consideration, which ought to be seriously weighed. The utmost degree of success which could attend the promoters of the attempts we now condemn, is, that they should produce a rent in the church. If, for instance, the writer to whom we have before alluded, had powers of persuasion ten times greater than he possesses, and could make proselytes at pleasure, what reward awaits him? He would be a noted schismatic; and those who follow in his train must share his honor. Is this, can this be, a pursuit worthy of an intelligent and enlightened mind? Can it be supposed by the most romantic descendant of the Spanish knight, that human life and human intellect were given for a purpose so poor and paltry, so evil and malignant? We presume to answer in the negative. If the comfort and spiritual stability of the poorest man, in the poorest village in the kingdom, were destroyed, by

the perusal of factious and inflammatory matter, the bare possibility of the case ought to be highly admonitory to the inventors of evil things. And as authors, like us common men, must die, it might not be amiss now and then to throw forward their reflections to the end of life. Perhaps it may then be discovered, that to foment division by a prostituted pen, among those who ought to be united, is a method of making sad provision for their final hour.

The observation is trite, that facts are stubborn things; and apart from mere assertion or averment, the present pacific and united condition of the Wesleyan body is a fact, palpable as the risen sun; and encouraging as clear.——As to an 'Address to the Members of the Methodist Connection,' which is the title chosen on the occasion now under notice, as if the author had some peculiar license to deal out general and extraordinary epistles to the church throughout the world, there can be but one opinion upon it. It is a liberty which ought not to have been taken. If, indeed, any remarkable event had rendered it necessary that a distinct and an immediate appeal should be universally made, no doubt suitable persons would be found to execute the task. Here, however, nothing of the kind is seen, and the attention of half a million persons is invoked, to look at a few pages, written by a person whom nobody knows, to do an action about which nobody cares. This will not do. There is no relish of common propriety in it. Something magnificent was probably intended: but the writer mistook his power.——The discipline as well as the doctrine of Wesley will roll onward for many a year to come, and no man will be thanked who throws a nettle on his grave, by impugning them.—— Now, if factious remarks are pernicious within the church, what are the consequences with regard to the world? This is a painful consideration, and worthy the notice of those concerned. From open violence the people of God have nothing to fear. Truth, in one form or other, will force its way; nor can religion be frowned from the world. But what is to be said, when men professing piety become the accusers of their own church and people; and are detected in the circulation of remarks adapted to expose the best of causes to contempt and derision? And what are we to say, when this is done by men, whose supposed experience ought to render them respectable?

> Who would not smile that such a man there be?
> Who would not weep that Atticus were he?

The alleged profession of these persons is, to describe the condition of Methodism; but this is all pretence. They never hit a single feature, nor succeed in the outline. It is neither a cabinet painting, nor a whole-length portrait. Its character is broad caricature. The beauties of the original are vilely dropped. Supposed deformities are embodied and distorted. New ones are invented and superadded. All this, which, setting aside the mischief, may be very comical, is set forth upon paper, which any worldling may

inspect and deride as he likes. Meanwhile, the most valued interests of religion are misrepresented, and exposed to the amusement of gaping multitudes, and the gratification of infidelity. The only method by which evils like these may be met is, that every inquirer be resolved to see things as they really are, and to examine with his own eyes, rather than depend upon those of other people; not to take religion, or any thing connected with it, upon trust, nor pin his faith upon another's sleeve. Correct notions of Wesleyan Methodism can only be obtained by an examination of its standard writings and existing records.—— PETER KRUSE.

Chelsea, April, 1831.

ON JUSTIFICATION.

BY THE REV. LABAN CLARK.

'Being justified freely by his grace, through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God,' Rom. iii, 24, 25.

In the preceding chapters, the Apostle sets forth the deplorable state of man as fallen and guilty before God. That both Jews and Gentiles are under the condemning sentence of violated law: and that all men have sinned and come short of the glory of God. Having drawn the most gloomy picture of depraved human nature, as actually exhibited in the lives of the Gentiles, who were sunk in the grossest idolatry and corruption, he proves the Jew to be no better; for, while he enjoys the light of Divine revelation, he seeketh not after God; that together they have become unprofitable; destruction and misery are in their ways; and the way of peace they have not known. There is no fear of God before their eyes.

From the fact that all men are found practical sinners, we are naturally led to inquire into the origin of this depravity; and the only satisfactory solution is to be found in these words of the Apostle: 'By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.' The universal sinfulness of man is, therefore, to be traced to a principle of moral corruption and alienation from God, which our Church saith, 'is the corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.'

It is in connection with this view of man's fallen and guilty condition, that we are to contemplate God's method of justifying the ungodly; which, according to our text, is freely by his grace, through the redemption that is in Christ Jesus, through faith in his blood.

First. The nature and grounds of our justification.

Though justification is strictly and properly a juridical term, and

implies an act of decision and judgment rendered, yet it must be very different from the sentence of mere acquittal, which could only be done on the grounds of perfect innocence; whereas man has been found guilty, and stands condemned as a criminal before the Judge, exposed to the penalty and rigour of violated law, from which he can have no hope of escape but by an act of mercy on the part of the Judge himself.

And being condemned already, he cannot expect to be justified by the deeds of the law: for, to say nothing of his inability to perform the obedience required, the law is immutable in its nature, and can never remit the claims to perfect and undeviating obedience. Every transgression therefore subjects the sinner to the condemning sentence of violated law. 'He that offends in one point, is guilty of all.' No subsequent obedience can alter, or do away the sentence already incurred: 'for by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin.' The more a man becomes acquainted with the law of God; and the clearer his views are of its spirituality, purity, and glorious majesty; the more he will discover his own vileness, and the exceeding sinfulness of transgression; until oppressed and overwhelmed with the weight of his guilt, he cries out, in the bitterness of his soul, God be merciful to me a sinner.

The justification of a sinner can only be by an act of pardon. Indeed the terms justification, pardon, forgiveness, or remission of sins, are used in the Scriptures as phrases of the same import, and are only so many different ways of expressing the same thing. By this variety of expression, the idea is preserved which runs through the whole Scriptures, that in the remission or pardon of sin almighty God acts in his character of ruler and judge, showing mercy to the guilty upon terms satisfactory to his justice, when he might have passed the rigid sentence of law upon the transgressor to the full extent. And the judiciary character of pardon is farther confirmed by considering the relation of the parties to each other. God is the offended ruler, man the offending subject. He has offended not against private obligations only, but against public law; and the act by which he is pardoned must be magisterial and authoritative; not contrary to, or in violation of law, but by a gracious provision by which the majesty and purity of law is secured.

Such an act of pardon is free on the part of God, and without any claims of goodness or merit on the part of the creature, who stands guilty and condemned, and who can only receive from his merciful Judge the pardon so freely given: hence it is said in our text, Being justified freely by his grace, &c. Whatever the terms or condition may be on which the pardon is granted, still it is an act of God's pure benevolence and grace, in which the creature can claim no part of the performance. For God only can forgive sins.

Conditions prescribed on the part of God, or performed by the creature, cannot alter the case; the act of pardon is the act of

God alone, and is not to be attributed either in whole or part to the creature. Conditions may vary the qualities of the pardon, and render it less or more benevolent, according as they are accommodated to our weakness and wants. When therefore the condition of our pardon is not only suited to our utmost wretchedness, but procured for us, and urged upon us with more than parental kindness, and with promises of all-sufficient help,—persuading us, aiding us, and working in us, with all long-suffering and forbearance,—we say, that under such circumstances, it is not only *free* on the part of him who grants the pardon, but it is the highest act of *grace*, and displays the infinite goodness of him who is loving unto every man; not willing that any should perish, but that all should come to repentance. Yet the most exalted views we are able to form of the goodness of God, in respect to the justification of a sinner by pardon, cannot free the subject from all difficulties; for God is holy and just, as well as good and merciful. How sin may be forgiven without leading to such misconceptions of the Divine character as would encourage disobedience, and weaken the influence of Divine government, is a problem that is not very easily to be solved. And it is certain, that none of the theories opposed to Christianity afford a satisfactory solution. They assume principles either destructive to moral government, or which cannot, in the present circumstances of man, be acted upon. That government which knows no pardon, sinks the guilty to despair; and a government which admits of no punishment for the guilty, is a contradiction, and does not exist. It is only in the doctrine of a vicarious sacrifice, as expressed in our text, that any satisfactory means are proposed by which an efficient moral government can be sustained, and yet pardon extended to guilty offenders. Being justified—through the redemption which is in Christ Jesus.

Secondly. The means, or procuring cause of our justification.

Atonement by the vicarious death and sacrificial offering of Christ upon the cross for the redemption of the world, is the prominent doctrine of the New Testament, and is the leading object of all the revelations which God has made to man. And the various prophecies and miracles recorded in the Scriptures have either a direct bearing on this subject, or they are so many authentications of the truth and importance of the mystery of our redemption by Christ, who hath borne our sins in his own body, and suffered for us, the just for the unjust, that he might bring us to God.

Different opinions have been adopted with respect to the sufferings and death of Christ as a means of our justification and acceptance with God. But the plain, unsophisticated doctrine of the New Testament is, that the Son of God, in the person of Jesus Christ, came into the world; and, by the mysterious union of the Divine and human natures, was very God and very man; the one and only mediator between God and man. And by taking upon him our nature, he became the second Adam and representa-

tive head; that, 'as by the offence of one many were made sinners; so by the obedience of one should many be made righteous.' 'And being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross.' 'He was made under the law, that he might redeem them that were under' the curse of 'the law.' By his perfect obedience he hath magnified the law; and by suffering its penalty, he hath made it honorable in that he was made a curse for us, tasted death for every man; and hath made, by the oblation of himself once offered, a full, perfect, and sufficient oblation and satisfaction for the sins of the whole world. That it is for his sake alone, and only through him that God can be just, and the justifier of him that believeth.

Redemption is the buying back with a price, or deliverance by a ransom paid; as redeeming a slave from captivity, includes the price paid, as well as the deliverance procured; and it clearly implies one thing being given as a substitute for another. So Christ 'gave himself a ransom for all.' 'He died for us,' that is, in our stead. He hath redeemed us with his own blood, and on him was laid the iniquity of us all.

The ransom price must be estimated according to the value of the redeemed, or the claims for injuries done. When viewed in relation to its immortality and eternal destiny, one human soul is of incalculable worth; but it is the whole world of intelligent beings whose eternal destinies were at stake, and for whom the ransom was to be provided. This of itself gives a most exalted view of the price of man's redemption.

But the most proper light in which the atonement of Christ is to be viewed, is in relation to the injury done, or the offence given; for he died for our offences, was bruised for our iniquities, and the chastisement of our peace was upon him. The offence is against the righteous government of God, or transgression of his holy law. Justice therefore demands the satisfaction, and the penalty incurred is, suffering and death: hence it behoved Christ to suffer, and rise again from the dead.

Two important errors are however to be guarded against. Some have supposed that for Christ to suffer the penalty of law, argues implacability in God. To this we answer, 1. God, in his punitive acts, must not be considered as a party acting from private revenge; but as a governor or judge who is bound, by his own moral perfections, to maintain the purity and majesty of law for the common good of his moral dominions. 2. He is so far from being actuated by revenge, that it is expressly said, that he has 'no pleasure in the death of the wicked.' And that 'God so loved the world that he gave his only begotten Son, that whoso believeth in him might not perish but have everlasting life.' Others have treated the subject merely as a *business* transaction. That as Christ became our security or substitute, and paid the debt which we owed to Divine justice, the law can have no more claim on those for whom he

paid the price of his blood. Whether they have extended the redemption price to a part only, or to all mankind; to some of the sins of all men, or all the sins of some men; their conclusions have been equally erroneous. The error chiefly lies in representing man as a party in the transaction, stipulating the price of his own redemption either personally or by proxy: whereas it is a manifestation of the righteousness of God, in which the sacrifice of Christ is a satisfaction to Divine justice, rendering it consistent with the rectoral government of God, to show mercy without surrendering its moral administration, and pardon the sinner that believeth in Jesus. It is true that such expressions are employed in the Scriptures, as, 'Ye are bought with a price.' He 'hath bought our pardon,' &c. But it is clear that they are used metaphorically, and ought not to be pressed beyond their proper application; and they are so far from lessening our moral obligations, that they are used as motives to enforce our obedience, or as offering grounds for our pardon. But if our obligations to the law were cancelled, there would be no necessity for pardon; much less would it be required that we should 'glorify God in our bodies and our spirits which are his.'

Again, the notion of paying the debt, and cancelling the claims of law, would effectually overthrow the provision for our reformation and salvation. The redemption which is by Christ Jesus provides for the apostate race of Adam a second state of probation, by which the execution of the sentence of violated law is suspended, and the offer of pardon is made to the penitent believer. Man is thereby placed under a dispensation of GRACE; and the *Holy Spirit* is given, with all its restraining influence, to check the untowardness of our corrupt passions, and, by its gracious operations, to excite and persuade us to virtue and holy living. Also the accompanying privileges of a Divine revelation, with all the means of grace, pointing us to the mercy seat, or propitiatory sacrifice of the Son of God. Above all, such a discharge from the obligation of a law, would render the mediation and intercession of Christ unnecessary and nugatory; whereas the Scriptures declare him to be the only mediator between God and man; that the only means of access to the Father is through him; that he has 'entered into heaven itself, to appear in the presence of God for us;' and that 'he ever liveth to make intercession for us.' Under this view of our redemption by Jesus Christ, an efficient moral government is held forth, suited to the fallen condition of man, comporting with the purity of moral justice, and is a most perfect manifestation of the love of God the Father, who delivered up his Son for us all; and the benevolence of God our Saviour, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

The atonement is not represented in the Scriptures as being *one* of the means, among *many others*, by which God could sustain his

moral government, and yet extend pardon to the guilty; but it is the *only* means. 'For there is none other name under heaven given among men whereby we must be saved;' neither is there salvation in any other.

That it is the only means of reconciliation, may be argued, 1. From the nature and penalties of the law. All who admit the moral government of God, must admit his law to be holy, just, and good. And as the law was given for the government of moral, intelligent beings, and in view of an immortal existence, it must be enforced by the highest possible motives to obedience. Their obedience was required, not merely by the sovereign will of God as having right to command, but as the result of his infinite wisdom and goodness, and in reference to the best interest and greatest happiness of his creatures. Such motives are found in the rewards and penalties which are connected with the Divine law, as it has been revealed to us. As the rewards offered are immortality and never ending felicity, so the penalty, having respect to a future existence, denounces death, spiritual and eternal. It has sometimes been objected that finite beings cannot incur an infinite penalty; therefore we do not need an infinite Saviour to effect our redemption. But man is capable of committing sin; and the demerit of sin is estimated by its general tendency, the nature of law, and the authority of the Lawgiver: the tendency of sin is to produce disorder and misery among the creatures of God: the nature of the law is holy, just, and good; and to violate the law is to offend against the majesty, and to despise the authority of the Lawgiver himself: therefore the penalty must be equal to the demands of infinite justice, which the Scriptures declare to be eternal death. This penalty must be suffered by the transgressor, or expiated by an infinitely meritorious sacrifice. Hence no other satisfaction could avail for us but the blood of Christ, who through the eternal spirit offered himself without spot to God.

2. Atonement by the sacrificial death of Christ is necessary, as the only means of rendering pardon consistent with the righteous administration of Divine government: for God is a being of infinite holiness, justice, and truth, and cannot, consistently with these attributes, pardon sin by mere prerogative, without relaxing his claims of obedience, and consequently encouraging disobedience. 'He is of purer eyes than to look upon sin;' and his *holiness* cannot allow him to be indifferent to the sinfulness of his creatures, nor his *justice* suffer transgression to go unpunished; his truth is engaged to support the purity of his administration, and inflict the penalty incurred by violation of his law. Goodness might have pitied, and mercy, as with a bleeding heart, might have wept over the miseries of a guilty race; but justice, with even hand, would hold the tenor of his claim; and there was none to deliver, until Infinite Wisdom, in the second person of the adorable Trinity, proclaimed, 'I have found a ransom.' By assuming our nature in

union with his own Divine nature, the Son of God undertook the mysterious work of our redemption, and poured out his soul an offering for sin; he became the bleeding victim upon the cross, that by his own death he might expiate our guilt, and remove the curse of violated law by being made a curse for us. God was in Christ reconciling the world unto himself. Incredulity may look upon the sufferings of Jesus Christ, agonizing in the garden, wearing a crown of thorns, and expiring on the cross to redeem a fallen world, and exclaim it is foolishness! But faith, resting on a Divinely authenticated revelation, proclaims it is the power of God and the wisdom of God. 'Though he suffered in weakness, he was raised with power;' and 'for our sakes he became poor, that we through his poverty might be made rich.' Pilate, in the very act of pronouncing sentence of death on Jesus Christ, declared him to be innocent. And the centurion, charged with the execution of the sentence, standing over against the place where he was crucified, when he saw the things that were done, exclaimed, 'Truly this was the Son of God.' The Divinity itself, (if I may so speak) for a moment concealed his face in the clouds and darkness that are about him, when justice and judgment are the habitations of his throne. Jesus cried with a loud voice, 'My God, why hast thou forsaken me?' The Father spares not his only-begotten Son, but delivers him up for us all. The Son became obedient unto death, even the death of the cross, that he might bare our sins in his own body on the tree. In the solemn hour of this judicial proceeding, in which the immaculate Saviour suffers for a guilty world, the darkened sun, rending rocks, and convulsed nature, proclaim to an astonished universe the terrible majesty of the Divine law, and the inflexibility of justice in the moral government of God. Mercy and truth have met together, righteousness and peace have kissed each other; judgment is brought forth unto victory, and mercy rejoiceth over judgment.

3. We argue that atonement by the sacrificial death of Christ is the only means by which pardon could be granted to the guilty, or by which a sinner could be justified before God: because it is the means which Infinite Wisdom has seen fit to employ to accomplish the salvation of mankind, and reconcile the world unto himself. It would be an impeachment of the wisdom of God, to suppose he had employed any excess of means either in doing or in suffering. If sin could have been put away without a sacrifice, neither the wisdom nor the justice of God would have required it. Or if a finite sacrifice had been competent to make atonement for sin, he would not have given his only-begotten Son, that whosoever believeth in him might not perish but have everlasting life. He would not have bruised him and put him to grief, and made his soul an offering for sin, if we could have been redeemed by any price less than the precious blood of Christ. We must rely on the evidences furnished in the Holy Scriptures, on the subject of atone-

ment being actually made by the incarnation, sufferings, and death of the Son of God. All that can be known of a subject so exalted and so sublime, must be through Divine revelation; for when in the wisdom of God, the world by wisdom knew not God, it was suitable that he should cause the light to shine out of darkness, and give unto man the knowledge of the glory of God, by the revelation of Jesus Christ. This revelation of redemption by Christ is confessedly a mystery; but without being required to comprehend that which is incomprehensible, we are furnished with the most ample attestations of its truth and Divine authority, by evidences that come within the limits of human investigation. Nor is there any want of explicitness in the Gospel revelation concerning the doctrine of atonement. 'He came to seek' and 'to save that which is lost;' 'to save sinners;' 'to give his life a ransom for many;' 'who gave himself a ransom for all.' 'He died for us;' 'tasted death for every man;' 'bore our sins;' and 'is the propitiation for our sins;' and 'suffered the just for the unjust, that he might bring us to God.' These, with many other passages equally plain, prove that his death was vicarious, and that he offered himself a sacrifice to procure our pardon. The necessity of an atoning sacrifice to put away sin is also witnessed by the legal dispensation in the sacrificial service of the temple, and by the mouth of all his Prophets who have foretold these things; for to him give all the Prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

When we say the atonement is the only means by which a sinner can be justified before God, we wish to be understood in respect of the meritorious and procuring cause of our salvation, and without which God would not be just, and the justifier of him that believeth.

Other means, such as repentance and faith, are to be considered only as instrumental, without which indeed we cannot receive the application of the atonement; but they are necessary only as the instrumental, not as the procuring cause of our pardon. And their efficacy as such is wholly derived from the merit of Christ's death. If Christ had not been exalted to be a Prince and a Saviour to give repentance as well as remission of sins, repentance would have been (not to say impossible) unavailing, and faith would have had no object to rely upon, no atoning merits of a Saviour to plead, no High Priest, and no sacrifice by which a sinner could receive forgiveness, or lay hold on eternal life. But now Christ is 'set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.'

Third. The condition of our justification is Faith.

In treating of faith as the condition of man's justification, it will be necessary to keep in view that we speak of the justification of a sinner who is confessedly under guilt, and already condemned by

the law, and whose justification can only be by an act of pardon; as a judiciary proceeding in which the immutable principles of justice are secured by the sacrifice of Christ, who suffered for sin; as a sin offering to procure pardon for the penitent believer. Therefore whatever is previous to pardon, must be considered as distinct from justification itself. Awakened desires, resolutions of amendment, and even our penitence, are only so many confessions of our sinfulness, and at most can only bring us to an affecting discovery of our absolute need of an atoning sacrifice to take away our sin; but they cannot be trusted in as a substitute for the atonement. And however necessary they may be to prepare men to receive Christ as their only Saviour, yet it is by faith alone that we can receive him, and by which we rely wholly on his merits for justification or acceptance with God.

That we are justified only through faith in Christ, is declared by our Church to be a wholesome doctrine, and very full of comfort. By affirming that the *terms* or *condition* of our justification is faith alone, we mean that without faith there is no justification: 'He that believeth not is condemned already, and the wrath of God abideth on him.' As there is no other name or merit by which a sinner can be saved but that of Jesus Christ, so there is no other way of receiving his merits personally applied to us but faith in his name. So long then as we are without this faith, we are strangers to the covenant of promise and without God; but the moment we have this faith, we are reconciled to God by the death of his Son, and justified freely by his grace.

The faith of which we speak is not the bare consent of the mind to any one truth, however important, nor to all the truths of revelation together; although this consent is certainly included, and a full persuasion of the truth is a constituent part of justifying faith; yet a well instructed mind may be fully persuaded, and yield a very cordial consent to the doctrines of Christ and the atonement, and still remain under the power of guilt and dominion of sin. The faith by which we are justified is not only a full and cordial consent of the mind to the truth of Christ, and the reality of his sacrificial death; but it is a trusting in him, confiding all to him, and receiving him with all the heart; our affections going out after him, and our whole trust being placed in him; relying on the merits of his death, we embrace him as of God made unto us wisdom and righteousness.

This faith is not a dead inoperative faith; but is an active principle working by love, and purifying the heart by receiving and applying the merits of Christ as our only and all-prevailing sacrifice and satisfaction for sin, by which a sinner draws near to God by a new and living way, is made a partaker of grace and the fellowship of the Spirit, by which he is enabled to overcome the world and serve God in newness of life. It is therefore a wholesome doctrine,

and does not make void the law, but establishes the law; for with the heart, man believeth unto righteousness.

It is full of comfort; for while it strips the sinner of all dependence on himself, and shows him the depth of his guilt and wretchedness, it also presents to him the all-atoning merits of the crucified Saviour, who is able to save to the uttermost all them that come unto God by him; ready and willing to save *him*, to blot out all *his* iniquities, and justify him freely by his grace. And being justified by faith, he has peace with God through our Lord Jesus Christ. He enjoys a consciousness of the Divine favour, an inward tranquillity of soul which enables him to say, 'Whom have I in heaven but thee, and there is none upon earth that I desire besides thee.' In short, this faith acknowledges the penal sanctions of the Divine law; relies firmly on the merits of the Saviour; obeys the Gospel, (as under law to Christ,) and receives comfort from the exceeding great and precious promises, that by them we might be partakers of the Divine nature. True faith unites the soul to Christ as the branch is united to the vine; and as the branch receives sap and nourishment from the vine, so the believer receives from Christ the Holy Spirit, with all its gracious influences, renewing, quickening, and strengthening the soul in all holy living. 'As many as received him to them gave he power to become the sons of God, even to them that believe on his name.' By faith we receive Christ, and Christ received by faith gives the power to become the sons of God; therefore faith is the instrument, and Christ the meritorious cause of our pardon and reconciliation with God.

The view we have taken of justification is different in its nature, and distinct from what theologians term regeneration; yet as to the order of time they cannot be separated; for the moment God for Christ's sake pardons the penitent believing sinner, he also gives the Holy Spirit, renews him in righteousness, and begets him again to a lively hope in Christ Jesus. Justification is, as before stated, a judiciary act, by which the relative state of a sinner is changed by the remission of sins that are past; whereas regeneration is a real change of heart by the renewing operations of the spirit of grace, through which he becomes a new creature.

Nor is the above distinction unimportant. For in contemplating the economy of our redemption, it is proper and necessary that we distinctly understand the nature and character of the atonement, by which alone pardon can be consistent with justice and the moral government of God. It is not only a declaration of the righteousness of God, which might have been exhibited by the sovereign act of punishment without pardon; but it is a manifestation of the love of God, and the effect of Supreme benevolence for his sinful creatures, providing for their greatest happiness as moral and intellectual beings, without lessening their moral obligations, or relinquishing the claims of moral justice. 'God commendeth his love toward us, in that while we were yet sinners Christ died for us.'

The benevolent character of the atonement is connected with all the redeeming acts of grace for the reformation and salvation of lost sinners; not merely in the example of disinterested devotedness with which Jesus Christ yielded to suffering and death for us; nor yet by the bare offering of himself as a sacrifice to satisfy Divine justice; but as procuring also a dispensation of mercy and grace; preventing, enlightening, persuading, and inclining us to forsake sin and turn unto God; and above all, obtaining for us the gift of the Holy Spirit to change and purify our hearts, that we may serve God in holiness without fear all the days of our life. To pardon sin and leave the sinner unrenewed, would produce no reformation. But the Gospel system provides for the justification of the believing penitent by an act of pardon for the alone sake of Christ, in which he is restored to the favor of God; and also for the future obedience of the believer by the renewing of the Holy Ghost, in which he is restored to the image of Him that created him. Hence the Gospel system of justification, through the redemption that is in Christ Jesus, has its superior excellence in the moral influence and exalted character of its benevolence; which is not only to save the guilty from merited punishment, but to restore the rebellious sinner to a holy and submissive obedience, that he may adorn the doctrine of God his Saviour in all things.

Having taken this view of the subject, we shall close with the following reflections:

1. Justification by an act of pardon, accompanied with grace, is a personal benefit by which the sinner is released from his actual burden of guilt; the distress and anguish of soul under which he laboured and was heavy laden is taken away, and he is enabled to say with respect to himself, 'Whereas thou wast angry with me, thine anger is turned away, and behold thou comfortest me.' This is very different from the cold speculations about a fancied righteousness which a sinner claims in the perfect obedience of Christ, while he is himself a perfect slave to sin, or the still more dangerous deceit of an eternal justification, existing only in the sovereign will and mind of God, without any moral effect perceivable in our relative or real change from sin to holiness. As the pardon is real and personal, so the benefits accompanying our justification are personal and solid. For while the person possesses a lively sense of his acceptance with God, he enjoys peace of conscience and joy in the Holy Ghost; and walking in the light, he has fellowship with the Father and the Son. He realizes that the yoke of Christ is easy and his burden is light. He is not only delivered from the guilt, but from the power and dominion of sin. The love of God is shed abroad in his heart, and he rejoices in hope of the glory of God.

2. In considering the atonement made by Christ as the procuring cause of our salvation, it brings the pardon directly to the view of the trembling, desponding, and guilty conscience, not only as a

satisfaction to offended justice in behalf of the sinner; but in its benevolent character it pleads persuasively with man to turn from the evil of his ways, and with all the agonies and bitter groans of the bleeding, dying Saviour, asks, 'Why will ye die?' It does not leave him to the appalling thoughts of pardon merely by prerogative as an act of entire sovereignty, which, if extended to all would annihilate the principles of moral government with respect to virtue and vice; or if limited to a few, would lead to the awful suspense and gloomy uncertainty of our being numbered with the elect, and at the same time awaken conscious, indignant disgust against the partial acts of arbitrary power. But in the Gospel, pardon is offered freely, through the redemption that is in Christ Jesus; a pardon bought with blood; and the pardon is urged upon us with demonstrations of love and good will and with a positive assurance that whosoever will may come freely, and him that cometh he will in no wise cast out.

3. The sacrifice of Christ is set forth to be a propitiation through faith in his blood, for the remission of sins that are past. In the very terms of our pardon there is a suitableness, a wonderful adaptation to the wants and weakness of mankind; no previous works of righteousness, no goodness, no holy dispositions are required of the penitent sinner, to entitle him to pardon; for to him that worketh not, but believeth on him that justifieth the ungodly, his *faith* is counted to him for righteousness. He need not inquire who shall ascend into heaven, or descend into the deep; for the word of faith brings the atoning sacrifice near, even to his heart, and presents the promise of pardon to his guilty conscience in the language of inspiration, 'Believe in the Lord Jesus Christ and thou shalt be saved;' 'Whosoever *believeth* in him shall not perish, but have everlasting life.' For God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. He is therefore invited to come by faith, with all his guilt, and receive remission of sins that are past; and with all his helplessness to trust in the merits of his Saviour, who is able to save to the uttermost all them that come unto God by him.

As faith, in the atonement of Christ, is connected with the moral precepts of the Gospel, and the purest system of morality; so it presents the most powerful motives to obedience and virtue, by exhibiting the awful responsibilities of man to his God, the certainty of a future judgment, and the realities of an eternal existence of happiness or misery. It does not leave the motives to obedience to a cold philosophizing speculation; but it urges the claims of piety and virtue by the exhibition of the cross of Christ, and pleads directly with the heart by the manifestation of the love of God, the benevolence of the Saviour, and the hope of eternal life.

APPLICATION OF NATURAL SCIENCE TO THE ANIMAL AND VEGETABLE WORLD.

[The two following articles constitute the latter divisions of an Essay on the Objects, Advantages, and Pleasures of Science, which forms the preliminary treatise of a series of popular works on literary and scientific subjects, published by the British Society for the Diffusion of Useful Knowledge. This essay was written by the president of the Society,—the present Lord Chancellor of England, who may be justly considered as one of the most remarkable men of the present age. Though principally known among us as a statesman and orator, and as a lawyer at the very head of his profession, he has yet found time, amid his numerous other avocations, to acquire a most extensive knowledge of general science, and does not think it beneath him to exert the noble powers of his mind in diffusing the light of it by the preparation and circulation of plain and popular essays such as this, for the public good.]

For the purpose of illustrating the advantages of philosophy, its tendency to enlarge the mind, as well as to interest it agreeably, and afford pure and solid gratification, a few instances may be given of the singular truths brought to light by the application of mathematical, mechanical, and chemical knowledge to the habits of animals and plants; and some examples may be added of the more ordinary and easy, but scarcely less interesting observations, made upon those habits, without the aid of the profounder sciences.

We may remember the curve line which mathematicians call a cycloid. It is the path which any point of a circle, moving along a plane, and round its centre, traces in the air; so that the nail on the felly of a cart wheel moves in a cycloid, as the cart goes along, and as the wheel itself both turns round its axle, and is carried along the ground. Now this curve has certain properties of a peculiar and very singular kind with respect to motion. One is, that if any body whatever moves in a cycloid by its own weight or swing, together with some other force acting upon it all the while, it will go through all distances of the same curve in exactly the same time; and, accordingly, pendulums have sometimes been contrived to swing in such a manner, that they shall describe cycloids, or curves very near cycloids, and thus move in equal times, whether they go through a long or a short part of the same curve. Again, if a body is to descend from any one point to any other, not in the perpendicular, by means of some force acting on it together with its weight, the line in which it will go the quickest of all will be the cycloid; not the straight line, though that is the shortest of all lines which can be drawn between the two points; nor any other curve whatever, though many are much flatter, and therefore shorter than the cycloid—but the cycloid, which is longer than

many of them, is yet, of all curved or straight lines which can be drawn, the one the body will move through in the shortest time. Suppose, again, that the body is to move from one point to another, by its weight and some other force acting together, but to go through a certain space—as a hundred yards—the way it must take to do this, in the shortest time possible, is by moving in a cycloid; or the length of a hundred yards must be drawn into a cycloid, and then the body will descend through the hundred yards in a shorter time than it could go the same distance in any other path whatever. Now it is believed that birds, as the eagle, which build in the rocks, drop or fly down from height to height in this course. It is impossible to make very accurate observations of their flight and path; but there is a general resemblance between the course they take and the cycloid, which has led ingenious men to adopt this opinion.

If we have a certain quantity of any substance, a pound of wood, for example, and would fashion it in the shape to take the least room, we must make a globe of it; it will in this figure have the smallest surface. But suppose we want to form the pound of wood, so that in moving through the air or water it shall meet with the least possible resistance; then we must lengthen it out for ever, till it becomes not only like a long-pointed pin, but thinner and thinner, longer and longer, till it is quite a straight line, and has no perceptible breadth or thickness at all. If we would dispose of the given quantity of matter so that it shall have a certain length only, say a foot, and a certain breadth at the thickest part, say three inches, and move through the air or water with the smallest possible resistance which a body of those dimensions can meet, then we must form it into a figure of a peculiar kind, called the *solid of least resistance*, because of all the shapes that can be given to the body, its length and breadth remaining the same, this is the one which will make it move with the least resistance through the air, or water, or other fluid. A very difficult chain of mathematical reasoning, by means of the highest branches of algebra, leads to a knowledge of the curve, which by revolving on its axis makes a solid of this shape, in the same way that a circle by so revolving makes a sphere or globe; and the curve certainly resembles closely the face or head part of a fish. Nature, therefore, (by which we always mean the Divine Author of nature,) has fashioned these fishes so, that, according to mathematical principles, they swim the most easily through the element they live and move in.

Suppose upon the face part of one of these fishes a small insect were bred, endowed with faculties sufficient to reason upon its condition, and upon the motion of the fish it belonged to, but never to have discovered the whole size and shape of the face part; it would certainly complain of the form as clumsy, and fancy that it could have made the fish so as to move with less resistance. Yet if the whole shape were disclosed to it, and it could discover the

principle on which that shape was preferred, it would at once perceive not only that what had seemed clumsy was skilfully contrived, but that if any other shape whatever had been taken, there would have been an error committed; nay, *that there must of necessity* have been an error; and that the very best possible arrangement had been adopted. So it may be with man in the universe, where, seeing only a part of the great system, he fancies there is evil; and yet, if he were permitted to survey the whole, what had seemed imperfect might appear to be necessary for the general perfection, insomuch that any other arrangement, even of that seemingly imperfect part, must needs have rendered the whole less perfect. The common objection is, that what seems evil might have been avoided, but in the case of the fish's shape it *could not* have been avoided.

It is found by optical inquiries, that the rays or particles of light, in passing through transparent substances of a certain form, are bent to a point where they make an image or picture of the shining bodies they come from, or of the dark bodies they are reflected from. Thus, if a pair of spectacles be held between a candle and the wall, they make two images of the candle upon it; and if they be held between the window and a sheet of paper when the sun is shining, they will make a picture on the paper of the houses, trees, fields, sky, and clouds. The eye is found to be composed of several natural magnifiers which make a picture on a membrane at the back of it, and from this membrane there goes a nerve to the brain, conveying the impression of the picture, by means of which we see it. Now, white light was discovered by Newton to consist of different coloured parts, which are differently bent in passing through transparent substances, so that the lights of different colours come to a point at different distances, and thus create an indistinct image. This was long found to make our telescopes imperfect, insomuch that it became necessary to make them of reflectors or mirrors, and not of magnifying glasses—the same difference not being observed to affect their reflection. But another discovery was, about fifty years afterward, made by Mr. Dollond, that by combining different kinds of glass in a compound magnifier, the difference may be greatly corrected; and on this principle he constructed his telescopes. It is found, too, that the different natural magnifiers of the eye are combined upon a principle of the same kind. Thirty years later, a third discovery was made by Mr. Blair, of the greatly superior effect which combinations of different liquids have in correcting the imperfection; and, most wonderful to think, when the eye is examined, we find it consists of different liquids, acting naturally upon the same principle which was thus recently found out in optics by many ingenious mechanical and chemical experiments.

Again, the point to which any magnifier collects the light is more or less distant as the magnifier is smaller or rounder, so that a small globe of glass or any transparent substances makes a microscope. And this property of light depends upon the nature of lines, and is

purely of a mathematical nature, after we have once ascertained by experiment, that light is bent in a certain way when it passes through transparent bodies. Now birds flying in the air, and meeting with many obstacles, as branches and leaves of trees, require to have their eyes sometimes as flat as possible for protection; but sometimes as round as possible, that they may see the small objects, flies and other insects, which they are chasing through the air, and which they pursue with the most unerring certainty. This could only be accomplished by giving them a power of suddenly changing the form of their eyes. Accordingly there is a set of hard scales placed on the outer coat of their eye, round the place where the light enters; and over these scales are drawn the muscles or fibres by which motion is communicated; so that, by acting with these muscles, the bird can press the scales, and squeeze the natural magnifier of the eye into a round shape when it wishes to follow an insect through the air, and can relax the scales, in order to flatten the eye again when it would see a distant object, or move safely through leaves and twigs. This power of altering the shape of the eye is possessed by birds of prey in a very remarkable degree. They can see the smallest objects close to them, and can yet discern larger bodies at vast distances, as a carcass stretched upon the plain, or a dying fish afloat on the water.

A singular provision is made for keeping the surface of the bird's eye clean, for wiping the glass of the instrument, as it were, and also for protecting it, while rapidly flying through the air and through thickets, without hindering the sight. Birds are, for these purposes, furnished with a third eyelid, a fine membrane or skin, which is constantly moved very rapidly over the eyeball by two muscles placed in the back of the eye. One of the muscles ends in a loop, the other in a string which goes through the loop, and is fixed in the corner of the membrane, to pull it backward and forward. If you wish to draw a thing toward any place with the least force, you must pull directly in the line between the thing and the place; but if you wish to draw it as quickly as possible, and do not regard the loss of force, you must pull it obliquely, by drawing it in two directions at once. Tie a string to a stone, and draw it straight toward you with one hand; then, make a loop on another string, and running the first through it, draw one string in each hand, not toward you, but side ways, till both strings are stretched in a straight line: you will see how much swifter the stone moves than it did before when pulled straight forward. Now this is proved, by mathematical reasoning, to be the necessary consequence of forces applied obliquely: there is a loss of power, but a great increase of velocity. The velocity is the thing required to be gained in the third eyelid, and the contrivance is exactly that of a string and a loop, moved each by a muscle, as the two strings are by the hands in the case we have been supposing.

A third eyelid of the same kind is found in the horse, and called

the *haw*; it is moistened with a pulpy substance (or mucilage) to take hold of the dust on the eyeball, and wipe it clean off, so that the eye is hardly ever seen with any thing upon it, though greatly exposed from its size and posture. The swift motion of the haw is given to it by a gristly, elastic substance, placed between the eyeball and the socket, and striking obliquely, so as to drive out the haw with great velocity over the eye, and then let it come back as quickly. Ignorant persons when this haw is inflamed from cold and swells so as to appear, which it never does in a healthy state, often mistake it for an imperfection, and cut it off: so nearly does ignorance produce the same mischief as cruelty! They might as well cut off the pupil of the eye, taking it for a black spot.

If any quantity of matter, as a pound of wood or iron, is fashioned into a rod of a certain length, say one foot, the rod will be strong in proportion to its thickness; and, if the figure is the same, that thickness can only be increased by making it hollow. Therefore, hollow rods or tubes, of the same length and quantity of matter, have more strength than solid ones. This is a principle so well understood now, that engineers make their axles and other parts of machinery hollow, and therefore stronger with the same weight, than they would be if thinner and solid. Now the bones of animals are all more or less hollow; and are therefore stronger with the same weight and quantity of matter than they otherwise would be. But birds have the largest bones in proportion to their weight; their bones are more hollow than those animals which do not fly; and therefore they have strength without having to carry more weight than is absolutely necessary. Their quills derive strength from the same construction. They have another peculiarity to help their flight. No other animals have any communication between the air vessels of their lungs and the hollow parts of their bodies; but birds have; and by this means they can blow out their bodies as we do a bladder, and thus make themselves lighter when they would either make their flight toward the ground slower, or rise more swiftly, or float more easily in the air. Fishes possess a power of the same kind, though not by the same means. They have air bladders in their bodies, and can puff them out, or press them closer, at pleasure: when they want to rise in the water, they fill out the bladder, and this lightens them. If the bladder breaks, the fish remains at the bottom, and can only be held up by the most laborious exertions of the fins and tail. Accordingly, flat fish, as skaits and flounders, which have no air bladders, seldom rise from the bottom, but are found lying on banks in the sea, or at the bottom of sea rivers.

If you have a certain space, as a room, to build up with closets or little cells, all of the same size and shape, there are only three figures which will answer, and enable you to fill the room without losing any space between the cells; they must either be squares, or figures of three equal sides, or figures of six equal sides. With

any other figures whatever, space would be lost between the cells. This is evidently true upon considering the matter; and it is proved by mathematical reasoning. The six-sided figure is by far the most convenient of these three shapes, because its corners are flatter, and any round body placed in it has therefore more space, there being less room lost in the corners. Likewise, this figure is the strongest of the three; any pressure either from without or from within will hurt it less, as it has something of the strength of an arch. A round figure would be still stronger, but then room would be lost between the circles, whereas none at all is lost with the six-sided figure. Now, it is a most remarkable fact, that *bees* build their cells exactly in this shape, and thereby save both room and materials beyond what they could save if they built in any other shape whatever. They build in the very best possible shape for their purpose, which is to save all the room and all the wax they can. So far as to the shape of the walls of each cell; but the roof and floor, or top and bottom, are built on equally true principles. It is proved by mathematicians, that to give the greatest strength and save the most room, the roof and floor must be made of three square planes meeting in a point; and they have farther proved by a demonstration belonging to the highest parts of algebra, that there is one particular angle or inclination of those planes to each other where they meet, which makes a greater saving of materials and of work than any other inclination whatever could possibly do. Now, the bees actually make the tops and bottoms of their cells of three planes meeting in a point, and the inclination or angle at which they meet is precisely the one found out by the mathematicians to be the best possible for saving wax and work. Who would dream for an instant of the bee knowing the highest branches of mathematics—the fruits of Newton's most wonderful discovery—a result, too, of which he was himself ignorant, one of his most celebrated followers having found it out? This little insect works with a truth and correctness which are quite perfect, and according to the principles at which man has only arrived, after ages of slow improvement in the most difficult branch of the most difficult science. But the mighty and all wise Creator, who made the insect and the philosopher, bestowing reason on the latter, and giving the former to work without it—to Him all truths are known from all eternity, with an intuition that mocks even the conceptions of the sages of human kind.

It may be recollected, that when the air is exhausted or sucked out of any vessel, there is no longer the force necessary to resist the pressure of the air on the outside; and the sides of the vessel are therefore pressed inward with violence: a flat glass would thus be broken, unless it were very thick; a round one, having the strength of an arch, would resist better; but any soft substance, as leather or skin, would be crushed or squeezed together at once. If the air was only sucked out slowly, the squeezing would be gra-

dual, or, if it were only half sucked out, the skin would only be partly squeezed together. This is the very process by which bees reach the fine dust and juices of hollow flowers, like the honeysuckle, and some kinds of long fox-glove, which are too narrow for them to enter. They fill up the mouth of the flower with their bodies, and suck out the air, or at least a large part of it; this makes the soft sides of the flower close, and squeezes the dust and juice toward the insect as well as a hand could do, if applied to the outside.

We may remember this pressure or weight of the atmosphere as shown by the barometer, the sucking pump and the air pump. Its weight is near 15 pounds on every square inch, so that if we could entirely squeeze out the air between our two hands, they would cling together with a force equal to the pressure of double this weight, because the air would press upon both hands; and if we could contrive to suck or squeeze out the air between one hand and the wall, the hand would stick fast to the wall, being pressed on it with the weight of above two hundred weight, that is, near 15 pounds on every square inch of the hand. Now, by a late most curious discovery of Sir Everard Home, the distinguished anatomist, it is found that this is the very process by which *flies* and other insects of a similar description are enabled to walk up perpendicular surfaces, however smooth, as the sides of walls and panes of glass in windows, and to walk as easily along the ceiling of a room with their bodies downward and their feet over head. Their feet, when examined by a microscope, are found to have flat skins or flaps, like the feet of web-footed animals, as ducks and geese; and they have toward the back part or heel, but inside the skin or flap, two very small toes so connected with the flap as to draw it close down upon the glass or wall the fly walks on, and to squeeze out the air completely, so that there is a vacuum made between the foot and the glass or wall. The consequence of this is, that the air presses the foot on the wall with a very considerable force compared to the weight of the fly; for if its feet are to its body in the same proportion as ours are to our bodies, since we could support by a single hand on the ceiling of the room (provided it made a vacuum) more than our whole weight, namely, a weight of fifteen stone, the fly can easily move on four feet in the same manner by help of the vacuum made under its feet. It has likewise been found that some of the larger sea animals are by the same construction, only upon a greater scale, enabled to climb the perpendicular and smooth surfaces of the ice hills among which they live. Some kinds of lizard have the same power of climbing, and of creeping with their bodies downward along the ceiling of a room; and the means by which they are enabled to do so are the same. In the large feet of these animals, the contrivance is easily observed, of the two toes or tightners, by which the skin of the foot is pinned down, and the air excluded in the act of walking or climbing; but it is the

very same, only upon a larger scale, with the mechanism of a fly's or a butterfly's foot; and both operations, the climbing of the sea-horse on the ice, and the creeping of the fly on the window or the ceiling, are performed exactly by the same power, the weight of the atmosphere, which causes the quicksilver to stand in the weather glass, the wind to whistle through a key hole, and the piston to descend in a steam engine.

Although philosophers are not agreed as to the peculiar actions which light exerts upon vegetation, and there is even some doubt respecting the decomposition of air and water during that process, one thing is undeniable, the necessity of light to the growth and health of plants; and accordingly they are for the most part so formed as to receive it at all times when it shines on them. Their cups, and the little assemblages of their leaves before they sprout, are found to be more or less affected by the light, so as to open and receive it. In several kinds of plants this is more evident than in others; their flowers close entirely at night, and open in the day. Some constantly turn round toward the light, following the sun, as it were, while he makes or seems to make his revolution, so that they receive the greatest quantity possible of his rays. Thus clover in a field follows the apparent course of the sun. But all leaves of plants turn to the sun, place them how you will, light being essential to their thriving.

The lightness of inflammable gas is well known. When bladders, of any size, are filled with it, they rise upward, and float in the air. Now, it is a most curious fact, ascertained by Mr. Knight, that the fine dust, by means of which plants are impregnated one from another, is composed of very small globules, filled with this gas—in a word, of small air balloons. These globules thus float from the male plant through the air, and striking against the females, are detained by a glue prepared on purpose to stop them, which no sooner moistens the globules than they explode, and their substance remains, the gas flying off which enabled them to float. A provision of a very simple kind is also, in some cases, made to prevent the male and female blossoms of the same plant from breeding together, this being found to hurt the breed of vegetables, just as breeding in and in does the breed of animals. It is contrived that the dust shall be shed by the male blossom before the female is ready to be affected by it, so that the impregnation must be performed by the dust of some other plant, and in this way the breed be crossed. The light gas with which the globules are filled is most essential to this operation, as it conveys them to great distances. A plantation of yew trees has been known, in this way, to impregnate another several hundred yards off.

The contrivance by which some creeper plants are enabled to climb walls, and fix themselves, deserves attention. The *Virginia creeper* has a small tendril, ending in a claw, each toe of which has a knob, thickly set with extremely small bristles; they grow into

the invisible pores of the wall, and swelling stick there as long as the plant grows, and prevent the branch from falling; but when the plant dies, they become thin again, and drop out, so that the branch falls down. The *Vanilla* plant of the West Indies climbs round trees likewise by means of tendrils; but when it has fixed itself, the tendrils drop off, and leaves are formed.

It is found by chemical experiments, that the juice which is in the stomachs of animals, (called the *gastric* juice, from a Greek word signifying *the belly*,) has very peculiar properties. Though it is for the most part a tasteless, clear, and seemingly a very simple liquor, it nevertheless possesses extraordinary powers of dissolving substances which it touches or mixes with; and it varies in different classes of animals. In one particular it is the same in all animals: it will not attack living matter, but only dead; the consequence of which is, that its powers of eating away and dissolving are perfectly safe to the animals themselves, in whose stomachs it remains without ever hurting them. This juice differs in different animals according to the food on which they subsist: thus, in birds of prey, as kites, hawks, owls, it only acts upon animal matter, and does not dissolve vegetables. In other birds, and in all animals feeding on grass, as oxen, sheep, hares, it dissolves vegetable matter, as grass, but will not touch flesh of any kind. This has been ascertained by making them swallow balls with meat in them, and several holes drilled through, to let the gastric juice reach the meat: no effect was produced upon it. We may farther observe, that there is a most curious and beautiful correspondence between this juice in the stomach of different animals and the other parts of their bodies, connected with the important operations of eating and digesting their food. The use of the juice is plainly to convert what they eat into a fluid, from which, by various other processes, all their parts, blood, bones, muscles, &c, are afterward formed. But the food is first of all to be obtained, and then prepared by bruising, for the action of the juice. Now birds of prey have instruments, their claws and beak, for tearing and devouring their food, (that is animals of different kinds,) but those instruments are useless for picking up and crushing seeds: accordingly, they have a gastric juice which dissolves the animals they eat; while birds which have only a beak fit for pecking, drinking, and eating seeds, have a juice that dissolves seeds, and not flesh. Nay more, it is found that the seeds must be bruised before the juice will dissolve them: this you find by trying the experiment in a vessel with the juice; and accordingly the birds have a gizzard, and animals which graze have flat teeth, which grind and bruise their food before the gastric juice is to act upon it.

We have seen how wonderfully the *bee* works, according to rules discovered by man thousands of years after the insect had followed them with perfect accuracy. The same little animal seems to be acquainted with principles of which we are still ignorant. We can,

by crossing, vary the forms of cattle with astonishing nicety; but we have no means of altering the nature of an animal once born, by means of treatment and feeding. This power, however, is undeniably possessed by the bees. When the queen bee is lost, by death or otherwise, they choose a grub from among those which are born for workers; they make three cells into one, and placing the grub there, they build a tube round it; they afterward build another cell of a pyramidal form, into which the grub grows: they feed it with peculiar food, and tend it with extreme care. It becomes, when transformed from the worm to the fly, not a worker, but a queen bee.

These singular insects resemble our own species, in one of our worst propensities, the disposition to war; but their attention to their sovereign is equally extraordinary, though of a somewhat capricious kind. In a few hours after their queen is lost, the whole hive is in a state of confusion. A singular humming is heard, and the bees are seen moving all over the surface of the combs with great rapidity. The news spread quickly, and when the queen is restored, quiet immediately succeeds. But if another queen is put upon them, they instantly discover the trick, and, surrounding her, they either suffocate or starve her to death. This happens if the false queen is introduced within a few hours after the first is lost or removed; but if twenty-four hours have elapsed, they will receive any queen, and obey her.

The labours and the policy of the *ants* are, when closely examined, still more wonderful, perhaps, than those of the *bee*. Their nest is a city consisting of dwelling places, halls, streets, and squares, into which the streets open. The food they principally like is the honey which comes from another insect found in their neighbourhood, and which they, generally speaking, bring home from day to day as they want it. Later discoveries have shown that they do not eat grain, but live almost entirely on animal food and this honey. Some kinds of ant have the foresight to bring home the insects on whose honey they feed, and keep them in particular cells, where they guard them to prevent their escaping, and feed them with proper vegetable matter which they do not eat themselves. Nay, they obtain the eggs of those insects, and superintend their hatching, and then rear the young insect until he becomes capable of supplying the desired honey. They sometimes remove them to the strongest parts of their nest, where there are cells apparently fortified for protecting them from invasion. In those cells the insects are kept to supply the wants of the whole ants which compose the population of the city. It is a most singular circumstance in the economy of nature, that the degree of cold at which the ant becomes torpid is also that at which this insect falls into the same state. It is considerably below the freezing point; so that they require food the greater part of the winter, and if the insects on which they depend for food were not kept alive during the cold in

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which the ants can move about, the latter would be without the means of subsistence.

How trifling soever this little animal may appear in our climate, there are few more formidable creatures than the ant of some tropical countries. A traveller who lately filled a high station in the French government, Mr. Malouet, has described one of their cities, and, were not the account confirmed by various testimonies, it might seem exaggerated. He observed at a great distance what seemed a lofty structure, and was informed by his guide that it consisted of an ant hill, which could not be approached without danger of being devoured. Its height was from 15 to 20 feet, and its base 30 or 40 feet square. Its sides inclined like the lower part of a pyramid, the point being cut off. He was informed that it became necessary to destroy these nests, by raising a sufficient force to dig a trench all round, and fill it with faggots, which were afterward set on fire; and then battering with cannon from a distance, to drive the insects out and make them run into the flames. This was in South America; and African travellers have met with them in the same formidable numbers and strength.

The older writers of books upon the habits of some animals abound with stories which may be of doubtful credit. But the facts now stated respecting the ant and bee, may be relied on as authentic. They are the result of very late observations, and experiments made with great accuracy by several most worthy and intelligent men, and the greater part of them have the confirmation arising from more than one observer having assisted in the inquiries. The habits of *beavers* are equally well authenticated, and, being more easily observed, are vouched by a greater number of witnesses. These animals, as if to enable them to live and move either on land or water, have two web feet like those of ducks or water dogs, and two like those of land animals. When they wish to construct a dwelling place, or rather city, for it serves the whole body, they choose a level place with a stream running through it; they dam up the stream so as to make a pond, and perform the operation as skilfully as we could ourselves. They drive into the ground stakes of five or six feet long in rows, wattling each row with twigs, and puddling or filling the interstices with clay which they ram close in, so as to make the whole solid and water-tight. This dam is likewise shaped on the truest principles;* for the upper side next

* If the base is 12, and the top 3 feet thick, and the height 6 feet, the face must be the side of a right-angled triangle, whose height is 8 feet. This would be the exact proportion which there ought to be, upon mathematical principles, to give the greatest resistance possible to the water in its tendency to turn the dam round, provided the materials of which it is made were lighter than water in the proportion of 44 to 100. But the materials are probably more than twice as heavy as water, and the form of so flat a dike is taken, in all likelihood, in order to guard against a more imminent danger—that of the dam being carried away by being shoved forward. We cannot calculate what the proportions are which give the greatest possible resistance to this tendency, without knowing the tenacity of the materials, as well as their specific gravity. It may very probably be found that the construction is such as to secure the most completely against the two pressures at the same time.

the water slopes, and the side below is perpendicular; the base of the dam is 10 or 12 feet thick: the top or narrow part two or three, and it is sometimes as long as 100 feet. The pond being thus formed and secured, they make their houses round the edge of it; they are cells, with vaulted roofs, and upon piles: they are made of stones, earth, and sticks; the walls are two feet thick, and plastered as neatly as if the trowel had been used. Sometimes they have two or three stories for retreating to in case of floods, and they always have two doors, one toward the water, and one toward the land. They keep their winter provisions in stores, and bring them out to use; they make their beds of moss; they live on the bark of trees, gums, and crawfish. Each house holds from twenty to thirty, and there may be from ten to twenty-five houses in all. Some of their communities are therefore larger than others, but there are seldom fewer than two or three hundred inhabitants. In working they all bear their shares: some gnaw the trees and branches with their teeth to form stakes and beams; others roll the pieces to the water; others diving make holes with their teeth to place the piles in; others collect and carry stones and clay; others beat and mix the mortar; and others carry it on their broad tails, and with these beat it and plaster it. Some superintend the rest, and make signals by sharp strokes with the tail, which are carefully attended to; the beavers hastening to the place where they are wanted to work, or to repair any hole made by the water, or to defend themselves or make their escape, when attacked by an enemy.

The fitness of different animals, by their bodily structure, to the circumstances in which they are found, presents an endless subject of curious inquiry and pleasing contemplation. Thus, the *camel* which lives in sandy deserts has broad spreading hoofs to support him on the loose soil; and an apparatus in his body by which water is kept for many days, to be used when no moisture can be had. As this would be useless in the neighbourhood of streams or wells, and as it would be equally so in the desert, where no water is to be found, there can be no doubt that it is intended to assist in journeying across the sands from one watered spot to another. There is a singular and beautiful provision made in this animal's foot, for enabling it to sustain the fatigues of journeys under the pressure of its great weight. Beside the yielding of the bones and ligaments, or bindings, which gives elasticity to the foot of the deer and other animals, there is in the camel's foot, between the horny sole and the bones, a cushion, like a ball, of soft matter, almost fluid, but in which there is a mass of threads extremely elastic, interwoven with the pulpy substance. The cushion thus easily changes its shape when pressed, yet it has such an elastic spring, that the bones of the foot press on it uninjured by the heavy body which they support, and this huge animal steps as softly as a cat.

Nor need we flee to the desert in order to witness an example of

skilful structure in the foot: the *horse's* limbs display it strikingly. The bones of the foot are not placed directly under the weight; if they were in an upright position, they would make a firm pillar, and every motion would cause a shock. They are placed slanting or oblique, and tied together by an elastic binding on their lower surfaces, so as to form springs as exact as those which we make of leather or steel for carriages. Then the flatness of the hoof which stretches out on each side, and the frog coming down in the middle between the quarters, adds greatly to the elasticity of the machine. Ignorant of this, ill-informed farriers nail the shoe too far back, fixing the quarters, and causing permanent contraction—so that the contracted hoof loses its elasticity; every step is a shock; inflammation and lameness ensue.

The *rein-deer* inhabits a country covered with snow the greater part of the year. Observe how admirably its hoof is formed for going over that cold and light substance, without sinking in it, or being frozen. The under side is covered entirely with hair, of a warm and close texture; and the hoof, altogether, is very broad, acting exactly like the snow shoes which men have constructed for giving them a larger space to stand on than their feet, and thus to avoid sinking. Moreover, the deer spreads the hoof as wide as possible when it touches the ground; but, as this breadth would be inconvenient in the air, by occasioning a greater resistance while he is moving along, no sooner does he lift the hoof than the two parts into which it is cloven fall together, and so lessen the surface exposed to the air, just as we may recollect the birds doing with their bodies and wings. The shape and structure of the hoof is also well adapted to scrape away the snow, and enable the animal to get at the particular kind of moss (or *lichen*) on which he feeds. This plant, unlike others, is in its full growth during the winter season; and the rein-deer, accordingly, thrives from its abundance, notwithstanding the unfavorable effects of extreme cold upon the animal system.

There are some insects, of which the males have wings, and the females are grubs or worms. Of these, the *glow-worm* is the most remarkable: it is the female, and the male is a fly, which would be unable to find her out, creeping, as she does, in the dark lanes, but for the shining light which she gives, to attract him.

There is a singular fish found in the Mediterranean, called the *nautilus*, from its skill in navigation. The back of its shell resembles the hulk of a ship; on this it throws itself, and spreads a thin membrane to serve for a sail, paddling itself on with its feet as oars.

The *ostrich* lays and hatches her eggs in the sands; her form being ill adapted to that process, she has a natural oven furnished by the sand, and the strong heat of the sun. The *cuckoo* is known to build no nest for herself, but to lay in the nests of other birds; but late observations show that she does not lay indiscriminately in the nests of all birds; she only chooses the nests of those which have

bills of the same kind with herself, and therefore feed on the same kind of food. The *duck*, and other birds breeding in muddy places, have a peculiar formation of the bill: it is both made so as to act like a strainer, separating the finer, from the grosser parts of the liquid, and it is more furnished with nerves near the point than the bills of birds which feed on substances exposed to the light; so that it serves better to grope in the dark stream for food, being more sensitive. The bill of the *snipe* is covered with a curious net work of nerves for the same purpose; but a bird, (the *toucan* or *egg-sucker*,) which chiefly feeds on the eggs found in birds' nests, and in countries where these are very deep and dark, has the most singular provision of this kind. Its bill is very broad and long; when examined, it is completely covered with branches of nerves in all directions; so that, by groping in a deep and dark nest, it can feel its way as accurately as the finest and most delicate finger could. Almost all kinds of birds build their nests of materials found where they inhabit, or use the nests of other birds; but the *swallow of Java* lives in rocky caverns on the sea, where there are no materials at all for the purpose of building. It is therefore so formed as to secrete in its body a kind of slime with which it makes a nest, much prized as a delicate food in eastern countries.

Plants, in many remarkable instances, are provided for by equally wonderful and skilful contrivances. There is one, the *muscipula*, *fly-trap*, or *fly-catcher*, which has small prickles in the inside of two leaves, or half leaves, joined by a hinge; a juice or syrup is provided on their inner surface, and acts as a bait to allure flies. There are several small spines or prickles standing upright in this syrup, and upon the only part of each leaf that is sensitive to the touch. When the fly therefore settles upon this part, its touching as it were the spring of the trap occasions the leaves to shut and kill and squeeze the insect; so that its juices and the air arising from their rotting serve as food to the plant.

In the West Indies, and other hot countries, where rain sometimes does not fall for a great length of time, a kind of plant called the *wild-pine* grows upon the branches of the trees, and also on the bark of the trunk. It has hollow or bag-like leaves so formed as to make little reservoirs of water, the rain falling into them through channels which close at the top when full, to prevent it from evaporating. The seed of this useful plant has small floating threads, by which, when carried through the air, it catches any tree in the way, and falls on it and grows. Wherever it takes root, though on the under side of a bough, it grows straight upwards, otherwise the leaves would not hold water. It holds in one leaf from a pint to a quart; and although it must be of great use to the trees it grows on, to birds and other animals its use is even greater. Another tree, called the *water-with*, in Jamaica, has similar uses; it is like a vine in size and shape, but growing in very parched districts, is yet so full of clear sap or water, that on cutting a piece two or

three yards long, and merely holding it to the mouth, a plentiful draught is obtained. In the East there is a plant somewhat of the same kind, called the *bejuco*, which grows near other trees and twines round them, with its end hanging downwards, but so full of juice, that on cutting it, a plentiful stream of water spouts from it; and this, not only by its touching the tree so closely must refresh it, but is a supply to animals, and to the weary herdsman on the mountains.

ADVANTAGES AND PLEASURES OF SCIENCE.

[See the introduction to the preceding article.]

After the many instances or samples which have now been given of the nature and objects of natural science, we might proceed to a different field, and describe in the same way the other grand branch of human knowledge, that which teaches the properties or habits of *mind*—the *intellectual faculties* of man; that is to say, the powers of his understanding, by which he perceives, imagines, remembers, and reasons;—his *moral faculties*, that is to say, the feelings and passions which influence him;—and, lastly, as a conclusion or result drawn from the whole, his *duties* both toward himself as an individual, and toward others as a member of society; which last head opens to our view the whole doctrines of *political science*, including the nature of governments, of policy, and generally of laws. But we shall abstain at present from entering at all upon this field, and shall now take up the subject, more particularly pointed at through the course of the preceding observations, and to illustrate which they have been framed, namely,—the use and importance of scientific studies.

Man is composed of two parts, body and mind, connected indeed together, but wholly different from one another. The nature of the union—the part of our outward and visible frame in which it is peculiarly formed—or whether the soul be indeed connected with any particular portion of the body, so as to reside there—are points as yet wholly hid from our knowledge, and which are likely to remain for ever concealed. But this we know, as certainly as we can know any truth, that there is such a thing as the mind; and that we have at the least as good proof of its existence, independent of the body, as we have of the existence of the body itself. Each has its uses, and each has its peculiar gratifications. The bounty of Providence has given us outward senses to be employed, and has furnished the means of gratifying them in various kinds, and in ample measure. As long as we only taste those pleasures according to the rules of prudence and of our duty, that is, in moderation for our own sakes, and in harmlessness toward our neighbours, we fulfil rather than thwart the purposes of our being. But the same bountiful Providence has endowed us with the higher nature also—with understandings as well as with senses—with

faculties that are of a more exalted nature, and admit of more refined enjoyments, than any the bodily frame can bestow; and by pursuing such gratifications rather than those of mere sense, we fulfil the highest ends of our creation, and obtain both a present and a future reward. These things are often said, but they are not therefore the less true, or the less worthy of deep attention. Let us mark their practical application to the occupations and enjoyments of all branches of society, beginning with those who form the great bulk of every community, the working classes, by what names soever their vocations may be called—professions, arts, trades, handicrafts, or common labour.

The first object of every man who has to depend upon his own exertions must needs be to provide for his daily wants. This is a high and important office; it deserves his utmost attention; it includes some of his most important duties, both to himself, his kindred, and his country; and although in performing this office he is only influenced by his own interest, or by his necessities, yet it is one which renders him truly the best benefactor of the community to which he belongs. All other pursuits must give way to this; the hours which he gives to learning must be after he has done his work; his independence, without which he is not worthy to be called a man, requires first of all that he should have ensured for himself, and those dependent on him, a comfortable subsistence before he can have a right to taste any indulgence, either of his senses or of his mind; and the more he learns—the greater progress he makes in the sciences—the more will he value that independence, and the more will he prize the industry, the habits of regular labour, whereby he is enabled to secure so prime a blessing.

In one view, it is true, the progress which he makes in science may help his ordinary exertions, the main business of every man's life. There is hardly any trade or occupation in which useful lessons may not be learnt by studying one science or another. The necessity of science to the more liberal professions is self-evident; little less manifest is the use to their members of extending their knowledge beyond the branches of study, with which their several pursuits are more peculiarly conversant. But the other departments of industry derive hardly less benefit from the same source. To how many kinds of workmen must a knowledge of mechanical philosophy prove useful! To how many others does chemistry prove almost necessary! Every one must with a glance perceive that to engineers, watch-makers, instrument-makers, bleachers, and dyers, those sciences are most useful, if not necessary. But carpenters and masons are surely likely to do their work better for knowing how to measure, which practical mathematics teaches them, and how to estimate the strength of timber, of walls, and of arches, which they learn from practical mechanics; and they who work in various metals are certain to be the more skilful in their trades for knowing the nature of those substances, and their relations to both

heat and other metals, and to the airs and liquids they come in contact with. Nay, the farm servant, or day labourer, whether in his master's employ, or tending the concerns of his own cottage, must derive great practical benefit,—must be both a better servant, and a more thrifty, and therefore comfortable, cottager, for knowing something of the nature of soils and manures, which chemistry teaches, and something of the habits of animals, and the qualities and growth of plants, which he learns from natural history and chemistry together. In truth, though a man be neither mechanic nor peasant, but only one having a pot to boil, he is sure to learn from science lessons which will enable him to cook his morsel better, save his fuel, and both vary his dish and improve it. The art of good and cheap cookery is intimately connected with the principles of chemical philosophy, and has received much, and will yet receive more, improvement from their application. Nor is it enough to say, that philosophers may discover all that is wanted, and may invent practical methods, which it is sufficient for the working man to learn by rote without knowing the principles. He never will work so well if he is ignorant of the principles; and for a plain reason:—if he only learn his lesson by rote, the least change of circumstances puts him out. Be the method ever so general, cases will always arise in which it must be varied in order to apply; and if the workman only knows the rule without knowing the reason, he must be at fault the moment he is required to make any new application of it. This, then, is the *first* use of learning the principles of science: it makes men more skilful, expert, and useful in the particular kinds of work by which they are to earn their bread, and by which they are to make it go far and taste well when earned.

But another use of such knowledge to handicraftsmen and common labourers is equally obvious: it gives every man a chance, according to his natural talents, of becoming an improver of the art he works at, and even a discoverer in the sciences connected with it. He is daily handling the tools and materials with which new experiments are to be made; and daily witnessing the operations of nature, whether in the motions and pressures of bodies, or in their chemical actions on each other. All opportunities of making experiments must be unimproved, all appearances must pass unobserved, if he has no knowledge of the principles; but with this knowledge he is more likely than another person to strike out something new which may be useful in art, or curious or interesting in science. Very few great discoveries have been made by chance and by ignorant persons—much fewer than is generally supposed. It is commonly told of the steam engine that an idle boy being employed to stop and open a valve, saw that he could save himself the trouble of attending and watching it, by fixing a plug upon a part of the machine which came to the place at the proper times, in consequence of the general movement. This is

possible no doubt; though nothing very certain is known respecting the origin of the story; but improvements of any value are very seldom indeed so easily found out, and hardly another instance can be named of important discoveries so purely accidental. They are generally made by persons of competent knowledge, and who are in search of them. The improvements of the steam engine by Watt, resulted from the most learned investigation of mathematical, mechanical, and chemical truths. Arkwright devoted many years, five at the least, to his invention of spinning jennies, and he was a man perfectly conversant in every thing that relates to the construction of machinery: he had minutely examined it, and knew the effects of each part, though he had not received any thing like a scientific education. If he had, we should in all probability have been indebted to him for scientific discoveries as well as practical improvements. The most beautiful and useful invention of late times, the safety lamp, was the reward of a series of philosophical experiments made by one thoroughly skilled in every branch of chemical science. The new process of refining sugar, by which more money has been made in a shorter time, and with less risk and trouble, than was ever perhaps gained from an invention, was discovered by a most accomplished chemist,* and was the fruit of a long course of experiments, in the progress of which, known philosophical principles were constantly applied, and one or two new principles ascertained. But in so far as chance has any thing to do with discovery, surely it is worth the while of those who are constantly working in particular employments to obtain the knowledge required, because their chances are greater than other people's of so applying that knowledge as to hit upon new and useful ideas: they are always in the way of perceiving what is wanting, or what is amiss in the old methods; and they have a better chance of making the improvements. In a word, to use a common expression, they are in the way of good luck; and if they possess the requisite information, they can take advantage of it when it comes to them. This, then, is the *second* great use of learning the sciences: it enables men to make improvements in the arts, and discoveries in philosophy, which may directly benefit themselves and mankind.

Now, these are the *practical* advantages of learning; but the *third* benefit is, when rightly considered, just as practical as the other two—the pleasure derived from mere knowledge, without any view to our own bodily enjoyments; and this applies to all classes, the idle as well as the industrious, if, indeed, it be not peculiarly applicable to those who have the

* Edward Howard, brother of the Duke of Norfolk.

inestimable blessing of time at their command. Every man is by nature endowed with the power of gaining knowledge, and the taste for it: the capacity to be pleased with it forms equally a part of the natural constitution of his mind. It is his own fault, or the fault of his education, if he derives no gratification from it. There is a satisfaction in knowing what others know—in not being more ignorant than those we live with: there is a satisfaction in knowing what others do not know—in being more informed than they are. But this is quite independent of the pure pleasure of knowledge—of gratifying a curiosity implanted in us by Providence, to lead us toward the better understanding of the universe in which our lot is cast, and the nature wherewithal we are clothed. That every man is capable of being delighted with extending his information upon matters of science will be evident from a few plain considerations.

Reflect how many parts of the reading, even of persons ignorant of all sciences, refer to matters wholly unconnected with any interest or advantage to be derived from the knowledge acquired. Every one is amused with reading a story: a romance may please some, and a fairy tale may entertain others; but no benefit beyond the amusement is derived from this source: the imagination is gratified; and we willingly spend a good deal of time and a little money in this gratification, rather than in rest after fatigue, or in any other bodily indulgence. So we read a newspaper, without any view to the advantage we are to gain from learning the news, but because it interests and amuses us to know what is passing. One object, no doubt, is to become acquainted with matters relating to the welfare of the country; but we read the occurrences which do little or not at all regard the public interests, and we take a pleasure in reading them. Accidents, adventures, anecdotes, crimes, and a variety of other things amuse us, independent of the information respecting public affairs, in which we feel interested as citizens of the state, or as members of a particular body. It is of little importance to inquire how and why these things excite our attention, and wherefore the reading about them is a pleasure: the fact is certain; and it proves clearly that there is a positive enjoyment in knowing what we did not know before; and this pleasure is greatly increased when the information is such as excites our surprise, wonder, or admiration. Most persons who take delight in reading tales of ghosts, which they know to be false, and feel all the while to be silly in the extreme, are merely gratified, or rather occupied with the strong emotions of horror excited by the momentary belief, for it can only last an instant. Such reading is a degrading waste of precious time, and has even a bad effect upon the feelings and the

judgment. But true stories of horrid crimes, as murders, and pitiable misfortunes, as shipwrecks, are not much more instructive. It may be better to read these than to sit yawning and idle—much better than to sit drinking or gaming, which, when carried to the least excess, are crimes in themselves, and the fruitful parents of many more. But this is nearly as much as can be said for such vain and unprofitable reading. If it be a pleasure to gratify curiosity, to know what we were ignorant of, to have our feelings of wonder called forth, how pure a delight of this very kind does natural science hold out to its students? Recollect some of the extraordinary discoveries of mechanical philosophy. How wonderful are the laws that regulate the motions of fluids! Is there any thing in all the idle books of tales and horrors more truly astonishing than the fact, that a few pounds of water may, by mere pressure, without any machinery, by merely being placed in a particular way, produce an irresistible force? What can be more strange, than that an ounce weight should balance hundreds of pounds, by the intervention of a few bars of thin iron? Observe the extraordinary truths which optical science discloses. Can any thing surprise us more, than to find that the colour of white is a mixture of all others—that red, and blue, and green, and all the rest, merely by being blended in certain proportions, form what we had fancied rather to be no colour at all, than all colours together? Chemistry is not behind in its wonders. That the diamond should be made of the same material with coal; that water should be chiefly composed of an inflammable substance; that acids should be almost all formed of different kinds of air, and that one of those acids, whose strength can dissolve almost any of the metals, should be made of the self-same ingredients with the common air we breathe; that salts should be of a metallic nature and composed, in great part, of metals, fluid like quicksilver, but lighter than water, and which, without any heating, take fire upon being exposed to the air, and by burning, form the substance so abounding in saltpetre and in the ashes of burnt wood: these, surely, are things to excite the wonder of any reflecting mind—nay, of any one but little accustomed to reflect. And yet these are trifling when compared to the prodigies which astronomy opens to our view: the enormous masses of the heavenly bodies; their immense distances; their countless numbers, and their motions, whose swiftness mocks the uttermost efforts of the imagination.

Akin to this pleasure of contemplating new and extraordinary truths, is the gratification of a more learned curiosity, by tracing resemblances and relations between things, which, to common apprehension, seem widely different. Mathematical science to thinking minds affords this pleasure in a

high degree. It is agreeable to know that the three angles of every triangle, whatever be its size, howsoever its sides may be inclined to each other, are always of necessity, when taken together, the same in amount: that any regular kind of figure whatever, upon the one side of a right-angled triangle, is equal to the two figures of the same kind upon the two other sides, whatever be the size of the triangle: that the properties of an oval curve are extremely similar to those of a curve, which appears the least like it of any, consisting of two branches of infinite extent, with their backs turned to each other. To trace such unexpected resemblances is, indeed, the object of all philosophy; and experimental science in particular is occupied with such investigations, giving us general views, and enabling us to explain the appearances of nature, that is, to show how one appearance is connected with another. But we are now only considering the gratification derived from learning these things. It is surely a satisfaction, for instance, to know that the same thing, or motion, or whatever it is, which causes the sensation of heat, causes also fluidity, and expands bodies in all directions; that electricity, the light which is seen on the back of a cat when slightly rubbed on a frosty evening, is the very same matter with the lightning of the clouds;—that plants breathe like ourselves, but differently by day and by night;—that the air which burns in our lamps enables a balloon to mount, and causes the globules of the dust of plants to rise, float through the air, and continue their race;—in a word, is the immediate cause of vegetation. Nothing can at first view appear less like, or less likely to be caused by the same thing, than the processes of burning and of breathing,—the rust of metals and burning,—an acid and rust,—the influence of a plant on the air it grows in by night, and of an animal on the same air at any time, nay, and of a body burning in that air; and yet all these are the same operation. It is an undeniable fact, that the very same thing which makes the fire burn, makes metals rust, forms acids, and causes plants and animals to breathe; that these operations, so unlike to common eyes, when examined by the light of science, are the same,—the rusting of metals,—the formation of acids,—the burning of inflammable bodies,—the breathing of animals,—and the growth of plants by night. To know this is a positive gratification. Is it not pleasing to find the same substance in various situations extremely unlike each other;—to meet with fixed air as the produce of burning,—of breathing,—and of vegetation;—to find that it is the choak damp of mines,—the bad air in the grotto at Naples,—the cause of death in neglected brewers' vats,—and of the brisk and acid flavour of Seltzer and other mineral springs? Nothing can

be less like than the working of a vast steam engine, and the crawling of a fly upon the window. We find that these two operations are performed by the same means, the weight of the atmosphere, and that a sea horse climbs the ice hills by no other power. Can any thing be more strange to contemplate? Is there in all the fairy tales that ever were fancied any thing more calculated to arrest the attention and to occupy and to gratify the mind, than this most unexpected resemblance between things so unlike to the eyes of ordinary beholders? What more pleasing occupation than to see uncovered and bared before our eyes the very instrument and the process by which nature works? Then we raise our views to the structure of the heavens; and are again gratified with tracing accurate but most unexpected resemblances. Is it not in the highest degree interesting to find, that the power which keeps this earth in its shape, and in its path, wheeling round the sun, extends over all the other worlds that compose the universe, and gives to each its proper place and motion; that this same power keeps the moon in her path round our earth, and our earth in its path round the sun, and each planet in its path; that the same power causes the tides upon our earth, and the peculiar form of the earth itself; and that, after all, it is the same power which makes a stone fall to the ground? To learn these things, and to reflect upon them, fills the mind, and produces certain as well as pure gratification.

But if the knowledge of the doctrines unfolded by science is pleasing, so is the being able to trace the steps by which those doctrines are investigated, and their truth demonstrated: indeed you cannot be said in any sense of the word, to have learnt them, or to know them, if you have not so studied them as to perceive how they are proved. Without this you never can expect to remember them long, or to understand them accurately; and that would of itself be reason enough for examining closely the grounds they rest on. But there is the highest gratification of all, in being able to see distinctly those grounds, so as to be satisfied that a belief in the doctrines is well founded. Hence to follow a demonstration of a grand mathematical truth—to perceive how clearly and how inevitably one step succeeds another, and how the whole steps lead to the conclusion—to observe how certainly and unerringly the reasoning goes on from things perfectly self-evident, and by the smallest addition at each step, every one being as easily taken after the one before, as the first step of all was, and yet the result being something not only far from self-evident, but so general and strange, that you can hardly believe it to be true, and are only convinced of it by going over the whole rea-

soning—this operation of the understanding, to those who so exercise themselves, always affords the highest delight. The contemplation of experimental inquiries, and the examination of reasoning founded upon the facts which our experiments and observations disclose, is another fruitful source of enjoyment, and no other means can be devised for either imprinting the results upon our memory, or enabling us really to enjoy the whole pleasures of science. They who found the study of some branches dry and tedious at the first, have generally become more and more interested as they went on; each difficulty overcome gives an additional relish to the pursuit, and makes us feel, as it were, that we have by our work and labour established a right of property in the subject. Let any man pass an evening in listless idleness, or even in reading some silly tale, and compare the state of his mind when he goes to sleep or gets up next morning with its state some other day when he has passed a few hours in going through the proofs, by facts and reasoning, of some of the great doctrines in natural science, learning truths wholly new to him, and satisfying himself by careful examination of the grounds on which known truths rest, so as to be not only acquainted with the doctrines themselves, but able to show why he believes them, and to prove before others that they are true—he will find as great a difference as can exist in the same being; the difference between looking back upon time unprofitably wasted, and time spent in self-improvement: he will feel himself in the one case listless and dissatisfied, in the other comfortable and happy; in the one case if he do not appear to himself humbled, at least he will not have earned any claim to his own respect; in the other case, he will enjoy a proud consciousness of having, by his own exertions, become a wiser and therefore a more exalted creature.

To pass our time in the study of the sciences, in learning what others have discovered, and in extending the bounds of human knowledge, has, in all ages, been reckoned the most dignified and happy of human occupations; and the name of philosopher, or lover of wisdom, is given to those who lead such a life. But it is by no means necessary that a man should do nothing else than study known truths, and explore new, in order to earn this high title. Some of the greatest philosophers, in all ages, have been engaged in the pursuits of active life; and an assiduous devotion of the bulk of our time to the work which our condition requires, is an important duty, and indicates the possession of practical wisdom. This, however, does by no means hinder us from applying the rest of our time, beside what nature requires for meals and rest, to the study of science; and he who, in whatever station his lot

may be cast, works his day's work, and improves his mind in the evening, as well as he who placed above such necessity, prefers the refined and elevating pleasures of knowledge to the low gratification of the senses, richly deserves the name of a true philosopher.

One of the most gratifying treats which science affords us is the knowledge of the extraordinary powers with which the human mind is endowed. No man, until he has studied philosophy, can have a just idea of the great things for which Providence has fitted his understanding, the extraordinary disproportion which there is between his natural strength and the powers of his mind, and the force which he derives from those powers. When we survey the marvellous truths of astronomy, we are first of all lost in the feeling of immense space, and of the comparative insignificance of this globe and its inhabitants. But there soon arises a sense of gratification and of new wonder at perceiving how so insignificant a creature has been able to reach such a knowledge of the unbounded system of the universe—to penetrate, as it were, through all space, and become familiar with the laws of nature at distances so enormous as baffle our imagination—to be able to say, not merely that the sun has 329,630 times the quantity of matter which our globe has, Jupiter $308\frac{2}{10}$, and Saturn $93\frac{1}{2}$ times; but that a pound of lead weighs at the sun 22 lbs. 15 ozs. 16 dwts. 8 grs. and $\frac{3}{4}$ of a grain; at Jupiter 2 lbs. 1 oz. 19 dwts. 1 gr. $\frac{39}{45}$; and at Saturn 1 lb. 3 ozs. 8 dwts. 20 grs. $\frac{1}{11}$ part of a grain; and what is far more wonderful, to discover the laws by which the whole of this vast system is held together and maintained through countless ages in perfect security and order. It is surely no mean reward of our labour to become acquainted with the prodigious genius of those who have almost exalted the nature of man above its destined sphere; and, admitted to a fellowship with those loftier minds, to know how it comes to pass that by universal consent they hold a station apart, rising over all the great teachers of mankind, and spoken of reverently, as if Newton and Laplace were not the names of mortal men.

The highest of all our gratifications in the contemplations of science remains: we are raised by them to an understanding of the infinite wisdom and goodness which the Creator has displayed in all his works. Not a step can we take in any direction without perceiving the most extraordinary traces of design; and the skill every where conspicuous is calculated in so vast a proportion of instances to promote the happiness of living creatures, and especially of ourselves, that we can feel no hesitation in concluding, that if we knew the whole scheme of Providence, every part would be in harmony with

a plan of absolute benevolence. Independently, however, of this most consoling inference, the delight is inexpressible of being able to follow, as it were, with our eyes, the marvellous works of the great Architect of nature, to trace the unbounded power and exquisite skill which are exhibited in the most minute, as well as the mightiest parts of his system. The pleasure derived from this study is unceasing, and so various, that it never tires the appetite. But it is unlike the low gratifications of sense in another respect: it elevates and refines our nature, while those hurt the health, debase the understanding, and corrupt the feelings; it teaches us to look upon all earthly objects as insignificant, and below our notice, except the pursuit of knowledge and the cultivation of virtue—that is to say, the strict performance of our duty in every relation of society; and it gives a dignity and importance to the enjoyment of life, which the frivolous and the grovelling cannot even comprehend.

[In the conclusion of Mr. Brougham, (now Lord Brougham and Vaux,) 'that the pleasures of science go hand in hand with the solid benefits derived from it,' and 'that they tend, unlike other gratifications, not only to make our lives more agreeable, but better,' we concur. But that the pursuit of science alone, in its ordinary acceptation, is 'the sure path of virtue as well as of happiness,' we cannot agree. For, after all, though we may understand all mysteries, and all knowledge, (or science,) yet, without the excellency of the knowledge,—the saving knowledge,—of Christ Jesus our Lord, we are but 'as sounding brass, or a tinkling cymbal.' This, indeed, we deem the essential glory and safeguard of all true science; and, without this, all other 'profiteth us nothing.']

WESLEY'S WORKS.

The Works of the Rev. John Wesley, A. M., *sometime fellow of Lincoln College, Oxford. First American Complete and Standard Edition, from the latest London Edition, with the last corrections of the Author: comprehending also numerous translations, notes, and an original preface, &c.* By John Emory. *Seven volumes octavo, pp.* 5000.

In our number for April last, we gave an account of the general contents of the London Complete and Standard Edition of these Works, with the exception of the last volume, which had not then been received. It came to hand soon afterward, and a stereotype edition of the whole Works, from the Methodist Episcopal Press, has since been completed and published, within the time specified by the publishers in their

Prospectus. The last volume of the London edition, respecting which information remains to be given, contains a short English Grammar; a short French Grammar; a short Latin Grammar; a short Greek Grammar; a short Hebrew Grammar; a Compendium of Logic; the Doctrine of Absolute Predestination Stated and Asserted; Letters to various Persons; List of Works Revised and Abridged from various Authors; List of Poetical Works published by the Rev. Messrs. John and Charles Wesley, with the Prefaces connected with them; Musical Works published by the Rev. John Wesley, M. A.; An Answer to Several Objections against 'The Arminian Magazine;' Index to passages of Scripture Illustrated, and a general Index to the whole Works. All these are contained also in the last volume of the First Complete and Standard American Edition, now before us.

The publication of a stereotype edition of these Works, in America, we regard as an interesting event in our history, and as an occasion of congratulation to the friends of evangelical truth and of an elevated practical godliness, generally; but especially so to those of the Wesleyan Methodist communion. It is not our purpose to enter here into any regular review of these Works, a task greatly beyond our leisure, as well as our ability to do any thing like justice to the subject,—but chiefly to furnish such extracts, with occasional remarks, as may serve to give those of our readers who have not had an opportunity to peruse the Works themselves, a general idea of their doctrinal divinity, and of the entertaining amusement as well as the solid instruction to be derived from them; of the lively, perspicuous, and popular style in which they are written; and how this *man of God*, as he emphatically was, contrived, in whatever he did, or said, or wrote, to keep the glory of God, in the salvation of man, still ever in view; and to make the lines of his whole life, in all his travels, in all his preaching, and in all his writings, to centre uniformly in this point. The extracts which we shall make at present, will exhibit first the leading doctrines contained in these Standard Works of Wesleyan Methodism; after which will follow others, amusing and entertaining, as well as instructive. The sacred Scriptures are, indeed, our only acknowledged ultimate standard, both of doctrine and of moral discipline. Yet, in the writings of Wesley we believe the best exposition and defence of these are to be found, of all uninspired human compositions. In these extracts, however, it is intended 'neither to present in detail all the doctrines of revelation which are believed by the Methodists, nor all those which they believe in common with Christians in general, nor those only which may be thought to be peculiar to themselves; but to state

those which have always had a special prominence among them, on account of the great importance which they deem them to have in the conversion of sinners, and the edification of believers. These doctrines, as they were frequent subjects of investigation in the early days of Methodism, either as having been misunderstood and opposed by other denominations of Christians, or by individuals among themselves who differed in opinion, they consider as having been long ago sufficiently established.' (*Chronicles of Wesleyan Methodism.*)

On Original Sin.—'Original sin is the corruption of the nature of every man, whereby man is in his own nature inclined to evil, so that the flesh lusteth contrary to the Spirit. And this infection of nature doth remain, even in them that are regenerated; whereby the lust of the flesh, called in Greek φρονήμα σαρκὸς, is not subject to the law of God. And although there is no condemnation for them that believe, yet this lust hath of itself the nature of sin.' (*Wesley's Works*, vol. i, p. 108.) The extent of the fall, the astonishing spread of original corruption is such, that by nature, among the thousands and millions of the human race, there is none righteous, no not one. (Vol. ii, p. 65.) The consequence of original sin was, that man incurred death of every kind, not only temporal, but also spiritual and eternal. By losing his original righteousness, he became not only mortal as to his body, but also spiritually dead, dead to God, dead in sin: void of that principle which St. Paul terms 'the life of God.' (Vol. v, p. 641.) 'By one man's disobedience, all men were constituted sinners;' 'in Adam all died,' spiritually died, lost the life and image of God: that fallen, sinful Adam then 'begat a son in his own likeness:' nor was it possible he should beget him in any other; for 'who can bring a clean thing out of an unclean?' That consequently *we*, as well as other men, 'were, by nature, dead in trespasses and sins, without hope, without God in the world,' and therefore 'children of wrath;' that every man may say, 'I was shapen in wickedness, and in sin did my mother conceive me:' that 'there is no difference, in that all have sinned, and come short of the glory of God:' of that glorious image of God, wherein man was originally created. And hence, when 'the Lord looked down from heaven upon the children of men, he saw they were all gone out of the way, they were altogether become abominable, there was none righteous, no, not one;' none that truly sought after God: just agreeable to this, is what is declared by the Holy Ghost: 'God saw,' when he looked down from heaven, 'that the wickedness of man was great in the earth!' so great, 'that every imagination of the thoughts of his heart was only evil continually.' This is God's account of man. (Vol. i, p. 392.)

It remains then, that the only true and rational way of accounting for the general wickedness of mankind, in all ages and nations, is pointed out in these words. In Adam *all die*. In and through their first parent, all his posterity died in a spiritual sense; and they remain wholly 'dead in trespasses and sins,' till the second Adam makes them alive. By this 'one man sin entered into the world and passed upon all men.' And through the infection which they derive from him, all

men are and ever were *by nature entirely* 'alienated from the life of God, without hope, without God in the world.' (Vol. v, p. 537.)

On General Redemption.—That Christ died for all men appears from the following testimonies of the Scriptures. *First*, the prophet Isaiah saith, 'Surely he hath borne our griefs, and carried our sorrows; yet did we esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all,' Isaiah liii, 4–6. Thus Isaiah shows plainly, that the iniquities of all those who went astray, were laid upon Christ. And to him the testimony of all the other prophets agrees: 'To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins,' Acts x, 43. The same saith that great prophet John the Baptist, who 'came to bear witness of the light, that all men through it might believe,' John i, 7. And again, 'Behold,' saith he, 'the Lamb of God, that taketh away the sin of the world,' verse 29. Thus have all the prophets with one consent testified, that God 'laid upon Christ the iniquities of all that were gone astray;' that he is, 'the Lamb of God, which taketh away the sin of the world;' that 'all men through him may believe;' and that 'through his name whosoever believeth in him, shall receive remission of sins.'

Secondly, The angel of God testified the same thing, saying, 'Fear not; for I bring you glad tidings of great joy, which shall be to all people,' which were, that there was 'born unto them a Saviour, even Christ the Lord,' Luke ii, 10. By this also it appears, that Christ died for all men. For else it could not have been glad tidings of great joy, to all people; but rather sad tidings to all those for whom he died not.

Thirdly, We come now to the words of Christ himself, and therefore, if his testimony agrees with these, we must needs be convinced that they are true. Now he speaks thus, 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son to condemn the world, but that the world through him might be saved,' John iii, 14, &c. Thus we see the words of Christ agree with the words of the prophets; therefore it must needs be owned that Christ died for all.

Fourthly, And now we will hear what the Apostles say concerning this thing. 'The love of Christ,' saith the Apostle Paul, 'constraineth us, because we thus judge, that if one died for all, then were all dead; and he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them, and rose again,' 2 Cor. v, 14, &c. And to Timothy he saith, 'There is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time,' 1 Tim. ii, 5, 6. Again, he saith to Titus, 'The grace of God, which bringeth salvation toall men hath appeared,' Tit. ii, 11. And yet again to the He-

brews, 'That he, by the grace of God, should taste death for every man,' Heb. ii, 9. And to this agreeth St. John, witnessing, 'He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world,' 1 John ii, 3. And again, speaking of himself and the rest of the Apostles, he saith, 'We have seen and do testify that the Father sent the Son to be the Saviour of the world,' 1 John iv, 14. Thus we have the testimony of all the prophets, of the angel of God, of Christ himself, and of his holy Apostles, all agreeing together in one to prove, that Christ died for all mankind.

Additional reasons to prove the same point.—Because there is not one scripture, from the beginning of Genesis to the end of Revelation, that denies it, either negatively, by saying that *he did not die for all;* or affirmatively, by saying, that *he died only for some.* Because he himself commanded, that the Gospel should be preached to *every creature.*—*Because he calleth all men every where to repent.* Because those who perish are damned for *not believing in the name of the only begotten Son of God,* therefore he must have died for them. Else they would be damned *for not believing a lie.* Because they which are damned might have been saved. For thus saith the word of God, 'They received not the love of the truth that they might be saved. Therefore God shall send them strong delusions, to believe a lie, that they all may be damned,' 2 Thess. ii, 10. Because some 'deny the Lord that bought them, and bring upon themselves swift destruction.' But they could not *deny the Lord that bought them,* if he had not bought them at all.

Absurdities that follow from the opinion, that *Christ died only for the elect.* If Christ died not for all, then unbelief is no sin in them that perish; seeing there is not any thing for those men to believe unto salvation, for whom Christ died not. If Christ died not for all men, then it would be a sin in the greatest part of mankind to believe he died *for them;* seeing it would be to believe a lie. If Christ died not for those that are damned, then they are not damned for unbelief. Otherwise, you say, that they are damned for not believing a lie. If Christ died not for all, then those who obey Christ, by going and preaching the Gospel to every creature, as glad tidings of grace and peace, of great joy *to all people,* do sin thereby, in that they *go to most people* with a lie in their mouth. If Christ died not for all men, then God is not in earnest in calling 'all men every where to repent;' for what good could repentance do those, for whom Christ died not? If Christ died not for all, then why does he say, 'He is not willing that any should perish?' Surely he is willing, yea resolved, that most men should perish; else he would have died for them also. How shall 'God judge the world by the man Christ Jesus,' if Christ did not die for the world? Or how shall he judge them *according to the Gospel,* when there was never any Gospel or mercy for them?

On Repentance.—Repentance, and fruits meet for repentance, go before faith. Repentance absolutely must go before faith: fruits meet for it, if there be opportunity.

By *repentance is meant conviction of sin,* or self-knowledge: that our inmost nature is corrupt, and very far gone from original righteousness, whereby 'the flesh lusteth' always 'contrary to the Spirit,' through that 'carnal mind which is enmity against God,' which 'is not subject

to the law of God, neither indeed can be.' That we are corrupt in every power, in every faculty of our soul; that we are totally corrupted in every one of them, all the foundations being out of course. The eyes of our understanding are darkened, so that we cannot discern God, or the things of God. The clouds of ignorance and error rest upon us, and cover us with the shadow of death. We know nothing yet, as we ought to know, neither God, nor the world, nor ourselves. Our will is no longer the will of God, but is utterly perverse and distorted, averse from all good, from all which God loves, and prone to all evil, to every abomination which God hateth. Our affections are alienated from God, and scattered abroad over all the earth. All our passions, both our desires and aversions, our joys and sorrows, our hopes and fears, are out of frame, are either undue in their degree, or placed on undue objects. So that there is no soundness in our soul; but 'from the crown of the head, to the sole of the foot,' (to use the strong expression of the prophet,) there are only 'wounds, and bruises, and putrifying sores.'

From this evil root springs unbelief, ever departing from the living God: saying, 'Who is the Lord, that I should serve him? Tush! Thou God, carest not for it.' Hence independence, affecting to be like the Most High: hence pride in all its forms, teaching us to say, 'I am rich, and increased in goods, and have need of nothing.' From this evil fountain flow forth the bitter streams of vanity, thirst of praise; ambition, covetousness; the lust of the flesh, the lust of the eye, and the pride of life. From this arise anger, hatred, malice, revenge, envy, jealousy, evil surmisings: from this, all the foolish and hurtful lusts, that now 'pierce us through with many sorrows,' and, if not timely prevented, will at length 'drown our soul in everlasting perdition.'

On such branches as these can grow only such fruits as are bitter and evil continually. Of pride cometh contention, vain boasting, seeking and receiving praise of men, and so robbing God of that glory which he cannot give unto another. Of the lust of the flesh, come gluttony or drunkenness, luxury or sensuality: fornication, uncleanness, variously defiling the body, which was designed for a temple of the Holy Ghost: of unbelief, every evil word and work. Time would fail to reckon up all: all the idle words we have spoken, provoking the Most High, grieving the Holy One of Israel; all the evil works we have done, either wholly evil in themselves, or at least, not done to the glory of God. Our actual sins are more than we are able to express, more than the hairs of our head. Who can number the sands of the sea, or the drops of rain, or our iniquities?

To a lively conviction of our inward and outward sins, of our utter guiltiness and helplessness, must be added suitable affections: sorrow of heart, for having despised our own mercies, remorse, and self-condemnation, having our mouth stopped, shame to lift up our eyes to heaven: fear of the wrath of God abiding on us, of his curse hanging over our head, and of the fiery indignation ready to devour those who forget God, and obey not our Lord Jesus Christ: earnest desire to escape from that indignation, to cease from evil, and learn to do well: for,

Fruits meet for repentance are included in this grace: such are, forgiving our brother, Matt. vi, 14, 15, ceasing from evil, Luke iii, 4, 9,

&c, doing good, using the ordinances of God, Matt. vii, 7, and in general obeying him according to the measure of grace which we have received, Matt. xxv, 29. (Vol. i, pp. 64, 66; vol. v, p. 35.)

On Justification by Faith.—Justification is another word for pardon. It is the forgiveness of all our sins, and what is necessarily implied therein, our acceptance with God. The price whereby this hath been procured for us, (commonly termed the *meritorious cause* of our justification,) is the blood and righteousness of Christ; or, to express it a little more clearly, all that Christ hath done and suffered for us, till he 'poured out his soul for the transgressors.' The immediate effects of justification are, the peace of God, a 'peace which passeth all understanding,' and a 'rejoicing in hope of the glory of God, with joy unspeakable and full of glory.'

And at the same time that we are justified, yea, in that very moment, *sanctification* begins. In that instant, we are 'born again, born from above, born of the Spirit.' This is a *real* as well as a *relative* change. We are inwardly renewed by the power of God. We feel 'the love of God shed abroad in our heart, by the Holy Ghost, which is given unto us,' producing love to all mankind, and more especially to the children of God: expelling the love of the world, the love of pleasure, of ease, of honour, of money; together with pride, anger, self-will, and every other evil temper; in a word, changing the *earthly, sensual, devilish mind*, into 'the mind which was in Christ Jesus.' (Vol. i, p. 385.)

Three things must go together in our justification: upon God's part, his great mercy and grace; upon Christ's part, the satisfaction of God's justice, by the offering of his body, and shedding his blood, and fulfilling the law of God perfectly; and upon our part, true and living faith in the merits of Jesus Christ. So that in our justification there is not only God's mercy and grace, but his justice also. And so the grace of God does not shut out the righteousness of God in our justification, but only shuts out the righteousness of man, that is, the righteousness of our works.

And therefore St. Paul requires nothing on the part of man, but only a true and living faith. Yet this faith does not shut out repentance, hope, and love, which are joined with faith in every man that is justified. But it shuts them out from the office of justifying. So that although they are all present together in him that is justified, yet they justify not altogether. Neither does faith shut out good works, necessarily to be done afterward. But we may not do them to this intent, to be justified by doing them. Our justification comes freely, of the mere mercy of God. For whereas all the world was not able to pay any part toward their ransom, it pleased him, without any of our deserving, to prepare for us Christ's body and blood, whereby our ransom might be paid, his law fulfilled, and his justice satisfied. Christ therefore is now the righteousness of all them that truly believe in him. He for them paid the ransom by his death. He for them fulfilled the law in his life. So that now in him, and by him, every believer may be called a fulfiller of the law.

But let it be observed, the true sense of those words, 'We are justified by faith in Christ only,' is not, that this our own act, to believe in Christ, or this our faith which is within us, justifies us, (for that were,

to account ourselves to be justified by some act of virtue that is within us:) but that although we have faith, hope, and love within us, and do ever so many good works, yet we must renounce the merit of all, of faith, hope, love, and all other virtues and good works, which we either have done, shall do, or can do, as far too weak to deserve our justification: for which therefore we must trust only in God's mercy, and the merits of Christ. For it is he alone that taketh away our sins. To him alone are we to go for this; forsaking all our virtues, good words, thoughts, and works, and putting our trust in Christ only.

In strictness, therefore, neither our faith nor our works justify us, i. e. deserve the remission of our sins. But God himself justifies us, of his own mercy through the merits of his Son only. Nevertheless, because by faith we embrace the promise of God's mercy, and of the remission of our sins, therefore the Scripture says, That faith does justify, yea, faith without works. And it is all one to say, faith without works, and faith alone justifies us, therefore the ancient fathers from time to time speak thus: faith alone justifies us. And we receive faith through the only merits of Christ, and not through the merit of any virtue we have, or work we do: therefore in that respect we renounce, as it were again, faith, works, and all other virtues. For our corruption through original sin is so great, that all our faith, charity, words, and works, cannot merit or deserve any part of our justification for us. And therefore we thus speak, humbling ourselves before God, and giving Christ all the glory of our justification.

But it should also be observed, what that faith is, whereby we are justified. Now that faith which brings not forth good works, is not a living faith, but a dead and devilish one. For even the devils believe, 'that Christ was born of a virgin, that he wrought all kind of miracles, declaring himself to be very God, that for our sakes he died and rose again, and ascended into heaven, and at the end of the world shall come again, to judge the quick and the dead.' This the devils believe, and so they believe all that is written in the Old and New Testament. And yet still, for all this faith, they are but devils. They remain still in their damnable estate, lacking the true Christian faith.

The true Christian faith is, not only to believe that the Holy Scriptures and the articles of our faith are true, but also to have a sure trust and confidence to be saved from everlasting damnation by Christ, whereof doth follow a loving heart to obey his commandments. And this faith neither any devil hath, nor any wicked man. No ungodly man hath or can have this sure trust and confidence in God, that by the merits of Christ his sins are forgiven, and he reconciled to the favor of God. (Vol. v, pp. 255–257.)

Justifying faith then implies, not only a divine ἔλεγχος, (evidence or conviction) that God was in Christ 'reconciling the world unto himself,' but a sure trust and confidence that Christ died for my sins, that he loved me and gave himself for me. And the moment a penitent sinner believes this, God pardons and absolves him. (Vol. v, p. 35.)

On the Witness of the Spirit.—What is the '*Witness* or *Testimony* of God's Spirit,' which by St. Paul is said to be superadded to and conjoined with 'the testimony of our own Spirit? Rom. viii, 16. How does he 'bear witness with our spirit that we are the children of

God!'—It is hard to find words in the language of men to explain 'the deep things of God.' Indeed, there are none that will adequately express what the children of God experience. But perhaps one might say, (desiring any, who are taught of God, to correct, to soften, or strengthen the expression,) the testimony of the Spirit, is an inward impression on the soul, whereby the Spirit of God directly 'witnesses to my spirit, that I am a child of God;' that Jesus Christ hath loved me, and given himself for me: and that all my sins are blotted out, and I, even I, am reconciled to God.

That this 'testimony of the Spirit of God' must needs, in the very nature of things, be antecedent to the 'testimony of our own spirit,' may appear from this single consideration. We must be holy of heart, and holy in life, before we can be conscious that we are so; before we can have 'the testimony of our spirit,' that we are inwardly and outwardly holy. But we must love God before we can be holy at all: this being the root of all holiness. Now we cannot love God, till we know he loves us. 'We love him because he first loved us.' And we cannot know his pardoning love to us, till his Spirit witnesses it to our spirit. Since therefore this 'testimony of his Spirit' must precede the love of God and all holiness, of consequence it must precede our inward consciousness thereof, or, the 'testimony of our spirit' concerning them.

Then and not till then, when the Spirit of God beareth that witness to our spirit, 'God hath loved thee, and given his own Son to be the propitiation for thy sins; the Son of God hath loved thee, and hath washed thee from thy sins in his blood:' 'we love God, because he first loved us,' and for his sake we *love our brother also.* And of this we cannot but be conscious to ourselves: 'we know the things that are freely given to us of God.' We know that we love God and keep his commandments. And 'hereby also we know that we are of God.' This is that testimony of our own spirit; which so long as we continue to love God and keep his commandments, continues joined with the testimony of God's Spirit, 'that we are the children of God.'

It is not to be understood by any means, by any thing which has been spoken concerning it, to exclude the operation of the Spirit of God, even from the 'testimony of our own spirit.' In no wise. It is he that not only worketh in us every manner of thing that is good, but also shines upon his own work, and clearly shows what he has wrought. Accordingly, this is spoken of by St. Paul, as one great end of our receiving the Spirit, 'that we may know the things which are freely given to us of God:' that he may strengthen the testimony of our conscience, touching our 'simplicity and godly sincerity,' and give us to discern in a fuller and stronger light, that we now do the things which please him.

Should it be inquired; How does the Spirit of God 'bear witness with our spirit, that we are the children of God,' so as to exclude all doubt, and evidence the reality of our sonship? The answer is clear, from what has been observed above. And first, as to the witness of our spirit. The soul as intimately and evidently perceives, when it loves, delights, and rejoices in God, as when it loves and delights in any thing on earth. And it can no more doubt whether it loves, delights, and

rejoices or not, than whether it exists or not. If therefore this be just reasoning—

He that now loves God, that delights and rejoices in him, with an humble joy, a holy delight, and an obedient love, is a child of God:

But I thus love, delight, and rejoice in God;

Therefore I am a child of God.

Then a Christian can in no wise doubt of his being a child of God. Of the former proposition, he has as full an assurance as he has that the Scriptures are of God. And of his thus loving God, he has an inward proof, which is nothing short of self-evidence. Thus, 'the testimony of our own spirit,' is with the most intimate conviction manifested to our hearts, in such a manner, as beyond all reasonable doubt, to evince the reality of our sonship.

The *manner* how the divine testimony is manifested to the heart, we do not take in hand to explain. Such knowledge is too wonderful and excellent for us: we cannot attain unto it. The wind bloweth: we hear the sound thereof. But we cannot tell 'how it cometh, or whither it goeth.' As no one knoweth the things of a man, save the spirit of a man that is in him: so the *manner* of the things of God knoweth no one, save the Spirit of God. But the fact we know: namely, that the Spirit of God does give a believer such a testimony of his adoption, that while it is present to the soul, he can no more doubt of the reality of his sonship, than he can doubt of the shining of the sun, while he stands in the full blaze of his beams. (Vol. i, pp. 93–97.)

On Christian Perfection.—Christian perfection does not imply (as some men seem to have imagined) an exemption either from ignorance, or mistake, or infirmities, or temptations. Indeed, it is only another term for holiness. They are two names for the same thing. Thus, every one that is holy, is, in the Scripture sense, perfect. We may yet observe, that neither in this respect is there any absolute perfection on earth. There is no *perfection of degrees*, as it is termed; none which does not admit of a continual increase. So that how much soever any man has attained, or in how high a degree soever he is perfect, he has still need to *grow in grace*, and daily to advance in the knowledge and love of God. (Vol. i, pp. 35–38.) But we fix this conclusion, in conformity to the whole tenor of the New Testament, that *a Christian is so far perfect as not to commit sin.* This is the glorious privilege of every Christian, yea, though he be but *a babe in Christ.* But it is only of those who *are strong* in the Lord, 'and have overcome the wicked one,' or rather of those who 'have known him that is from the beginning,' that it can be affirmed they are in such a sense perfect, as to be freed from evil thoughts, and evil tempers.

First, from all evil or sinful thoughts. But here let it be observed, that thoughts concerning evil, are not always evil thoughts: that a thought concerning sin, and a sinful thought, are widely different. A man, for instance, may think of a murder which another has committed, and yet this is no evil or sinful thought. So our blessed Lord himself, doubtless, thought of, or understood the thing spoken by the devil, when he said, 'All this will I give thee, if thou wilt fall down and worship me.' Yet had he no evil or sinful thought, nor indeed was capable of having any. And even hence it follows, that neither have real

Christians. For 'every one that is perfect is as his Master,' Luke vi, 40. Therefore if he were free from evil or sinful thoughts, so are they likewise.

And, indeed, whence should evil thoughts proceed, in the servant who is *as his Master?* 'Out of the heart of man [*if at all*] proceed evil thoughts,' Mark vii, 21. If, therefore, his heart be no longer evil, then evil thoughts can no longer proceed out of it. If the tree were corrupt, so would be the fruit; but the tree is good. The fruit, therefore is good also, Matt. xii, 33. Our Lord himself bearing witness, 'Every good tree bringeth forth good fruit. A good tree cannot bring forth evil fruit, as a corrupt tree cannot bring forth good fruit,' Matt. vii, 17, 18.

The same happy privilege of real Christians, St. Paul asserts from his own experience. 'The weapons of our warfare,' saith he, 'are not carnal, but mighty, through God, to the pulling down of strong holds, casting down imaginations,' [or *reasonings* rather, for so the word λογισμοὺς signifies; all the reasonings of pride and unbelief against the declarations, promises, or gifts of God;] 'and every high thing that exalteth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ,' 2 Cor. x, 4, &c.

Secondly, from evil tempers. This is evident from the above mentioned declaration of our Lord himself: 'The disciple is not above his Master; but every one that is perfect shall be as his Master.' He had been delivering just before, some of the sublimest doctrines of Christianity, and some of the most grievous to flesh and blood. 'I say unto you, Love your enemies, do good to them which hate you: and unto him that smiteth thee on the one cheek, offer also the other.' Now these he well knew the world would not receive; and therefore immediately adds, 'Can the blind lead the blind? Will they not both fall into the ditch?' As if he had said, 'Do not confer with flesh and blood touching these things, with men void of spiritual discernment, the eyes of whose understanding God hath not opened, lest they and you perish together.' In the next verse he removes the two grand objections, with which these wise fools meet us at every turn, 'These things are too grievous to be borne,' or, 'They are too high to be attained:' Saying, 'The disciple is not above his Master:' therefore, if I have suffered, be content to tread in my steps. And doubt ye not then, but I will fulfil my word: 'For every one that is perfect, shall be as his Master.' But his Master was free from all sinful tempers. So therefore, is his disciple, even every real Christian.

Thus doth Jesus 'save his people from their sins;' and not only from outward sins, but also from the sins of their hearts; from evil thoughts, and from evil tempers. 'True,' say some, 'we shall thus be saved from our sins; but not till death, not in this world.' But how are we to reconcile this with the express words of St. John? 'Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world.' The Apostle here, beyond all contradiction, speaks of himself and other living Christians, of whom (as though he had foreseen this very evasion, and set himself to overturn it from the foundation) he flatly affirms, that not only at, or after death, but *in this world*, they are as their Master, 1 John iv, 17. (Vol. i, pp. 365–367.)

But do those who are justified, *gradually* die to sin and grow in grace, till at, or perhaps a little before death, God perfects them in love? We believe this is the case of most, but not of all. God usually gives a considerable *time* for men to receive *light*, to grow in *grace*, to *do and suffer* his will before they are either justified or sanctified. But he does not invariably adhere to this. Sometimes he *cuts short his work*. He does the work of many years in a few weeks: perhaps in a week, a day, an hour. He justifies or sanctifies both those who have *done* or *suffered* nothing, and who have not had *time* for a gradual growth either in *light* or grace. 'And may he not do what he will with his own? Is thine eye evil because he is good?' It need not therefore be affirmed over and over, and proved by forty texts of Scripture, either that most men are perfected in love *at last*, that there is a *gradual work* of God in the soul; or that, generally speaking, it is a *long time*, even many years before sin is destroyed. All this we know. But we know likewise, that God *may* with man's good leave, *cut short his work* in whatever degree he pleases, and do the usual work of many years in a moment. He does so in many instances. And yet there is a *gradual* work, both before and after that moment. So that one may affirm, the work is *gradual*, another, it is *instantaneous*, without any manner of contradiction. (Vol. vi, p. 517.)

Can those who are perfect in love fall from this state? We are well assured they can. Matter of fact puts this beyond dispute. Formerly we thought one saved from sin could not fall. Now, we know the contrary. We are surrounded with instances of those who lately experienced all that we mean by perfection. They had both the *fruit* of the Spirit and the *witness*. But they have now lost both. Neither does any one stand, by virtue of any thing that is implied in the *nature* of the state. There is no such *height* or *strength* of holiness as it is impossible to fall from. If there be any that *cannot fall*, this wholly depends on the promise and faithfulness of God. That those who fall from this state may recover it, we have many instances. Nay, it is an exceeding common thing for persons to lose it more than once before they are established therein. (Vol. v, p. 19.)

How are we to wait for this change? Not in careless indifference, or indolent inactivity; but in vigorous, universal obedience, in a zealous keeping of all the commandments, in watchfulness and painfulness, in denying ourselves, and taking up our cross daily; as well as in earnest prayer and fasting, and a close attendance on all the ordinances of God. And if any man dream of attaining it in any other way, (yea, or of keeping it when it is attained, when he has received it even in the largest measure,) he deceiveth his own soul. It is true we receive it by *simple faith*. But God does not, will not give that faith, unless we seek it with all diligence, in the way which he hath ordained. (Vol. vi, p. 505.)

On the Perseverance of the Saints.—By the SAINTS is understood, those who are holy or righteous, in the judgment of God himself: those who are endued with the faith that purifies the heart, that produces a good conscience: those who are grafted into the good olive tree, the spiritual, invisible church: those who are branches of the true vine, of whom Christ says, 'I am the vine, ye are the branches:' those

who so effectually know Christ, as by that knowledge to have escaped the pollutions of the world; those who see the light of the glory of God in the face of Jesus Christ, and who have been made partakers of the Holy Ghost, of the witness and fruits of the Spirit; those who live by faith in the Son of God; those who are sanctified by the blood of the covenant: those to whom all, or any of these characters belong are intended by the term SAINTS.

Can any of these fall away? By *falling away*, is meant, not barely falling into sin. This it is granted, they may. But can they fall *totally?* Can any of these so fall from God, as to perish everlastingly? (Vol. vi, p. 81.) Arguments from experience alone will never determine this point. They can only prove thus much, on the one hand, that our Lord is exceeding patient, that he is peculiarly unwilling any believer should perish; that he bears long, very long with all their follies, waiting to be gracious, and to heal their backslidings; and that he does actually bring back many lost sheep, who, to man's apprehensions, were irrecoverable: but all this does not amount to a convincing proof, that no believer can or does fall from grace. So that this argument, from experience, will weigh little with those who believe the possibility of falling.

And it will weigh full as little with those who do not. For if you produce ever so many examples of those who were once strong in faith, and are now more abandoned than ever, they will evade it by saying, 'O, but they will be brought back; they will not die in their sins.' And if they do die in their sins, we come no nearer; we have not gained one point still. For it is easy to say, 'They were only hypocrites: they never had true faith.' Therefore Scripture alone can determine this question. And Scripture does so fully determine it, that there needs only to set down a very few texts, with some short reflections upon them. (Vol. vi, p. 51.)

First, 'When the righteous turneth away from his righteousness, and committeth iniquity,—in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die,' Ezekiel xviii, 24. That this is to be understood of eternal death, appears from the 26th verse: 'When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them [*here is temporal death*] for his iniquity that he hath done, he shall die:' *here is death eternal.*

Secondly, 'War a good warfare, holding faith and a good conscience, which some having put away, concerning faith have made shipwreck,' 1 Tim. i, 18, 19. These men (such as Hymeneus and Alexander) had once the faith that purifies the heart, that produces a good conscience: this they once had, or they could not have put it away. They made shipwreck of the faith, which necessarily implies the total and final loss of it. For a vessel once wrecked can never be recovered.

Thirdly, 'I am the vine, ye are the branches. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned,' John xv, 6. Here the persons spoken of, were *in Christ, branches of the true vine:* some of these branches *abide not in Christ*, but the Father taketh them away: they are *cast forth*, cast out from Christ and his church: they are not only cast forth but *withered;* consequently never grafted in

again; nay, they are not only cast forth and withered, but also *cast into the fire:* and they *are burned.*

Fourthly, 'Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are one,' John xvii, 11. Great stress has been laid upon this text: and it has been hence inferred, that *all those* whom the Father *had given him* (a phrase frequently occurring in this chapter) must infallibly persevere to the end. And yet in the very next verse, our Lord himself declares, that one of *those whom* the Father *had given him,* did not persevere unto the end, but perished everlastingly. His own words are, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition," verse 12.

Fifthly, 'It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,—if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame,' Heb. vi, 4, 6. Must not every unprejudiced person see, the expressions here used are so strong and clear, that they cannot, without gross and palpable wresting, be understood of any but true believers?

Sixthly, 'The just shall live by faith; but if any man draw back, my soul shall have no pleasure in him,' Heb. x, 38. That is, I will utterly cast him off; and accordingly the drawing back here spoken of, is termed in the verse immediately following, *drawing back unto perdition.* But is the person supposed to draw back the same with him who is said to live by faith? To this it may be answered, can any man draw back from faith who never came to it? But had the text been fairly translated, there had been no pretence for this objection. For the original runs thus: ὁ δίκαιος ἐκ πίστεως ζήσεται καὶ ἐὰν ὑποστείληται. If ὁ δίκαιος, the *just man that lives by faith* [so the expression necessarily implies, there being no other *nominative* to the *verb*] *draw back, my soul shall have no pleasure in him.* But the Apostle adds, 'We are not of them who draw back unto perdition.' True, but this is so far from contradicting what has been observed before, that it manifestly confirms it. It is a farther proof, that there are those *who draw back unto perdition,* although the Apostle was not of that number.

Seventhly, 'If we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. He that despised Moses's law died without mercy under two or three witnesses. Of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing,' Heb. x, 26–29. It is undeniably plain—1. That the person mentioned here, was once sanctified by the blood of the covenant. 2. That he afterward, by known, wilful sin, trod under foot the Son of God: and, 3. That he hereby incurred a sorer punishment than death, namely, death everlasting.

The sum of all is this. If the Scriptures are true, those who are holy or righteous in the judgment of God himself: those who are endued with the faith that purifies the heart, that produces a good con-

science: those who are grafted into the good olive tree, the spiritual, invisible church: those who are branches of the true vine, of whom Christ says, I am the vine, ye are the branches: those who so effectually know Christ, as by that knowledge to have escaped the pollution of the world: those who see the light of the glory of God, in the face of Jesus Christ, and who have been made partakers of the Holy Ghost, of the witness and of the fruits of the Spirit: those who live by faith on the Son of God: those who are sanctified by the blood of the covenant; may nevertheless so fall from God, as to perish everlastingly. Therefore, '*Let him who standeth take heed lest he fall.*'* (Vol. vi, p. 90.)

The following extracts are from the Journal: and in order to show the great variety of the topics introduced, and to direct the reader's attention to them with the greater facility, we shall place the subject of each at its commencement, in italics.

The Gospel preached to the poor.—'Tuesday, March 1, [1743.] I preached at two in Pelton, five miles south of Newcastle. A multitude of people were gathered together from all the neighbouring towns, and (which I rejoiced at much more) from all the neighbouring pits. In riding home, I observed a little village called Chowden, which they told me consisted of colliers only. I resolved to preach there as soon as possible; for these are sinners, and need repentance.' (Vol. iii, p. 280.)

'Tuesday, 8.—In the afternoon I preached on a smooth part of the Fell (or Common) near Chowden. I found we were got into the very Kingswood of the north. Twenty or thirty wild children ran round us, as soon as we came, staring as in amaze. They could not properly be said to be either clothed or naked. One of the largest (a girl, about fifteen) had a piece of a ragged, dirty blanket, some way hung about her, and a kind of cap on her head, of the same cloth and colour. My heart was exceedingly enlarged toward them; and they looked as if they would have swallowed me up; especially while I was applying these words, "Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins."' (*Ib.* p. 281.)

Instances such as the above are frequent throughout these Journals, and afford the most striking and amiable proofs of that religion of love, and conformity to the mind of Christ, which Mr. Wesley preached. Let those who asperse his memory go rather and imitate his example, and they will discover the true secret of the popularity of Methodism among *the poor;* and be much more likely, at the same time, to approve themselves to our common Master. O, when the Lord of the vineyard shall come to reckon with the labourers, who will then despise the lot of Wesley! And how soon, to all the present generation at least, will that time roll round!

Following up the blow.—'Sunday, 13. I went in the morning in order to speak severally with the members of the society at Tanfield.

* In this summary of Mr. Wesley's leading doctrines, we have availed ourselves of the assistance of the Chronicles of Methodism, by Samuel Warren, LL. D.

From the terrible instances I met with here, (and indeed in all parts of England,) I am more and more convinced, that the devil himself desires nothing more than this, that the people of any place should be half awakened, and then left to themselves to fall asleep again. Therefore I determine, by the grace of God, not to strike one stroke in any place where I cannot follow the blow.' (*Ib.* p. 282.)

The colliers.—'Thursday, 17. As I was preaching at Pelton, one of the old colliers, not much accustomed to things of this kind, in the middle of the sermon, began shouting amain, for mere satisfaction and joy of heart. But their usual token of approbation (which somewhat surprised me at first) was clapping me on the back.' (*Ib.*)

Another sort of clergyman.—'While I was speaking, a gentleman rode up very drunk; and after many unseemly and bitter words, laboured much to ride over some of the people. I was surprised to hear he was a neighbouring clergyman. And this, too, is a man zealous for the Church! Ah poor Church, if it stood in need of such defenders!' (*Ib.* p. 284.)

Our high church friends would doubtless insist that this man was, nevertheless, a true successor of the Apostles, whilst, according to their Gospel, such men as Joseph Benson, Francis Asbury, Richard Whatcoat, (not to name the living,) and a long list of others that might be mentioned, raised up in the providence of God as the coadjutors of Mr. Wesley, in Europe and America, and who gave full proof of their ministry by all the qualifications, marks, and fruits, required by the *Bible*,—the only test of ministerial validity which *Protestants* ought to admit,—had neither part nor lot in the matter! And why? Because, forsooth, they did not possess the magic device of a fabulous uninterrupted *succession*, which the *Bible* no where requires; which they who allege its necessity never did or can prove that they themselves possess; and which, if they did possess it, as to the essence of the ministry, is not worth a rush, since the Master has no where required it, and the channel through which it professes to have come is one which he can never have owned. Nay, the making of this circumstance an essential requisite to the ministry, we believe to be a wicked device of Satan (into which some good men may however have fallen) for the hinderance of the Gospel, by adding to the word what God never authorized, and making void his law through tradition. This antichristian doctrine, which had its origin in the corruptions of Popery, we had hoped had pretty well been put to rest, except among those who believe, or pretend to believe, that a man, however wicked, who happens to have the indelible character of that fabled succession, can turn a wafer into the very true and living God! and a few others who claim a direct descent from that same line. Serious efforts, however, have been made of late by some individuals to revive it,—even in Ame-

rica. But *the people*, for whom the Gospel was especially designed, thank God, do not believe it; and as long as they continue to regard the *Bible* as the only rule, and the sufficient rule, both of faith and practice, they never will. Let others, then, waste their time if they will in disputing about *the succession*. We know our calling better, and have better work. In a subsequent passage Mr. Wesley gives another specimen of such high-churchmanship, as follows:—

'Saturday, 18, [June.] I received a full account of the terrible riots which had been in Staffordshire. I was not surprised at all: neither should I have wondered if, after the advices they had so often received from the pulpit, as well as from the episcopal chair, the zealous high churchmen had rose, and cut all that were Methodists in pieces.' (*Ib.* p. 286.)

Redeeming the time.—'Before I reached Kensington, I found my mare had lost a shoe. This gave me an opportunity of talking closely, for near half an hour, both to the smith and his servant. I mention these little circumstances, to show how easy it is to redeem every fragment of time, (if I may so speak,) when we feel any love to those souls for which Christ died.' (*Ib.* p. 288.)

A catholic spirit.—'Thursday, 22, [Sept.] As we were riding through a village called Sticklepath, one stopped me in the street, and asked abruptly, "Is not thy name John Wesley?" Immediately two or three more came up, and told me I must stop there. I did so; and before we had spoke many words, our souls took acquaintance with each other. I found they were called Quakers; but that hurt not me; seeing the love of God was in their hearts.' (*Ib.* p. 294.)

Approving ourselves as the ministers of God, in much patience.—'By how gentle degrees does God prepare us for his will! Two years ago a piece of brick grazed my shoulders. It was a year after that the stone struck me between the eyes. Last month I received one blow, and this evening two; one before we came into the town, and one after we were gone out; but both were as nothing: for though one man struck me on the breast with all his might, and the other on the mouth with such a force that the blood gushed out immediately, I felt no more pain from either of the blows, than if they had touched me with a straw.' (*Ib.* p. 298.)

Venturing life rather than disappoint a congregation.—'Saturday, 22, [Oct.] I rode from Nottingham to Epworth, and on Monday set out for Grimsby; but at Ferry we were at a full stop, the boatmen telling us we could not pass the Trent: it was as much as our lives were worth to put from shore before the storm abated. We waited an hour; but, being afraid it would do much hurt, if I should disappoint the congregation at Grimsby, I asked the men if they did not think it possible to get to the other shore: they said, they could not tell; but if we would venture our lives, they would venture theirs. So we put off, having six men, two women, and three horses, in the boat. Many stood looking after us on the river side, in the middle of which we were, when, in an instant, the side of the boat was under water, and the horses and men rolling one over another. We expected

the boat to sink every moment; but I did not doubt of being able to swim ashore. The boatmen were amazed as well as the rest; but they quickly recovered and rowed for life. And soon after, our horses leaping overboard, lightened the boat, and we all came unhurt to land.

They wondered what was the matter I did not rise, (for I lay along in the bottom of the boat,) and I wondered too, till, upon examination, I found that a large iron crow, which the boatmen sometimes used, was (none knew how) run through the string of my boot, which pinned me down that I could not stir; so that if the boat had sunk, I should have been safe enough from swimming any farther. The same day, and, as near as we could judge, the same hour, the boat in which my brother was crossing the Severn, at the New Passage, was carried away by the wind, and in the utmost danger of splitting upon the rocks. But the same God, when all human hope was past, delivered them as well as us.' (*Ib.* pp. 299–300.)

An attempt to burlesque Methodism on the stage.—'Wednesday, Nov. 2. The following advertisement was published:—

For the benefit of Mr. Este.

By the Edinburgh Company of Comedians, on Friday, November 4, will be acted, a Comedy, called

THE CONSCIOUS LOVERS;

To which will be added, a Farce, called,

TRICK UPON TRICK, OR METHODISM DISPLAYED.

On Friday a vast multitude of spectators were assembled in the Moot Hall to see this. It was believed there could not be less than fifteen hundred people, some hundreds of whom sat on rows of seats built upon the stage. Soon after the comedians had begun the first act of the play, on a sudden all those seats fell down at once, the supporters of them breaking like a rotten stick. The people were thrown one upon another, about five foot forward, but not one of them hurt. After a short time, the rest of the spectators were quiet, and the actors went on. In the middle of the second act, all the shilling seats gave a crack, and sunk several inches down. A great noise and shrieking followed; and as many as could readily get to the door, went out and returned no more. Notwithstanding this, when the noise was over, the actors went on with the play. In the beginning of the third act the entire stage suddenly sunk about six inches: the players retired with great precipitation; yet in a while they began again. At the latter end of the third act, all the sixpenny seats, without any kind of notice, fell to the ground. There was now a cry on every side; it being supposed that many were crushed in pieces: but, upon inquiry, not a single person (such was the mercy of God!) was either killed or dangerously hurt. Two or three hundred remaining still in the Hall, Mr. Este (who was to act the Methodist) came upon the stage and told them, for all this, he was resolved the farce should be acted. While he was speaking, the stage sunk six inches more; on which he ran back in the utmost confusion, and the people as fast as they could out of the door, none staying to look behind him. Which is most surprising,—that those players acted this farce the next week,—or that some hundreds of people came again to see it?' (*Ib.* pp. 302, 303.)

Paying debts.—'Two years ago she [Mary Cheesebrook] catched a violent cold, which she neglected till it settled upon her lungs. I

knew nothing of her illness till it was past cure, she being then worn to a skeleton. Upon my mentioning her case to Mrs. ——, she sent her half a guinea. Molly immediately sent for a poor man, a baker, of whom she had lately taken her bread. She owed him about ten shillings: but an earnest dispute arose between them; for the man would not take the money, saying, she wanted it more than he. But at length she prevailed, saying, she could not die in peace, if she owed any man any thing.' (*Ib.* p. 410.)

A singular idea of Methodism.—'I was a little surprised at the acuteness of a gentleman here, [Rathcormuck, in Ireland,] who, in conversation with Col. Barry, about late occurrences, said, he had heard, there was a people risen up that placed all religion in wearing long whiskers; and seriously asked, whether these were not the same who were called Methodists.' (*Ib.* p. 453.) [June, 1749.]

New converts in the congregation.—'From the whole, I cannot but observe two things: 1. What a blessing it is, when any who finds that peace, declares it openly before all the people, that we may break off and praise God. If this was always done, it would be good for many souls. The first that found it on Sunday evening, spoke before all; and we praised God. The moment she spoke, another, and then another, found peace; and each of them spoke aloud, and made the fire run through the whole congregation. I would observe, 2. The woman at Rahew had never before seen any one in the like trouble. Therefore she could not cry out because she had heard others do it; but because she could not help it; because she felt the word of God "sharper than a two-edged sword:" and, generally, the sharper the convictions are, the sooner they are over.' (*Ib.* p. 461.)

The above passage is part of a letter addressed to Mr. Wesley by a preacher in Ireland.

Controversy.—'Wednesday, 3, [April, 1751.] I made an end of visiting the classes, miserably shattered by the sowers of strange doctrines. At one I preached at Tipton Green, where the Baptists also have been making havoc of the flock; which constrained me, in speaking on those words, "Arise, and be baptized, and wash away thy sins," to spend near ten minutes in controversy; which is more than I had done in public for many months (perhaps years) before.' (*Ib.* pp. 510–511.)

Again, 'Tuesday, 19, [Nov.] I began writing a letter to the Comparer of the Papists and Methodists. Heavy work, such as I should never choose; but sometimes it must be done. Well might the ancient say, "God made practical divinity necessary, the devil controversial." But it is necessary: we must "resist the devil," or he will not "flee from us."' (*Ib.* p. 524.)

Use strength, and have strength.—'Thursday, 16, [April, 1752.] I walked over to Burnham. I had no thought of preaching there, doubting if my strength would allow of preaching always thrice a day, as I had done most days since I came from Evesham. But finding a house full of people, I could not refrain. Still the more I use my strength, the more I have. I am often much tired the first time I preach in a day; a little the second time; but after the third or fourth, I rarely feel either weakness or weariness.' (*Ib.* p. 530.)

Desires of a rich old man.—'Friday, 24. We rode by a fine seat; the owner of which (not much above fourscore years old) says he desires only to live thirty years longer; ten to hunt, ten to get money, (having at present but twenty thousand pounds a year,) and ten years to repent. O that God may not say unto him, "Thou fool, this night shall thy soul be required of thee!"' (*Ib.* p. 531.)

Preaching on a mountain, and lodging under ground.—'I preached [June, 1752,] on the side of a mountain, to a large and earnest congregation, and then went on to Mellar-barn. I preached at six in the town; and I suppose all the inhabitants, young and old, were present. Nor have I often seen so large a congregation so universally and deeply affected. My lodging was not such as I should have chosen; but what Providence chooses, is always good. My bed was considerably under ground, the room serving both for a bed chamber and a cellar. The closeness was more troublesome at first than the coolness: but I let in a little fresh air, by breaking a pane of paper (put by way of glass) in the window; and then slept sound till the morning.' (*Ib.* p. 536.)

A rest-week.—'Saturday, 14, [Oct.] About seven we sailed into Kingroad, and happily concluded our little voyage. I now rested a week at Bristol and Kingswood, preaching only morning and evening.'* (*Ib.* p. 544.)

Rejection for contention,—not for opinion.—'Thursday, 26. I spoke severally to those of the society, and found they had been harassed above measure, by a few violent predestinarians, who had at length separated themselves from us. It was well they saved me the trouble; for I can have no connection with those who will be contentious. These I reject, not for their opinion, but for their sin; for their unchristian temper, and unchristian practice; for being haters of reproof, haters of peace, haters of their brethren, and, consequently, of God.' (*Ib.* p. 552.)

The above extract shows conclusively, that, although Mr. Wesley is well known to have been characteristically indulgent in regard to the individual opinions of the members of his societies, yet he would not allow persons to continue in them who were 'contentious,' and endeavoured to sow dissensions, (as our Discipline expresses it,) by inveighing against the doctrines (or the discipline) of the community into which they had asked and received admission. It was for the 'sin' of such, however, that Mr. Wesley rejected them, and not for their opinions. The distinction must be obvious to the plainest capacity. On the same principle, exclusions from the Methodist Episcopal Church have taken place, in some instances, in this country. In these cases, that the true ground of such expulsions was not the opinions of the individuals, or the expression of their opinions, is perfectly well known to all the parties concerned. Yet

* This 'rest week' is commended to the attention of those who have the making of circuit plans.—It reminds us of the anecdote of the German farmer, who said to his reapers, in a very sultry day,—'Boys, it is too hot to reap,—let us go to the barn and rest,—and we will thresh while we rest.'

some of the leaders of those who had long been in the habit of using the most violent and intemperate language, and of systematically and periodically issuing the most inflammatory publications for the purpose of overthrowing the very foundations of the polity of the church, and who for these causes, among others, after full trial with right of appeal, had been expelled from the church whose polity and discipline they had thus for years, and even with gross abuse and slander, laboured to make contemptible and odious, still persist in stating to the public that they were expelled for their opinions! If they never before proved themselves unworthy of a place among us, surely they do it at least by thus pertinaciously persisting in a course recklessly subversive of the plainest obligations of moral propriety.*

Regard for discipline.—'Friday, 5, [Oct. 1753.] After sermon I explained to them, at large, the nature and design of our societies; and desired that if any of them were willing to join therein, they would call on me, either that evening or in the morning. I made no account of that shadow of a society which was before, without classes, without order, or rules; having never seen, read, or heard the printed rules;

* The following anecdote of Mr. Wesley's characteristic forbearance in matters of opinion, provided it did not extend to sowing dissensions by inveighing, &c, is from Sutcliffe's Life of Valton,—a work which the author, (the *Rev. Joseph Sutcliffe*, A. M.) has kindly transmitted to us, with manuscript corrections and additions by himself; and which we have it in contemplation to issue from our own press.

[1765, Oct. 18.] 'I heard Mr. William Darney, at five, expound the sixty-third Psalm. The dry and thirsty state of the wilderness suited my experience. I could say, "O God, thou art my God; early will I seek thee."

[This preacher was a native of Scotland, and educated in high Calvinistic opinions. On joining Mr. Wesley, he professed a belief in the Methodist doctrines; yet the doctrine of sanctification, as taught by Mr. Wesley, he did not believe; and his favorite doctrine of the final and unconditional perseverance of the saints, he never renounced. As a master encourages his workmen, and as a general animates his army, so we should ever encourage the saints to persevere; yet this should not be done without all the strong and salutary cautions of the sacred writings.

With regard to indwelling sin, St. Clement, a companion of St. Paul, and Macarius, and all the primitive fathers, teach as the Methodists. But Augustine, though he had taught the same, yet, when aged and sick, fell into nervous infirmities, and became timid and fearful lest he should perish: he read the seven penitential psalms daily, with tears, and wrote his Retractions; among which he contended that the seventh chapter of the Epistle to the Romans was not, as he had formerly said, "delivered in a figure to bring over the Jews from legal bondage to the liberty of Christ, but was St. Paul's own experience."—Notwithstanding these opinions, Mr. Darney was a most laborious missionary man for more than twenty years, chiefly in the manufacturing districts, and in the north of England. It is true, he durst not preach these doctrines very openly; but he would do it with a friend, and in remote corners of the land. The Calvinists liked to hear him, and gave him the appellation of *Scotch Will.*

Once, indeed, he was detected in a very remarkable manner, as was related to me by an aged Baptist minister in the north. He preached in a yard, and stood on a hogshead. In the discourse, he reverted to his favorite subject, perseverance: he declared that the saints could never fall; no, so sure as he stood there, they could never fall. The preacher here augmenting the powers of emphasis by a too heavy stamp of the foot, in went the head of the hogshead, along with the preacher; and it was with difficulty, he being corpulent, that his friends could extricate him.']

which ought to have been given them at their very first meeting.' (*Ib.* p. 563.)

The Capua of preachers.—'Monday, 9, [June, 1755.—York.] I took my leave of the richest society, number for number, which we have in England. I hope this place will not prove (as Cork has for some time done) the Capua of our preachers.' (*Ib.* p. 582.)

Capua was a rich and flourishing city of Italy, in which Annibal's triumphant army was enervated by indulgence, after his great victory at Cannæ.

Days of thanksgiving.—'Tuesday, 24. Observing in that valuable book, Mr. Gillies's "Historical Collections," the custom of Christian congregations in all ages to set apart seasons of solemn thanksgivings, I was amazed and ashamed that we had never done this, after all the blessings we had received: and many to whom I mentioned it gladly agreed to set apart a day for that purpose.' (*Ib.* p. 583.)

It was thus that Mr. Wesley, like the industrious bee, gathered honey from every flower, for the benefit of his societies; and showed himself the true eclectic Christian philosopher.

In hunger and thirst.—'About five I found the congregation waiting in a broad, convenient part of the street, in Redruth. I was extremely weary; and our friends were so glad to see me, that none once thought of asking me to eat or drink; but my weariness vanished when I began to speak. Surely God is in this place also.' (*Ib.* p. 586.)

A thought on death.—'Friday 12. [Dec. 1755.] As I was returning from Zoar, I came as well as usual to Moorfields; but there my strength entirely failed, and such a faintness and weariness seized me, that it was with difficulty I got home. I could not but think, how happy it would be (suppose we were ready for the Bridegroom) to sink down and steal away at once, without any of the hurry and pomp of dying! Yet it is happier still to glorify God in our death, as well as our life.' (*Ib.* p. 592.)

Early Sunday Schools for blacks.—'"I sent a few of each sort to my friend Mr. Wright, minister of Cumberland, about ninety miles hence; where there are not a few negroes thoughtful about Christianity, and sundry real converts: and, he informs me, they have met with a very agreeable and promising reception. He takes much pains in instructing them, and has set up two or three schools among them; where they attend on Sundays, before and after sermon: for they have no other leisure time."' (*Ib.* p. 596.)

The above is part of a letter from the distinguished *President Davies*, then of Virginia, to Mr. Wesley, respecting the distribution of some books which he had received from Mr. Wesley for charitable distribution. The whole of that portion of the letter published by Mr. Wesley in the place above quoted, will be found very interesting.

Humility and charity.—President Davies.—'"Though you and I may differ in some little things, I have long loved you and your brother, and wished and prayed for your success, as zealous revivers of experimental Christianity. If I differ from you in temper and design,

or in the essentials of religion, I am sure the error must lie on my side. Blessed be God for hearts to love one another!" ' (*Ib.* p. 620.)

The preceding is an extract of another letter to Mr. Wesley from the same excellent man, the Rev. President Davies. It is dated, '*Hanover, (in Virginia,) Jan.* 28, 1757;' and speaks of Mr. Wesley in a style very different from that to which his memory is used from some of our Calvinistic brethren in modern days.

Sitting at prayer.—[June, 1757.] 'I was much pleased with the seriousness of the people in the evening; but still I prefer the English congregation. I cannot be reconciled to men sitting at prayer, or covering their heads while they are singing praise to God.' (*Ib.* p. 633.)

We earnestly wish that our beloved friends in the goodly city of New-York, or elsewhere, who seat our churches in such a manner as almost to compel people to 'sit at prayer,' would consider this matter. For our own part, we decidedly think standing preferable to sitting, in that solemn devotional act. But why either? *O come, let us worship and bow down; let us kneel before the Lord our Maker.*

Books for the poor.—'This morning Dr. Tisdale showed me a paper, which the archbishop had just sent to each of his clergy; exhorting them to erect a society for the distribution of books among the poor. Thanks be to God for this! Whether we or they, it is all one, so God be known, loved, and obeyed.' (*Ib.* pp. 652, 653.)

Curious house of a scholar.—'This [May 16, 1758,] was the hottest day I ever felt in Ireland; near as hot as any I remember in Georgia. The next morning I was desired to see the house of an eminent scholar near the town. The door into the yard we found nailed up; but we got in at a gap which was stopped with thorns. I took the house, at first, for a very old barn, but was assured he had built it within five years; not indeed by any old, vulgar model, but purely to his own taste. The walls were part mud, part brick, part stone, and part bones and wood. There were four windows, but no glass in any, lest the pure air should be kept out. The house had two stories, but no stair case, and no door. Into the upper floor we went by a ladder through one of the windows; through one of the lower windows, into the lower floor, which was about four foot high. This floor had three rooms;—one three square, the second had five sides, the third, I know not how many. I give a particular description of this wonderful edifice, to illustrate that great truth: —There is no folly too great even for a man of sense, if he resolve to follow his own imagination.' (*Ib.* p. 656.)

Punctuality and perseverance.—'Tuesday, 6. I set out at four, (the hour I had appointed,) on foot; the horse brought for me having neither bridle nor saddle. After a time, one galloped after me full speed, till, just as he overtook me, horse and man came down together. The horse's knee spouted out blood, as if an artery had been cut; but on a sudden the blood stopped, nor did he bleed any more all the way to Aghrim.' (*Ib.* p. 658.)

(To be concluded in our next number.)

ON SACRED POETRY.

[In the following article, from the Wesleyan Methodist Magazine, besides an able discussion of the general subject, the reader will find some valuable criticisms on the composition of hymns, and on the Wesleyan hymns in particular; together with a comparison between Charles Wesley and Dr. Watts, as hymn-writers, in which a sentiment which we formerly expressed on this subject, in dissent from Mr. Montgomery, is very ably sustained. The essay greatly increases in interest in its porgress; and if we do not greatly mistake, few readers will rise from it, at its close, without high gratification.]

It is an observation which can scarcely fail to strike every intelligent and reflective mind, that notwithstanding all the lofty imaginings which have breathed a very soul of poetry into much of our current literature; pervading even such portions of it as are not professedly and distinctively poetical; but a very small part of that literature has been devoted to the illustration of religious truth, or of experimental piety. Its inspiration has, I think, been chiefly drawn from other sources than those bright and hallowed well-springs of spiritual life and freedom which would seem to afford the most delightful congenial animation and excitement to a vigorous intellect, originally cast by nature in the finest mould of genius, and gradually developed, in the unfolding beauty of its vital energies, into all the fervid sentiments of pure and elevated poetry. The final and efficient causes of this prevailing error, (if error it may be correctly deemed,) it is not my purpose thoroughly to investigate. They may, perhaps, be found among those fluctuating impulses of popular approbation, which, in modern times, have both permitted, and, in some sort, required, the too reckless indulgence of an exuberant imagination, regulated by no uniform and powerfully-controlling law of intellectual operation, and trusting rather for its effect to the awakened sympathy of the reader, than to any corresponding exertion on his part of the same lofty faculties whereby the subject was at first evolved out of the continuous manifestations of those profound affections in which it had its birth-place and its cradle. To me, this supposition appears at once to furnish a sufficient explanation of the acknowledged fact; and I incline to believe that, in connection with such an opinion, it would be no very difficult undertataking to show *how* the toleration—not to say positive demand—of a comparatively unintellectual kind of poetry should have induced a palpable neglect, by some of our most illustrious authors, of those sublimer arguments which are available only to searching, philosophic

thought, and patient meditation. Unquestionably, however, there has been a dash of wildness, too often bordering on the fantastic and grotesque extravagancies of German romance, shading and tincturing even the finest conceptions of superlative genius, which the age—fruitful as it continues happily to be of works bearing indeed the impress of exalted ability—has produced. I do not here presume to speak in terms of authoritative condemnation of this admitted character of modern verse; but I must be allowed to intimate, that, in my judgment, it constitutes an offence of considerable magnitude against the high and severe canons of the *ars poetica*.

In olden times—in the glorious youth of British song—it was far otherwise: at least, among the mighty masters of the art. Let any one of strong and cultivated understanding attempt to analyze the specific constitution of the genius of Shakspeare, Spencer, or Milton; and he shall find that the very creative power which lies obvious to the most superficial contemplation of their imperishable writings, is not more essentially an element of their visible strength, than the depth and energy of reflection, the intense, abstract thought, by which it is accompanied. Some of your readers will probably be tempted, for a moment, to differ from me in the application of my remarks: they may have been accustomed to suppose, that of the three unequally distinguished bards whom I have just selected as examples, the last alone affords a practical and magnificent illustration of the position which I am anxious to establish. Farther on I shall be enabled, by an unavoidable implication, to elucidate this point more fully: for the present, let it suffice to observe, with respect particularly to Spencer, that the simple exhibition of abstract virtues, or forms of virtue, of vice and error and hypocrisy, in all the various shapes and changing hues of their appearance, was, in itself, a task which not merely demanded, as essential to its striking and successful execution, the finest tact in the delineation and arrangement of the several groups and figures of the picture; but which, at the same time, called for the utmost nicety of metaphysical discrimination and distinction, to identify and characterize each individual portrait. It is not to be conceived, indeed, that of all the multitudinous, the active and reacting powers of that vastly comprehending mind, imagination only was permitted to take part in the construction of the immortal fable of the 'Faery Queene:' it is not possible to dream that the precise fitness of the sign to the thing signified, the mutual adaptation of the substance and the shadow, could be determined by the poet, any more than by an equally thoughtful admirer of his celebrated allegory, without long and scrutinizing investigation of the general idea, with all its attri-

butes, and their necessary or accidental relations. But when to this consideration we add another,—that, namely, of the obligation which devolved upon the poet to *humanize* his characters,—to invest the presentations of mere abstract qualities, the most absolute of fictions, with the vital flesh and blood of our own sentient being, so that they should pass before us on the stage, seemingly warm with the affections of our nature, and laying claim to every instinctive sympathy as living and breathing creatures, like ourselves; we come, then, to know something of the transcending force and majesty of that triumphant genius which was able both to neutralize and obviate the difficulties that incumbered its exertions, and to subdue and bend them to its own invincible will; to convert them to its own ends; and actually constrain them to assist and glorify its victorious progress.

Of Shakspeare, it would be quite irrelevant to say more than may serve to exemplify the principle for which I am contending. But it is of no slight importance to the present inquiry to note distinctly the philosophical tone and bearing of all his most elaborated dramas. This observation has reference, not so much to the innumerable passages of isolated moral beauty, the grave and pointed aphorisms, the impressive enunciations of solemn truths and memorable reasonings on matters of abstruse discussion, which are variously introduced by Shakspeare in his inimitable works; as to the informing spirit and final tendency of his more elevated compositions. It were abundantly easy to multiply examples of the singularly felicitous method which he adopted, of inculcating with conspicuous force and clearness some profound and indistinctly apprehended moral truth. The demonstrations of mathematical science are not more decisive and infallible than the processes of *illustrative* ratiocination which he employed. He brought home the implied, and perhaps informal propositions, which formed the *argument* and substance of his labour; and appealed, for their unhesitating acknowledgment and attestation, to those fundamental intuitions, arising out of native passion and experimental feeling, on which is based the fabric of all human knowledge.

Now, without attempting to elaborate these introductory remarks which, if pursued to any considerable length, might lead me into far too wide a field of discussion; let it be observed that the prevailing tendency of genius, in all its moods of deep and commanding inspiration, is, necessarily, to the revelation of that *constitution* of our spiritual life which has to do with the mysterious impulses of religion. Undoubtedly, there have been poets of surpassing energy, endowed with endless powers of subtlest thinking, and with immeasurable opulence

of imagery, who have looked calmly down into the black abysses of their own mighty spirits, and have conjured thence the appalling forms of spectral horror, and of terrible misgiving: men to whom the awful truths of Christianity, as imaged in the broken or distorted reflections of souls that quaked and shuddered under the heavenly influences against which they were still vainly struggling, in impotent and self-confounding rebellion, seemed but the nightmare visions of diseased imagination, or the frightfully bewildering illusions of insane and slavish folly. The specific causes of this stupendous error are by no means inexplicable. They have their origin in the persevering depravity of the moral mind; the stern and insubmissive refusal of a perverted will to undergo the holy processes of purity, and of divine purgation from those base desires of earth and things of earth, that palsy, as it were, its fitful aspirations after nobler good.

But, even in these cases of voluntary depravation, we find that all truly elevated genius, how widely soever it may have casually swerved from its legitimate and appointed purpose, still strives to fathom and explore the invisible recesses of the human soul. Its aim is, constantly to look into itself; and beyond its own immediate workings to observe the inward sources of its ever active being; to mark the wondrous combinations, the connections and analogies and mutual dependencies of intellectual and spiritual principles; to define their various eclipses and ascendencies; and, finally, to reflect upon the broad and stainless mirror of imagination, their several forms of exhibition or evolvement.

I have been led into this train of reflection, while perusing, for the third or fourth time, the fine introductory Essay of Mr. Montgomery, prefixed to his beautiful selection of English Psalms and Hymns. It is now about two years since I had first the pleasure of meeting with this unpretending little volume; and, but that commendatory reviews, from far abler hands than mine, were not wanting at the period of its publication, I should have been tempted, by my cordial admiration of the distinguished editor's talents and virtues, to turn critic myself. My approbation, however, small as may be its value, of that gentleman's mode of executing his delightful task, was not, even *then*, by any means, undivided. I could not be persuaded that Mr. Montgomery's general arrangement, and frequent alterations in their metrical structure of some of the finest specimens of sacred poetry in our own or any other language, were either necessary or judicious. But the feelings of dissatisfaction, if not disappointment, which have gradually taken possession of my mind, were suggested chiefly by an apprehension of certain not very palpable deficiencies in the

prefatory Essay: not that I dreamed of having discovered in the matter of that discourse any decidedly objectionable propositions, or striking and eminently censurable omissions; but because it seemed to me that Mr. Montgomery ought, on such a subject, and with his undisputed powers of energetic composition, to have written better than he has done. His introduction, I have thought, is too superficial in its criticisms; too hasty and careless in its judgments. The tone of all its observations is wanting in distinct and reasonable emphasis: nor has the writer condescended to state, with sufficient clearness, the premises from which his conclusions were deduced. It would ill become me to hazard the utterance of a suspicion, that the editor of the 'Christian Psalmist' had paid but small attention to the more extensive bearings of the question which he proposed to discuss. As little should I presume to insinuate that his peculiar opinions were formed without mature deliberation, or founded upon vague and unintelligible prejudices. Although I must be permitted to dissent from some of them, I do not now attack the *doctrines* of the Essay. As the determinate sentiments of a man of unquestionable genius,—himself an artist of deserved celebrity in the same department with those, the relative value of whose works he undertakes to appraise,—I am bound to respect them. I do so cordially. But what I am now complaining of is, the absence of recorded reasons which, if they could not justify, might, at least, have given a semblance of fairness and consistency to strictures,—marked, indeed, with something of judicial authority in their enunciation; but withal so independent of any obvious or acknowledged rule of critical adjudication, as to present only the substance of a few isolated dogmas for admission or denial.

With these impressions concerning Mr. Montgomery's Essay, I have judged it proper to preface my own observations by a general outline of those principles by which I shall endeavour both to try the primary question of the natural fitness of poetry, as a form of composition, for subjects of sacred character and interest; and also to determine the relative excellence, in that particular style of the art, of the few superior poets who have attempted the adaptation of verse to doctrinal theology and religious exercises.

In continuation, then, of the remarks already offered, I have a few words to add, in objection to a passage of considerable length, and which, perhaps, is as likely at first sight to command the assent of pious readers, as any other in the thirty pages of Mr. Montgomery's lecture. As the 'Christian Psalmist' is not in every body's possession, I shall give the author's notices on this point at length. They are as follows:—

But turning more directly to the subject of these remarks, in connection with the contents of this volume; though our older poets, down even to the Revolution, often chose to exercise their vein on religious topics; *since* that time, there has been but one, who bears a great name among them, who has condescended to compose *hymns*, in the commonly accepted sense of that word. Addison, who has left several which may be noticed hereafter, though he ranks in the first class of prose writers, must take a place many degrees lower in verse. Cowper, therefore, stands alone among the "mighty masters" of the lyre, as having contributed a considerable number of approved and popular hymns, for the purposes of public or private devotion. Hymns, looking at the multitude and mass of them, appear to have been written by all kinds of persons except poets; and why the latter have not delighted in this department of their own art is obvious. Just in proportion as the religion of Christ is understood and taught in primitive purity, those who either believe not in its spirituality, or have not proved its converting influence, are careful to avoid meddling with it: so that, if its sacred mysteries have been less frequently and ostentatiously honored by the homage of our poets, within the last hundred and fifty years, they have been less disgraced and violated by absurd and impious associations. The offence of the cross has not ceased; nay, it exists, perhaps most inveterately, though less apparently, in those countries where the religion of the state has been refined from the gross superstitions of the dark ages; for there the humbling doctrines of the Gospel are, as of old, a stumbling block to the self-righteous, and foolishness to the wise in their own esteem. Many of our eminent poets have belonged to one or the other of these classes: it cannot be surprising, then, that they either knew not, or contemned the truth as it is in Jesus.

There is an idle prejudice, founded upon the misapprehension of a passage in Dr. Johnson's Life of Waller, and a hint of the like nature in his Life of Watts,—that sacred subjects are unfit for poetry, nay, incapable of being combined with it. That their native majesty and grace cannot be heightened by any human art or embellishment, is most freely admitted; but that verse, as well as prose, may be advantageously associated with whatsoever things are true, honest, just, pure, lovely, and of good report, in religion, we have the evidence of the Scriptures themselves, "in the law of Moses and the Prophets, and in the Psalms;" where they testify concerning Christ and his sufferings, in strains the most exalted that poesy can boast. We have evidence to the same effect in many of the most perfect and exquisite compositions of uninspired poets, both in our own and in other countries. The editor of *The Christian Psalmist* hopes

to have an early opportunity of showing that Dr. Johnson's assertion respecting the incompatibility of poetry with devotion is not nearly so comprehensive as it has been ignorantly assumed to be;* and that what he has actually asserted on this head is invalidated by matter of fact,—the only satisfactory test of the truth of such positions. At present it will be sufficient to affirm in despite of this oracle of criticism,—which, when examined closely, will be found as ambiguous and as capable of being explained to nothing, as other oracles were wont to be,—that, had our greatest poets possessed the religious knowledge of our humblest writers of hymns, they might have been the authors of similar compositions, not less superior to the ordinary run of these, than their own best poems are above the incorrigible mediocrity of their contemporaries. But, in their default, we are not without abundant proof, that hymns may be as splendid in poetry as they are fervent in devotion; and in this volume will be found many popular pieces, the untaught workmanship of men who had no names in literature, but whose piety inspired them to write in verse, and sometimes with a felicity which the most practised masters of song might envy, but, unless the "Spirit gave them utterance," could not compass with their utmost art.' (Introductory Essay, pp. 8–10.)

The opinion then, it would seem, of Mr. Montgomery, is, that the great poets of this country have abstained from writing hymns, and 'spiritual songs,' for no other reason, than because they were personally unacquainted with the salvation of the Gospel; because they had no experience of the 'peace of God, which passeth all understanding;' because they knew not, and had never felt, the purifying influences of the Holy Spirit, by which alone the heart of man can be prepared for the reception of the truth. Doubtless, too many of our immortals have deserved the condemnation which this verdict would imply. Theirs were lives of splendid sin, and desecrated genius. Around them, in contrasted masses of storm and sunshine, the elements of gloom and glory gathered confusedly. Occasionally, gleams of lightning thought, *flashes* of song that dazzled with their fitful radiance, dispersed or parted for a moment the congregated clouds and darkness through which they struggled, and revealed the clear, calm heaven beyond; but anon,

> Blackness came across it, like a squall
> Darkening the sea;

and the benign and gracious lustre faded into still deeper sha-

* Mr. Montgomery, I believe, has not yet fulfilled his promise. For my own part, I should have been delighted, and shall be yet, to meet with any thing he may have to say in extenuation of Dr. Johnson's heresy; especially as I am one of those who "ignorantly assume," that the Doctor meant to deny the propriety of all kinds of sacred poetry, and who, therefore, think but little of his judgment in the matter.

dow. Of all this I am thoroughly convinced: I dare not even pretend to qualify the censure. But I shall not easily be persuaded, that the sole motive of their refraining from the choice of sacred subjects arose from moral inability to excel in devotional composition.

Throughout the whole of his discourse, Mr. Montgomery appears to have made no distinction between the several *kinds* of sacred poetry. His generalizing strictures, in their widest application, would include alike the epic works of Milton, the descriptive sketches of Cowper, and the congregational hymns of Watts and Wesley. Nor has he attempted to define the peculiar aim and identifying spirit of a hymn. Hence, it becomes a task of no inconsiderable difficulty to discover the intended limitations and special qualifications which belong to particular portions of his Essay. Presuming, however, that the preceding quotation was meant to have reference properly and exclusively to the production of *hymns*, I think we shall find upon reflection, that it affords a very insufficient solution of the difficulty it professes to remove.

In the first place there arises, at the outset of our discussion, the very question which, as I have said, Mr. Montgomery leaves undetermined; a question that relates to the essential character of hymns, as constituting one specific class of sacred poems. Now, although the same term has often been employed to designate, as by a *generic* and widely descriptive title, all those fugitive and fragmentary pieces which are designed to set forth the doctrines and experienced influences of religious truth,—in the way either of paraphrase and illustration, or of didactic *thesis* and consecutive reasoning in theologic verse,—yet, assuredly, we must produce some more strict and definite interpretation of its meaning, before we can hope to arrive at any satisfactory conclusion with respect to the particular constitution of intellect which naturally adapts itself to the construction of devotional melodies. Let us say then, that the distinctive scope and purpose of a hymn is to *express religious feeling;* to utter, in strains of solemn and appropriate harmony, the deep, repentant sorrow,—the silent peace, and calm, confiding hope,—the rapturous joy,—the steadfast and enduring faith, which arise successively within the stricken and regenerated soul, and constitute the uniform experience of believers. It would be idle to *argue* that all poetry, of whatever class, must emanate from the original and inward *music of the mind.* On this point there can be no dispute. Be it remembered, however, in connection with this uncontested position, that there is, demonstrably, a certain accordant state and tendency of the imagination for every species of poetic thought and labour.

With me, the primary object of this inquiry is to ascertain the proper character, and separate intellectual condition, of that kind of genius which has its legitimate exercise in the production of hymnic verse.

As an indispensable preliminary to the adequate investigation of this subject, I must crave permission to introduce a few somewhat metaphysical observations. We are told by a profound thinker, that genius is founded in the *capacity, experience, and desire of happiness;* a truth which I hold to be of unfailing application to genius, in the widest acceptation of the term. There is undoubtedly in the human *mind*—as in the human *spirit*—a native aptitude, variously moulded and proportioned in different individuals, for the reception of pleasure, as derived from innumerable sources, all external to itself; and allied to this natural susceptibility of delightful impressions from without, there is, too, a certain undefinable power of *taking into itself*—of identifying with its own essence—every distinct conception that may occur in the development of its constituent energies, in any measure tending to induce that mysterious and rejoicing consciousness of delight,—the opening of some fountain of its being, unknown before,—some latent spring of joy, and beauty, and undying power. And thus vivified and strengthened by those extraneous influences which, by the activity of inherent vigour, it ever and anon converts into the very *life blood of its existence*, it is perpetually evolving, out of the enlarged sphere of its multiplied desires, new and still unfulfilled capacities,—to be, in like manner, supplied themselves, till they in turn shall originate and put forth others. The vital sap of the tree pervading each young and tender branch is nourished by the shower and the dew, which it re-produces in spontaneous foliage and blossom.

Now it should seem that the peculiar aptitude of which I speak is in nothing differenced from *intuition*. Whether the *sensible effect* of its appropriate satisfaction is realized by means of the actual communication of some definite idea, or simply by the awakening of some innate *germ* of thought, which remains to be expanded into full and ripened comprehension by the successive application of like congenial excitements, is a question for those who affect the learned exposition of unprofitable subtilties. For us it will suffice to know, that intuition must be *an intellectual emanation of sympathy and passion;* it is a clear, rapturous apprehension of some particular class of separate or connected and consecutive relations in the objects whereby it is elicited; and to which it attaches and applies itself, as it were, by the irresistible affinities of its nature. That the immediate *act* of recognition

belongs to intellect alone, we cannot hesitate to affirm; nor can it be denied that the parent faculty is properly an attribute of the intelligent reason: but its characteristic *expressions* are ever regulated and impelled by higher and more noble principles,—principles inseparably united with those pure and elevated *instincts* of our spiritual being which colour and define the multifarious operations of intellectual power in all conceivable cases. Hence, every isolated *item* of essential truth received into the silent sanctuary of thought,—not as the result of any definable process of reasoning and investigation, but instantaneously and unreflectingly received,—in the demonstration of its *palpable* verity, becomes thenceforth a matter of *feeling* and of *consciousness*. Transfused and integrated by the conforming might of the imagination, it mingles deeply and inextricably with the secret sources of the *sentient* life of man, partaking of the immortality of the soul into which it enters; an imparted, indestructible element of its glorified and ennobling nature.

Indeed, the illustrious revelations of the reciprocal and ever varying influences of intellect and spiritual feeling, which the psychological scrutiny of human nature continually unfolds, are to be accounted supremely instructive in the profoundest lessons of abstruse science, the mightiest results of our philosophy. And he whose multitudinous and searching *intuitions* have taught his vastly comprehending mind to read, in the sublime mysteries of its own majestic constitution, those splendid memorials of its holy origin and eternal destinies; to behold, all slumbering in their calm and peaceful beauty, far away in the realms of unclouded light; *that* light which overwhelms with its insufferable brightness many a finely thinking spirit, that strives, but vainly, to obtain some transient glimpses of its glorious visions; those shadowy *essences* of immutable truth that cannot be discerned, even most dimly, save by the highest order of possible intellect,—mirrored as they are, in the clear depths of his own kindred soul; he it is whose magnificent endowments are kindled, by the breath of native inspiration, into the aspiring fervour of poetry and genius.

Often has it been my lot to hear it contended, that the idea of appointing any fixed and definitive rules, to which the poet should be constantly referring while employed in the construction of his work, is altogether absurd and impracticable. To this opinion, in its legitimate signification, I am quite prepared to assent; but I apprehend that it by no means involves the consequences which certain of the critics of our own day would have it to infer. For if it is conceived that this admission virtually rejects the severe propriety of the rules of Aristotle, or acknowledges the poet to be, by the exclusive privi-

lege of his art, released from all obligation to abide by them, I must be allowed to disclaim the slightest countenance of a notion so crude and fallacious. I take leave to consider the celebrated doctrines of the Stagirite, in the light of a philosophical *analysis* of the several consecutive processes of mind, through all of which the understanding must necessarily pass before it can acquire the utmost harmony of form and colouring which the material is capable of receiving; as a disclosure of that hidden scheme of operation which is perpetually going on in the faculties of the most elevated genius, during the period of composition; and which must be thoroughly pursued through all its varied and successive workings, if, eventually, there is to be exhibited, as the consummated product, that fairest imaginable conception of human intellect, *a perfect poem*. True, a bare and servile adherence to the *letter* of these admirable regulations will never of itself give birth to the spirit of immortal song. There must be powers of deep and strong reflection, enriched and nourished by their appropriate aliment: there must be high and fervent aspirations of the soul, that rise and glow in burning thoughts, and vividly impressive images, and words of flame: there must be unsuppressed, *compelling* instincts of affection, and yearning sympathies of passion, that hallow and endear the bright creations, the beautiful and breathing shapes of nature; living or life-like, fading or decayed, enduring in their deathless glory, or fleeting fitfully and ever changeful in their glittering and gorgeous hues, as the fast coming clouds of purple and golden tinted shades of evening. And all the earthly and ethereal sights and sounds of joy, or hope, or melancholy, that are heard and seen,—singing in mirth and gladsomeness, or pining mournfully, or drooping, withering silently, in the broad world without,—must all be known, and felt, and blended, *intellectualized* and unpolluted, in the still and noiseless world within, before the requisite *internal* order and economy can either properly subsist, or be made to avail. It is the order of native profusion and luxuriance, not of barrenness and poverty; instituted not to fertilize and cultivate sterility, but to restrain and discipline that accumulated affluence, which, but for its salutary provision, might run to waste and ruin from mere excess of produce. Be it observed, moreover, that this delightful adaptation and arrangement, which exists alike in the understanding and imagination, so abundantly supplied with all the opulent and overflowing treasures of the true poetic temperament, is the *essential order of nature*. Hence it is, that it includes a power of assimilating to itself all kindred acquisitions; provided, as it were, for purposes of intellectual alchymy,—by which every thing of actual and

experimental knowledge becomes transmuted in its passage through the mind, and identified by the stamp and impress of originality: all that is gross in essence, or contaminated by impure associations, is refined and purified in idea; all that is falsely tinselled, submitted to this unfailing test of truth, is rejected as unreal and illusive; all that is intrinsically excellent, retained and separated from its base alloy. Thus, often insensibly commences, even in childhood, the series of unconscious influences, self-originated and self-continued, which, tending as it proceeds to ennoble and exalt the rising spirit in its progress toward maturity, conducts it at length to that state of unsubdued and healthful vigour, when, by the *necessities of its own exertion*, it is compelled, with a greater or less degree of precision, to *re-enact* the laws and principles of action laid down by the Stagirite, and to prescribe their observance to itself, while engaged in the labour of production.

Nunquam aliud natura, aliud sapientia dicit.

Now these remarks at once suggest a consideration of the causes of difference in the modes of action and visible results of genius. The first and most obvious reason of such acknowledged variation lies in the habitual disposition of an individual mind, as determining the choice of some congenial subject, which, from its very nature, demands a peculiar method of treatment. But this is not enough. Whence, then, the overruling impulses, the prevailing bias? Are they adventitious or essential? Partly both. Let us try the question by an example; that of Milton. He would seem to have withdrawn from the wide and tumultuous anarchy, the distracting clash and conflict of opinions, which reigned around him. He retreated not from the society of men, as such, but from the blighting presence of one infatuated race which sought to overturn the fabric, and to rase its lowest foundations. And then he communed with himself:—

His soul was like a star, and dwelt apart.

'Smit with the love of sacred song,' he rose upon the eagle wings of faith, into the empyreal regions of perpetual blessedness; where

All the sanctities of heaven
Stood thick as stars;

and then, amidst the glorious brightness, he smote his mighty harp, which spake in tones

Loud as from numbers without number,—sweet
As from blest voices uttering joy.

His angels and archangels were but the visibly embodied representatives of that sublimer state of ineffable holiness and glory,—selected, integrated, realized by high imagina-

tion,—into which he felt and knew assuredly that his own unclouded spirit should arise, when separated from its 'muddy vesture of decay,' and freed from the soiling contact of mortality.

In this distinguished instance, it is evident that the manifestations of genius, its forms of exhibition, were indicated by the determinate tendency of the moral constitution. Undoubtedly, there must have been a native fitness of the intellectual faculties for that peculiar mode of exertion in which they were developed; but the spring and motive of their mighty exercises was one of passionate, impulsive feeling, not of reflective and deliberate volition.

But of individual illustrations of my argument, I am not now in search. The use which I propose to make of that I have adduced, will be apparent presently. Setting aside, then, for a moment, all discussion of the constitutional varieties of intellect, I conceive that the specific *order* of genius which produces its conceptions in the shape of hymns, that is to say, of *hymns* according to the definition already given, must partake of that metaphysical and even theological tone which, in the former part of this letter, I have attempted to describe. Let me not be suspected here of uttering a trite and feeble truism: I am speaking now of an *essential* and inherent property of the mind itself; a something altogether independent of the doctrinal belief and religious experience of a converted spirit. I am ascribing to the *genius* of devotional poetry an original and necessary attribute of philosophical apprehension; an included faculty of intuitive discernment and intelligence of the inmost workings of our moral being; of all the blank misgivings, the prophetic yearnings, the undefined anticipations, the fearful consciousness of unfulfilled capacities of holiness and joy, which agitate the dark, unfathomed depths of man's immortal nature.

Possessing, as it does, in common with the highest forms of imaginative *genius*, this wide and comprehensive knowledge of the soul, there are yet other peculiar and incommunicable qualities that distinguish the creative power of sacred song from those exalted classes of poetic energy, to which it is thus fundamentally allied. Its inspiration is always uncontinuous, and concentrated. Its 'voice of music' speaks, as it were, in momentary *gushes* of 'sweet sound.' Its principle of life is *unity* of thought and purpose. It wanders not from the one imagined influence or feeling which it has to invest with all the radiant beauty of impassioned verse, and to proclaim before the throne of the Eternal. It is hardly necessary to add, that it requires an analogous conformation of the moral soul, especially adapted to the promotion of its activity

and growth; a susceptibility therein of certain animating impulses, that shall intensify and put forth its accumulated strength. This imperious demand of congenial incitements arises, clearly, from the instinctive cravings of its *natural* destiny and condition, as understood before they have received their colour and determination from the holier experiences of religion. Nor does the need of such impelling motives cease with the introduction of a new and kindled spirit of living piety into the heart. The effect produced upon the moral sensibilities of genius by the renovation of that fallen nature in which they permanently inhere, is one of purity and elevation. By it, they are neither deadened nor extinguished, but exalted and enlivened: they are raised above the administration of those mean and pitiful excitements of malignity and passion which constitute the bane and misery of existence: they become *regenerated* to a state of calm and delighted tranquillity, and surrender to the inspired utterance of consecrated poesy the pure and hallowed pleasures of communion with the glorified Creator and Redeemer.

Returning, with the force of this discursive argument, to the extract from Mr. Montgomery's Essay, which, by the way, some of your readers will perhaps begin to think I have altogether forgotten, I would inquire, *To which of all the illustrious poets of our country, who are there referred to, belonged the real and essential* genius *of hymn composition?* My reply to this inquiry, and to the involved and collateral questions which it brings to notice, I must leave to a future communication.

[This essay was originally comprised in two parts. The second part commences as follows:—]

In my former letter I have endeavoured to show, that there is a specific and peculiar form of genius which alone can be successfully employed in the composition of devotional hymns. Whether my definition of that particular and determinate character of intellect is correct, or otherwise, your readers will have had abundant time to consider, before these farther observations can be submitted to their notice. It remains for me to proceed with the application of my argument to those portions of Mr. Montgomery's Essay to which I have ventured to object.

It may be gathered from the concluding remarks of my previous communication, that I would ascribe the abstinence of our great poets from the practice of writing hymns, not to the want of real experimental piety, and the indomitable prejudices of ignorance and depravity which it induces, but to the absence of that peculiar frame and constitution of mind which, I contend, is essential to the exercises of the artist in this de-

partment of sacred poetry. Let us see what confirmation of this opinion may be derived from the strictures of our author.

In connection with the extract which I have already given, Mr. Montgomery has mentioned the names of three distinguished and popular poets, of the last generation, 'who, had they consecrated their talents to the service of the sanctuary, would have been, *of all others*, the most likely to have originated hymns, uniting the charms of poesy with the beauties of holiness.' And who, think you, sir, were these men, so competent to the task of 'originating hymns?' None other than Gray, Collins, and Goldsmith. But you shall have the several specimens of their ability, as selected by the editor of the 'Psalmist.' The first is taken from Gray's 'Fragment on Vicissitude:'—

'See the wretch that long has tost
On the thorny bed of pain,
At length repair his vigour lost,
And breathe and walk again:
The meanest floweret of the vale,
The simplest note that swells the gale,
The common sun, the air, the skies,
To him are opening paradise.'

'It cannot be questioned,' continues Mr. M., 'that this is genuine poetry;' and the beautiful, but not obvious thought, in the last couplet, elevates it far above all common place. Yet there is nothing in the style, nor the cast of sentiment, which might not be employed with corresponding effect on a sacred theme, and in the texture of a hymn. Indeed, the form of the stanza, and the *tone that tells of personal experience* in the fact which the writer mentions, remind one strongly of the *vivid feeling* and *fluent versification* of Charles Wesley, in some of his happiest moods; while the concluding idea is precisely the same with that of Dr. Watts, in a hymn which would not have discredited Gray himself:—

"The opening heavens around me shine,
With beams of sacred bliss,
If Jesus shows his mercy mine,
And whispers I am his." '

The second example of this supposed talent for hymn writing, is from Collins: two very exquisite stanzas undoubtedly:—

'How sleep the brave, who sink to rest,
By all their country's wishes blest!
When spring with dewy fingers cold,
Returns to deck their hallow'd mould,
She there shall dress a sweeter sod
Than fancy's feet have ever trod.

By fairy hands their knell is rung,
By forms unseen their dirge is sung:
There honor comes, a pilgrim gray,
To bless the turf that wraps their clay;—
And freedom shall awhile repair,
To dwell, a weeping hermit, there.'

'These stanzas,' says Mr. Montgomery, 'are quite unrivalled in the combination of poetry with painting, pathos with fancy, grandeur with simplicity, and romance with reality.' Be it so: I for one am not disposed to cavil at this criticism; although, in my judgment, the representation of freedom as '*a weeping hermit,' dwelling among the tombs of the brave*, is neither very dignified, nor very *simple*. But let that pass: the general beauty of the lines in question is sufficient to redeem them from the condemnation which such venial defects might else have merited. Still, however, the objection recurs:—to assert that a certain author wrote fine poetry is, I maintain, a widely different thing from the actual proof of his possessing the essential spirit of hymn composition. In this latter instance, moreover, Mr. Montgomery has characterized the verses, adduced professedly in illustration of his argument, by ascribing to them qualities the most remote from those which constitute the strength and beauty of devotional song. Surely the 'combination' of various and almost inconsistent attributes, of which he speaks, would add nothing of propriety, of grace, or dignity, to the structure of a hymn. But the truth is, that neither Gray nor Collins, under any conceivable influence of circumstances, could have produced a masterly specimen of sacred melodies: not even had their piety been as ardent and sincere as that of their illustrious critic and successor. Their genius was altogether of another order; it could never have adapted itself to this mode of exertion.

To me it has always appeared that several of the stanzas of Gray's celebrated 'Elegy' approach considerably nearer to the character of a hymn than the touching passage from the Fragment on Vicissitude, which Mr. M. has extracted. Take the following:—

> 'Can storied urn, or animated bust,
> Back to its mansion call the fleeting breath?
> Can honor's voice provoke the silent dust,
> Or flattery soothe the dull, cold ear of death?'

And again:—

> 'For who, to dumb forgetfulness a prey,
> This pleasing, anxious being e'er resign'd,
> Left the warm precincts of the cheerful day,
> Nor cast one longing, lingering look behind?'

Here we have not only 'the tone that *tells* of personal experience,' but the startling and impressive appeal of conscious and inevitable truth; of truth which must be felt in the inner spirit of man, and known by the understanding as the *evident result of feeling*. But had the genius of the author been fitted to the construction of hymnic verse, the very same

thought would have been cast in a different mould. It would not then have assumed the naked form of abrupt interrogations, however forcible, and even appropriate to the idea, that form might be. As an understood fact, revealed by some deep and spiritual instinct, it would have given a new and original impulse to the poetic faculty. It would have 'rushed up' from the silent solitude of its birth place, and overflowed the heart and the imagination of the poet with its own impetuous and fervent energy. The simple *declaration* of its presence in the mind would have been uncongenial and superfluous: it would have taken to itself a voice, and become *incarnated* in a living body of words.

Is not this observation signally exemplified by Mr. Montgomery himself, in his remark upon the extract from Gray? He says rightly, that the sentiment contained in the last two lines is that of Dr. Watts, in the second verse of his admirable hymn commencing,

'My God, the spring of all my joys.'

But observe the variation of the two poets in their processes of mind, and forms of presentation. The words of Gray are merely intended to record the delight of a restored sufferer, invigorated and refreshed by the kindly influences of nature. They have an air of plain, matter-of-fact narration: they only *describe* the pleasurable emotions, not of the writer, but of some other creature. Watts, on the contrary, gives utterance, in the exultation of a regenerate being, to the rejoicing consciousness of his own soul; the experienced rapture of his individual self:—

'The opening heavens around *me* shine
With beams of sacred bliss,
If Jesus shows his mercy *mine*,
And whispers *I* am his;'

and so throughout the whole of the remaining stanzas. In the one case, the remembered feeling is separated from the actual condition of the poet, and shaped by the will of his thought in its expression: in the other, it has anticipated and subdued all independent volition; and become, for the moment, the law and centre of the total capacity of intellect.

Mr. Montgomery, having disposed of Gray and Collins, next brings forward Goldsmith, as one of the great lyric poets of this country, who needed nothing but evangelical religion to enable him to produce hymns of a higher character than the greater part of those which we possess. Again I am compelled to differ from him; and that most confidently and decidedly. I hold that the union of those peculiar powers, which are absolutely requisite to the success of an author who should devote his talents to the writing of hymns, with

the characteristic qualities of a genius so *essentially* descriptive and didactic as that of Goldsmith, is forbidden by the very constitution of the human mind. Let the reader judge between us.

On the same ground, I presume to deny the merit of a great *hymn writer* even to Cowper himself; although there is scarcely a name in the history of British poetry which commands from me such deep sympathy and admiration, for the moral and intellectual character of the man. But Mr. Montgomery shall speak for himself on this question: he says, 'It may be superciliously answered, that all this is mere speculation; and it may be reasonably demanded, that some examples of hymns of merit should be adduced to establish, beyond dispute, the possible union of poetry with devotion. This shall be done in the sequel; at present, we will only offer a small extract from one of the best known hymns of the only great poet of our country who has written such things; and we offer it as worthy of being classed with the foregoing quotations from Gray, Collins, and Goldsmith; and as showing that a heart filled with the peace of God has language suitable to its enjoyments, and capable of communicating a sense of them to every other heart, not dead to sympathy:—

> "The calm retreat, the silent shade,
> With praise and prayer agree;
> And seem by thy sweet bounty made
> For those that follow Thee.
>
> There, if thy Spirit teach the soul,
> And grace her mean abode,
> O, with what peace, and joy, and love,
> She communes with her God!
>
> There, like the nightingale, she pours
> Her solitary lays;
> Nor asks a witness to her song,
> Nor sighs for human praise."'

'Now,' proceeds Mr. Montgomery, 'if this be not poetry, the one and twenty enormous and unreadable volumes of Chalmers's English poets must be burned down to the size of the "Christian Psalmist," before they will yield a *residuum* of finer standard.' (*Introductory Essay*, pp. 13, 14.)

Shall I be pardoned by the numerous admirers of Cowper and Montgomery, (*par nobile fratrum*,) if I venture to affirm, once more, that all this is quite beside the mark? That the beautiful verses cited in this place are really poetry, and poetry too of no ordinary stamp of excellence, none but an incorrigible dunce could ever dream of disputing. But then, as I have said, it is very possible to produce a series of connected and dependent stanzas in a religious, lyric poem, of transcendent vigour and beauty, which, notwithstanding, may

partake no more of the distinctive character and spirit of a *hymn*, than so many detached hexameters from the Satires of Horace. Of course, I do not mean to apply the remark, in all its force, to these fine lines of Cowper; especially, as the final couplet of the second verse may perhaps be construed into something like an *expression* of personal and inward feeling. If it be so, however, it is not sufficiently emphatic and direct. But waiving that point, I except broadly to the whole strain, as being altogether too diffusively sentimental and reflective for a hymn. Indeed, it is neither more nor less than a description, by the hand of a master, of that state of delighted inspiration arising from certain animating experiences of calm and holy pleasure, in which the prepared imagination of the hymnist would be kindled into song.

Speaking generally of Cowper, I cannot distinctly call to mind more than one of his minor and sacred poems, that might be fairly brought within the limits which I should assign to this species of composition. In short, I think that the sombre and meditative cast of intellect, induced by constitutional melancholy, or mental depression of some kind, precluded the continuous development of that intense and vehement ardour of genius which, had it survived the derangement of his splendid powers, would have raised him to a height of unapproachable distinction as a devotional poet. As it is, his was a great and glorious spirit, though it was sorely vexed and troubled; and in all its various moods of sorrow, deepened almost to madness—in the midst of its most rueful disturbance and distraction—there were gleams of its own inextinguishable lustre, lighting the deep gloom and shadow of his misery.

After some passing strictures on the three hymns of Bishop Ken, morning, evening, and midnight, and the well known doxology,

'Praise God from whom all blessings flow,' &c,

Mr. Montgomery arrives at the most important part of his Essay, the adjudication of the relative merits of Watts and Wesley. It is but justice to the writer to extract this passage at length:—

'Passing by Mrs. Rowe, and the mystical rhymers of her age, we come to the greatest name among hymn writers, for we hesitate not to give that praise to Dr. Isaac Watts; since it has pleased God to confer upon him, though one of the least of the poets of his country, more glory than upon the greatest either of that or any other, by making his Divine Songs a more abundant and universal blessing than the verses of any uninspired penman that ever lived. In his "Psalms and Hymns," (for they must be classed together,) he has embraced a compass and variety of subjects, which include and illustrate every truth of revelation, throw light upon every secret movement of the human heart, whether of sin, nature, or grace, and describe every kind of trial, temptation, conflict, doubt, fear, and grief; as well as the faith, hope, charity, the love, joy, peace, labour, and patience of the Christian, in all stages of his

course on earth; together with the terrors of the Lord, the glories of the Redeemer, and the comforts of the Holy Spirit, to urge, allure, and strengthen him by the way. There is, in the pages of this evangelist, a word in season for every one who needs it, in whatever circumstances he may require counsel, consolation, reproof, or instruction. We say this, without reserve, of the materials of his hymns: had their execution always been correspondent with the preciousness of these, we should have had a "Christian Psalmist" in England, next (and that only in date, not in dignity) to the "sweet singer of Israel." Nor is this so bold a word as it may seem. Dr. Watts's hymns are full of the "glorious Gospel of the blessed God:" his themes, therefore, are as much more illustrious than those of the son of Jesse, who only knew the "power and glory" of Jehovah as he had "seen them in the sanctuary," which was but the shadow of the New Testament church, as the face of Moses, holding communion with God, was brighter than the veil which he cast over it, when conversing with his countrymen.' (pp. 19, 20.)

'*Next* to Dr. Watts, as a hymn writer, undoubtedly stands the Rev. Charles Wesley. He was probably the author of a greater number of compositions of this kind, with less variety of matter or manner, than any other man of genius that can be named. Excepting his "Short Hymns on Passages of Scripture," which of course make the whole tour of Bible literature, and are of very unequal merit,—*Christian experience, from the deeps of affliction, through all the gradations of doubt, fear, desire, faith, hope, expectation; to the transports of perfect love, in the very beams of the beatific vision,—Christian experience furnishes him with everlasting and inexhaustible themes; and it must be confessed, that he has celebrated them with an affluence of diction, and a splendour of colouring, rarely surpassed. At the same time, he has invested them with a power of truth, and endeared them both to the imagination and the affections, with a pathos which makes feeling conviction, and leaves the understanding little to do but to acquiesce in the decisions of the heart.*' (pp. 22, 23.)

And yet, in spite of his own decisive testimony to the superior ability of Charles Wesley, the editor of the 'Psalmist' has given the palm to Dr. Watts!. If there be any shadow of truth in my conception of the design and purport of a hymn, it must be obvious that the last sentence of the preceding paragraph contains the very highest praise that could have been bestowed upon the sacred lyrist.

With respect to the poetic genius of Dr. Watts, it is not denied that his gifts were more various and versatile than those of his rival. As a lyric paraphrast and illustrator of Scripture, he stands almost beyond the reach of competition: and considering the extensive and somewhat indefinite notions of Mr. Montgomery, as to the legitimate bounds of hymn composition, he can scarcely be charged with inconsistency in confounding the character of a poetical commentator on Holy Writ, with that of a writer of hymns.

Notwithstanding it is admitted, even by Mr. Montgomery, that the execution of many of Watts's Scriptural poems is by no means honorable to their subject; I am perfectly willing to allow, that, on the whole, they are probably better of their kind than the greater portion of C. Wesley's 'Short Hymns on Passages of Scripture.' But the question has reference, not to the general qualifications of the two authors as poets, or even as writers of sacred lyric poetry; but to their comparative skill in the construction of *hymns*, for purposes of private or public devotion.

Beyond what I have already conceded in favor of Dr. Watts, I do not mean to insist upon the chaste and vigorous *style* of Charles Wesley; although that is an excellence of no inconsiderable magnitude, and one in which, unquestionably, the 'poet of Methodism' transcended all other composers of similar works. The classic purity of his taste, and the commanding energy of that kind of inspiration which was proper to his genius, could never have been satisfied with other than the most thoroughly distinct, harmonious, and eloquent diction. The claim of absolute and incomparable supremacy in his art, which I am now advancing on behalf of this illustrious and devoted servant of God, I wish to rest entirely on the validity of my original position.

In my opinion, the very best of Watts's hymns—the most deeply imbued with the true and powerful spirit of such productions—is that on which I have briefly commented in an earlier part of this letter,

'My God, the spring of all my joys,' &c.

It breathes the intense earnestness, the passionate and kindling fervour of Wesley himself. It is an almost agonistic effusion of irrepressible joy and triumphant faith. Yet there are hymns among the most neglected of Charles Wesley's, with which this of Dr. Watts, with all its splendour, will not endure comparison; hymns in which the pregnant strength of feeling struggles to unfold and manifest itself, and comes forth in one majestic burst of overwhelming eloquence. Such, for example, is the hymn which stands at page 165 of the Wesleys' hymn-book:—

'Depth of mercy, can there be,' &c.

The fourth stanza of this inimitable performance (which Mr. Montgomery has quite overlooked in his enumeration of the finest pieces of our author) is, I believe, unequalled for mingled dignity and tenderness of sentiment, and pictorial vividness of representation:—

'Kindled his relentings are,
Me, he now delights to spare;
Cries, "How shall I give thee up?"
Lets the *lifted thunder* drop.
There, *for me*, the Saviour stands;
Shows his wounds, and spreads his hands!
God is love, I know, I feel;
Jesus weeps, and loves me still!'

Here the single expression, 'lifted thunder,' is worth whole reams of prosing amplification on the impending inflictions of divine vengeance. Poetically considered, it is indicative of the very highest mood of inspiration, in which all the glowing images of the mind are fused, condensed, concentrated; resolved, as it were, into their primary and abstract essence, and set apart from every thing of adventitious or unnecessary mixture. Feebler writers—and, if I mistake not, Dr. Watts among the number—would have expanded this metaphor into weakness and tenuity; and would thus have spoiled the stanza by the introduction of a vapid and irrelevant illustration. Shakspeare makes Coriolanus, in a moment of impetuous passion, exclaim,

'Let them pronounce *the steep Tarpeian death!*'

a magnificent line; and one which demonstrates, with singular and striking aptness, the practical truth of my assertion, that strongly excited feeling, of whatever class, always speaks 'right on;' and cannot pause in the midst of its career to adorn its natural expression with flowers of formal rhetoric.

But it may be thought that the chief merit of Charles Wesley lies in his *doctrinal* hymns; which are certainly the most luminous and masterly expositions of Scriptural theology that were ever given to the poetry of this or any other country. Nor let it be imagined that in this portion of his writings there is any thing of peculiar or sectarian opinion. The eternal realities of the Christian religion were too deeply impressed upon the heart and conscience of the poet to admit of the slightest perversion or modification by his own unauthorized predilections, if any such he had. The hymns of which I speak have indeed one peculiarity—and that a peculiarity of value—they have every where *appropriated* and *applied* the doctrines which they develop and explain. Every vital truth of revelation is in them embodied and expressed as an actual and experienced consciousness; an article of profound conviction and irresistible feeling. So utterly and confidingly have the great principles of Christianity been received, adopted, integrated, by the individual mind, that they have impressed themselves, as with the seal of experimental knowledge, and are given back to the intellect as intuitive and indisputable axioms, deduced from the testimony of the moral spirit, from its very nature and capacities. Among the numerous instances that might be selected, I know of none which so gloriously represents the final state of the whole soul, resulting from this inward process of feeling and genius, as the following sacramental hymn, on the doctrine of atonement:—

'Victim Divine, thy grace *we* claim,
While thus thy *precious* death we show;
Once offer'd up, a spotless Lamb,
In thy great temple here below;
Thou didst for all mankind atone,
And standest now before the throne.

Thou standest in the holy place,
As now for guilty sinners slain;
The blood of sprinkling speaks and prays,
All prevalent for helpless man;
Thy blood is still our ransom found,
And speaks salvation all around.

The smoke of thy atonement here
Darken'd the sun, and rent the veil,
Made the new way to heaven appear,
And show'd the great Invisible;
Well pleased in thee our God looks down,
And calls his rebels to a crown.

He still respects thy sacrifice;
Its savour sweet doth always please;
The offering smokes through earth and skies,
Diffusing life, and joy, and peace;
To these thy lower courts it comes,
And fills them with divine perfumes.

We need not now go up to heaven,
To bring the long-sought Saviour down;
Thou art to all already given,
Thou dost even now thy banquet crown:
To every faithful soul appear,
And show thy real presence here.'

Now, I ask, is it possible to surpass the tone of sublime 'communion with the Deity,' on the mightiest mystery of the Gospel, which pervades every line of this immortal composition? It would almost seem as if some glorified high priest, who 'waited for the Lord's coming,' had stood before the altar of Jehovah, absorbed in solemn contemplation, at the awful moment of the Redeemer's death; and there, surrounded by the perishing symbols of the ancient dispensation,—now rendered idle and unworthy,—had suddenly been rapt into prophetic vision, and had spoken forth the insufferable ecstacy of his spirit in the words of that memorable and exalted strain. As for comparing it with any one of Dr. Watts's most admired lyrics, that I shall not attempt: after having looked through his poems, I have felt that I should do injustice to the Doctor's memory—which I venerate—by bringing even the loftiest of his efforts into juxta-position with this noble melody.

Of the other writers of fugitive sacred pieces whom Mr. Montgomery has named, I have no wish to discourse. Some of them, I cannot help thinking, in the teeth of all that may be urged against my conclusion, could no more have originated a poem which might deserve the dignified title of 'hymn,' than a certain distinguished orator of the day can interpret the Apocalypse. Possibly, at some future period, I may undertake the task of estimating their productions, but not now.

May I be permitted to offer one farther observation before I close this paper? The singular and unrivalled adaptation of Charles Wesley's hymns to the use of *singing* congregations has I believe been but rarely disputed, if at all. It is pretty generally allowed, that there is a something in the structure of his verses, if not in

their cast of sentiment, which renders them more easily available for the public worship of God, than those of any other writer. To myself it has frequently occurred, that whatever of correct taste or sound judgment, with regard either to the matter or the composition of sermons,—whatever power of precise and definitive utterance of thought upon religious subjects, may belong to the majority of persons who attend the Wesleyan ministry, throughout these realms, is to be mainly attributed to their acquaintance with the inestimable treasures of the Methodist Hymn Book. The fine hymns contained in that admirable volume have so thoroughly familiarized the memory and judgment of its readers to distinct and emphatic annunciations of theological doctrine—to the highest style of classical purity and vigour in the mould of sentences, and to the utmost force and perspicuity of language,—that they cannot well be satisfied with the discourses of a preacher who has not these excellencies at command. Nor have the Methodist ministers themselves failed to derive corresponding advantages from the same unassociated influence. On this head, I shall take leave to quote the concluding passage of Mr. Montgomery's Essay :—

'It is the prerogative of genius to confer a measure of itself upon inferior intelligences. In reading the works of Milton, Bacon, or Newton, thoughts greater than the growth of our own minds are transplanted into them, and feelings more profound, sublime, or comprehensive, are insinuated amidst our ordinary train ; while, in the eloquence with which they are clothed, we learn a new language worthy of the new ideas that are created in us. Of how much pure and exalted enjoyment is he ignorant, who never entertained, as angels, the bright emanations of loftier intellects than his own! By habitual communion with superior spirits, we not only are enabled to think their thoughts, speak their dialects, feel their emotions ; but our own thoughts are refined, our scanty language is enriched, our common feelings are elevated ; and though we may never attain their standard, yet, by keeping company with them, we shall rise above our own ; as trees growing in the society of a forest are said to draw each other up into shapely and stately proportion, while field and hedge-row straggliers, exposed to all weathers, never reach their full stature, luxuriance, or beauty. In the composition of hymns, men of wealthier imaginations, and happier utterance, may furnish to others of susceptible hearts, the means of bodying their own conceptions, which would otherwise be a burden to their minds, or die in the birth, without the joy of deliverance. The most illiterate person, who understands his Bible, will easily understand the *most elegant or emphatic expression of all the feelings which are common to all;* and instead of being passive under them, when they are excited at particular seasons, he will avail himself of the songs put into his mouth, *and sing them with gladness and refreshment, as if they were his own.* Then, though, like Milton's, his genius can ascend to the heaven of heavens, or,

like Shakspeare's, search out the secrets of nature, through all her living combinations, blessed is the bard who employs his resources thus; who, from the fulness of his own bosom, pours *his divinest thoughts in his selectest words, into the bosoms of his readers, and enables them to appropriate the rich communications to their personal exigencies*, without robbing him, or hindering others from partaking of the same abundant fountain of *human* inspiration,—a fountain flowing, like the oil at the command of the prophet, from one vessel into as many as could be borrowed, without exhausting the first, though the whole were filled. If he who pens these sentiments knows his own heart,—though it has deceived him too often to be trusted without jealousy,—he would rather be the anonymous author of a few hymns, which should thus become an imperishable inheritance to the people of God, than bequeath another epic poem to the world, which should rank his name with Homer, Virgil, and "our greater Milton."'

Is not this beautiful? Worthy indeed of the honored name of James Montgomery!

M. C. H.

The writer of these letters has just had the pleasure of perusing the few admirable strictures on the hymns of Charles Wesley, which Mr. Watson has introduced in his recently published Life of the Rev. John Wesley; and, although for the satisfaction of the public, he could wish that the subject had been treated of more at large by that eminent writer, he is hardly sorry that it should have remained open to his own remarks. Some passing notices on the metre and versification of these hymns, he has been induced to omit, by finding them anticipated in the work to which he refers; where, indeed, they are invested with a force of authority which he could never have bestowed upon them.

For the Methodist Magazine and Quarterly Review.

THE CHRISTMAS CONFERENCE OF 1784.

Soon as the tempest of war that severed us from the British empire, and which, while it lasted, forbade any application being made to the father and founder of the Methodists, subsided, Mr. Asbury, who lived in the entire confidence of both preachers and people, did, according to the general wish and expectation, apply to Mr. Wesley, who resolved without delay to send us Dr. Coke with instructions and forms of ordination for deacons, elders, and superintendents, having first set the Doctor apart by the imposition of hands to the office of superintendent, and appointed him jointly with Mr. Asbury, to preside over the Methodist family in America.

When the Doctor arrived in America, and first saw Mr. Asbury at Judge Barret's, in the state of Delaware, and showed him his

credentials, Mr. Asbury rejoiced for the consolation, but said, 'Doctor, we will call the preachers together, and the voice of the preachers shall be to me the voice of God.' A conference was accordingly agreed upon, to meet in Baltimore the ensuing Christmas.

Nearly fifty years have now elapsed since the Christmas Conference, and I have a thousand times looked back to that memorable era with pleasurable emotions; have often said it was the most solemn convocation I ever saw; I might have said sublime, for during the whole time of our being together in the transaction of business of the utmost magnitude, there was not, I verily believe, on the conference floor or in private, an unkind word spoken, or an unbrotherly emotion felt. Christian love predominated, and under its influence we kindly thought and sweetly spake the same.

The annual meetings of the preachers, sent, as they held themselves to be, to declare the name of the Almighty Jesus, and to negociate a peace between the offended Majesty of heaven and guilty man, were to them occurrences of solemn import. To see each other who had been labouring and suffering reproach in the Lord's vineyard, and the glad tidings they expected to hear when met, caused each step they took in the long and painful journeys they had to perform, to be a drop of balm to their souls; but never had they met on so solemn an occasion as this.

Fifteen years had now elapsed since Boardman and Pilmoor had arrived in America in the character of itinerants, under the direction of Mr. Wesley. This was the thirteenth conference; and in all that time if we would dedicate our infants to the Lord in holy baptism, or would ourselves receive the memorials of our Saviour's passion, we must go for those solemn rites to those who knew us not, who were entirely mistaken in our character. The charge preferred against us was not so much hypocrisy as enthusiasm. They did not blame us for not living up to our profession, but for professing to be what we were not, neither could be; that is to say, admitted to sensible communion with God, and inspired with the knowledge of salvation [present salvation] by the remission of our sins. There were a few who corresponded with us in sentiment and in feeling; but in the general estimation we were the veriest enthusiasts ever the earth saw.

Humiliating indeed was our condition. Not a man in holy orders among us; and against us formidable combinations formed, not so much at first among the laity as the clergy. But the former hearing us denounced from the pulpit, not only as unsound in our principles, and enthusiastic in our spirit, but vastly illiterate,—many of us as little more than competent to keep out of the way of a cart wheel,—were prompted to attack us, both men and women; and it were diverting to have seen how sensible they were of their vast superiority. All this we could have well borne, (for amidst all we were the most growing sect in America, if not in Christendom,) had we not had evidence that not being in holy

orders did in some degree paralyze our efforts;—many, very many who, through our instrumentality, had been brought to know the blessedness of believing, having been hindered from uniting with us because we could not administer to them all the ordinances of God.

We had now met to congratulate each other, and to praise the Lord for having raised the mind of our excellent Wesley above the fable of uninterrupted succession, and thereby paved our way to the delightful privileges we were henceforth to enjoy. The order of things devised by him for our organization as a church, filled us with solemn delight. It corresponded with what we did suppose we had a right to expect our God would do for us; for we verily believed his design in raising up the preachers called Methodists, in America, was to reform the continent, and spread Scripture-holiness over these lands; and accordingly looked to be clothed with the panoply of God. We did, therefore, according to the best of our knowledge, receive and follow the advice of Mr. Wesley, as stated in our form of discipline.

After Mr. Wesley's letter, appointing Dr. Coke and Mr. Asbury joint superintendents over the Methodists in America, had been read, analyzed, and cordially approved by the conference, a question arose what name we should take. I thought to myself, I was content that we should call ourselves the Methodist Church, and so whispered to a brother that sat near me. But one proposed, I think it was John Dickins, that we should call ourselves the Methodist Episcopal Church. Mr. Dickins was, in the estimation of his brethren, a man of sterling sense and sterling piety; and there were few men on the conference floor heard with greater deference than he. The most of the preachers had been brought up in what was called the Church of England; and all being agreed that the plan of general superintendency was a species of Episcopacy, the motion was carried, without, I think, a dissenting voice. There was not, to the best of my recollection, the least agitation on this question. Had the conference indulged the least suspicion that the name they were about to take, would in the least degree cross the views or feelings of Mr. Wesley, it would have been abandoned; for the name of Wesley was inexpressibly dear to the Christmas Conference, and to none more so than to Asbury and Coke.

After our organization, we proceeded to elect a sufficient number of elders to visit the quarterly meetings, and administer the ordinances; and this it was that gave rise to the office of presiding elders among us.

From what I have written it will be gathered, that when the Methodist Episcopal Church was constituted, I was there. But as I was little more than a spectator at this interesting period of our history, I shall take the liberty to speak of the preachers that composed the Christmas Conference, as if not numbered among them. In practical wisdom they appear to me to have excelled;

and although few of them affected the scholar, yet learning they held to be a desirable accomplishment; and while some were conversant with the learned languages, the most of them had a general knowledge of polite literature: but, what was best of all, they possessed in a high degree the holy art of winning souls. In preaching and in debate, they were workmen that needed not to be ashamed; for they made a wise disposition and improvement of all the knowledge they possessed. Hence their high estimate of the Bible. Many of them were in the habit of reading the Holy Scriptures on their bended knees; and some made it a point to read their Bible through once a year in that attitude. We may therefore venture to say, few men, in any age of the church, knew better how to estimate the sum of good which Heaven kindly wills to man, or were equally successful in recommending the Bible, and Bible religion, to their fellow men.

It is not my intention to enter into a minute defence of all the usages observed in the Methodist Episcopal Church; but on the motive that influenced the conference to retain in the hands of the itinerant ministry the chief rule, I will offer a few remarks.

We were *itinerants;* and, there is One that knoweth, our highest ambition was to propagate Bible religion, and to preserve the ministry and membership pure. The plan of general superintendency had not only been submitted to, but was universally approved by both preachers and people. The plan was simple and familiar. Every thing went on as before, save the delightful privilege of bringing our children to be dedicated to the Lord, and receiving the holy sacrament of the Lord's Supper by our own ministers. Ordination was the only thing we had seemed to lack, and this lack was now supplied.

That our ecclesiastical polity and discipline would not be formed upon the model of our civil institutions, or of other churches, did not escape us; but we did believe, and so did our people too, that it was expedient to frame them as we did, in order to keep the itinerant system in operation; and in this we thought in accordance with the father of itinerancy. We denied not the right of any people to choose their own pastors, or to have a representative polity if they would. But should our societies deem it expedient so to do, they would take on themselves a high responsibility, for they would destroy the itinerant system.* Moreover, we knew, and our people knew, that we were dependent on them for our bread, and that they could wield this check over us when they pleased. Such

* Our views are, that, as no specific form of church government is prescribed in Scripture, as of exclusive divine right or obligation, in settling the government of any church, that form ought to be adopted which, allowing for the difference of times and circumstances, is most congenial with Apostolical practice, and best calculated to promote the cause of Christ. On these principles the Methodist Episcopal Church was organized, and continues its organization, with the concurrent sanction of both preachers and people. We believe, moreover, that no instance can be adduced, either from the Holy Scriptures, or from all primitive antiquity, of any such thing as a representative church polity.—EDIT.

was our talk among ourselves, and among the most intelligent of our people. We assumed nothing; made no new terms of communion, save one on slavery, and that we could never rigidly enforce; and so far were we from discarding Mr. Wesley, that we said, *during his life we acknowledge ourselves to be his sons in the Gospel; ready in matters belonging to church government to obey his commands.* In this we undoubtedly went too far; we erred in judgment, not in motive. Wesley was a man; he was some thousand miles from us, and was liable to be influenced against us to command what he would not, had he known us better, or been with us long enough to have become somewhat imbued with the American feeling.

Had I, at the close of the Christmas Conference, been told that, in some future time, even before I should go the way of all flesh, men would arise calling themselves Methodists, who would report, and even put forth their most skilful exertions to make the world believe that Asbury and Coke did, from sheer ambition, conspire against Mr. Wesley, whom they professed so much to love and honor, and on him surreptitiously father a spurious Episcopacy, and thereby with falsehood stain, not only the fame of the man Wesley, but the first page of their Discipline, to be perpetuated throughout all future generations, I should have said, No, surely, that can never be, that from ourselves men should arise who could excogitate, or even retail, so foul a slander:—that be far from them.

The things said to have been introduced by stealth, I had seen stated and well refuted in the 'Defence of our Fathers,' and was satisfied.* But an old Methodist friend, who had made a considerable journey to see and converse with me on the affairs of the church, convinced me that it was incumbent on me, having long had a very intimate knowledge of Asbury and Coke, to say that they were, in my belief, in morals and in motive, as pure as Wesley himself. They were men, and of course liable to err; and did, in my estimation, sometimes err; but not in motive. They were not capable of doing things by stealth; nor was the Christmas Conference to be duped by two or four men, should Whatcoat and Vasey be taken into the conspiracy. There were in that assembly a goodly number of very wise men; for, lo, they had turned many, very many, to righteousness.

'Were you not,' inquired my friend, 'a member of the Christmas

* The work here alluded to is entitled, 'A Defence of our Fathers, and of the Original Organization of the Methodist Episcopal Church, against the Rev. Alexander M'Caine, and others: with Historical and Critical Notices of Early American Methodism. By John Emory.' The favorable testimony thus borne to this work by Mr. Ware, who was himself a member of the General Conference of 1784, at the time of the organization of the church, and personally acquainted with the facts, is a gratifying confirmation of the truth and correctness of the views which it presents. Mr. Ware, it will be recollected too, was one of the 'old preachers' to whom the author of the 'History and Mystery,' was said to have applied for information on the subject. In the article before us his testimony is given with explicitness and candour, and we are happy to have this opportunity to place it on record.—Edit.

Conference?' 'I was.' 'How did it happen that you suffered Coke and Asbury to introduce things into your Discipline that were false? they could not have done it without your knowledge. There is,' continued he, 'in our parts, a people (few in number) who, by way of distinction, call themselves Protestant Methodists, who say you have for nearly half a century been publishing lies in your Discipline! and, strange to tell, there is one man among them who had long been a local preacher in the Methodist Episcopal Church, who says it is true; and that Asbury did more harm to the Americans by introducing Episcopacy among them, than was ever done by his countryman the arch infidel Tom Paine. They are, moreover, at their camp meetings, and by their preachers, recommending and selling a pamphlet written by one M'Kee, in which all the bad things said by Mr. M'Caine to have been done by you are repeated, without taking the least notice of Dr. Emory's refutation of M'Caine's slanders, unless it be at the tail of his pamphlet he charges Emory with quibbling. I was glad to have the Defence of the Fathers by me. I had nevertheless a vehement desire to see you, for you must know if the disgraceful things published by M'Caine, and repeated by M'Kee, were true; and I could not believe that you would lie or deceive me.'

My friend moreover remarked, that the mind of Mr. Wesley must have been greatly soured against Mr. Asbury, when he wrote him his severe rebuke for taking the title of bishop. This Emory had accounted for in part, in the Defence above mentioned. But the motive for publishing to the world that rebuke, after the excellent man against whom it was fulminated, had gone to his reward, and who, while living, was, next to Wesley, the most ardent itinerant ever the earth saw, this he could not understand. And if the spirits of just men made perfect could know what was done upon earth, he doubted much if this work of supererogation received the thanks of Mr. Wesley.*

I was no less nonplused with the publication of that letter at the time it appeared, than my friend; but that Mr. Asbury did receive a severe rebuke from the man he delighted to serve and to honor, not long after he received it, I did know; and that he knew, or thought he knew, one man who had done much to sour the mind

* The letter above alluded to was first published in the English edition of Moore's Life of Wesley. In republishing that work in America, considering it on the whole as a very valuable one, we did not judge it proper to suppress the letter in question, although we considered it as both exceptionable in itself, and the publication of it at the time as unnecessary and ill-advised. The same view of this subject is expressed in an able review of Moore's Life of Wesley, contained in the British Wesleyan Methodist Magazine for 1825, and which we have reason to believe proceeded from the able and eloquent pen of the Rev. Richard Watson. On the whole, however, we do not now regret, if that Letter was destined ever to see the light, that it was published precisely when and as it was, and republished here by ourselves. It has afforded us an opportunity to meet it openly, and to throw such light upon it, as a matter of history, that we are persuaded it will for ever hereafter be wholly innocuous.—Edit.

of his father and friend against him. He afterward told me he had received a letter in which Mr. Wesley said, *I am nevertheless glad you stayed in America, and rejoice that the Lord has opened so wide a door before you.* Mr. Asbury did not name the man who he thought had done him this unkindness with Mr. Wesley, but I thought I knew to whom he alluded.

He was an elder brother, a chief man, and a high-toned loyalist. After independence was declared, he deemed it to be his duty, and the duty of all the preachers sent to America by Mr. Wesley, to return home. Not being able to prevail with Mr. Asbury to accompany him, he forsook his charge, and went within the British lines, they having possession of Philadelphia, and there declared from the pulpit, that it was his belief that God would not revive his work in America, until they submitted to their rightful sovereign, George the Third; and in a similar strain wrote to Mr. Asbury. Mr. Asbury replied, his heart was so strongly knit to many of the Americans, that he could not tear himself away from them. He knew the Americans, and was quite sure they would never be satisfied with any thing short of independence; and intimated, that he had a presentiment that it was the design of Providence that America should be free, and that God had much people in this new world to be gathered in by Methodist preaching. This letter fell into the hands of the American officers, and favorably impressed them toward Mr. Asbury. This anecdote I received from a man who was afterward governor of the state of Delaware.

The loyalist had from the first thought his brother Asbury had a leaning toward the rebels; and when he knew it to be the case, he was very indignant against him. Not only so, Mr. Asbury had also offended him in a debate in conference on the spirit of the Americans. This was a dangerous subject to be discussed at that time, there being some of the preachers who were as warm on the side of freedom, as this elder brother was against it. He had, he said, been to the south, and had been alarmed at the noise, the wild enthusiasm, that predominated in the southern states among the Methodists. A stop must absolutely be put to this wild-fire, or it would be ruinous to all we held sacred. He had done what he could to kill this hydra, but was ashamed to say, many of his brethren, the preachers, were infected with the spirit of anarchy. Here Mr. Asbury became alarmed, and deemed it absolutely necessary that a stop should be put to the debate, and this he thought could be most easily and safely done by a stroke of humour. He therefore got up, and pointing to a distant part of the house, said,—I thought,—I thought,—I thought,—and pray, said the loyalist, what did you thought?—I thought I saw a mouse!—This put a stop to the long, and, to all but himself, painful animadversions of the loyalist; and however rude it to him might appear, the preachers were so electrified with it, that he deemed it best, for the present, to let it pass.

Mr. Asbury understood his superior in office well; knew he was no less opposed to the spirit of independence that threatened the overthrow of kingly power in America, than to the spirit of revivals, which he supposed went to disgrace religion by the destruction of what he called order. As to the spirit of revivals, Mr. Asbury always sided with those who deemed it dangerous to be offended, and to animadvert with severity on those gusts of feeling that always did accompany deep and lasting revivals of religion. The friends of order, he used to say, may well allow a guilty mortal to tremble at God's word, for to such the Lord will look; and the saints to cry out and shout when the Holy One is in the midst of them. To be hasty in plucking the tares, were to endanger the wheat. Of this we should be aware, lest we touch the ark to our own injury and that of others.

The churches have, I think, erred on the subject of order. They have mistaken the order of man for the order of God. I once knew a female member of a certain church, remarkable for piety and good sense, who, under a pathetic address of her minister, was constrained to cry out and shout, and her voice pierced the hearts of many, who trembled and wept; but her minister rebuked her sharply, commanding her to be silent, or to leave the house. She immediately left the house, and retired to a wood, where, without interrupting or being interrupted, she gave vent to the big emotions of her soul, while the holy fire burned within. Had the minister continued his address, and instead of rebuking this saint, called upon those who were weeping and trembling around her, to get down upon their knees and pray, and the pious part of his congregation to join in beseeching the Lord to pardon and shed his love abroad in their penitent hearts, there would, I doubt not, have been a great and glorious revival of religion. As it was, serious impressions continued with many for a season, and then died away; and the good lady, who in case of a revival would have been a nursing mother, was dubbed an enthusiast. This she bore long; but at length, having removed to a distant part, opened her doors to receive Methodist preaching; was the first that joined them in that part, and was long a nursing mother in our Zion, greatly respected by all who knew her, and greatly beloved by all about her who knew the Lord.*

* From the diary of this excellent person I took, by her permission, the following sketch without alteration:—'The grove to which I fled from the rebuke of my minister for disturbing what he called the order of God, where nevertheless the presence of my God attended me, and shone so bright that its foliage seemed tinged with his glory, was long my favorite retreat. Here were the lofty trees whose cooling umbrage in the sultry season I often enjoyed, and whose towering leafless heads I've seen in winter wave to Him who bid them be, and ardently desired to be as pure from sin as they.

The last time I visited this delightful recess, on one side a marshy swamp through which no one could pass, and on the other an open wood through which none could approach unseen, (for I wished to be unseen by all but Heaven,) I renewed my covenant with my God, and received a delightful assurance that he would go with and keep me in the way I was about to go: and, retiring, I cast back on this rural temple a last and lingering look, and sighing, said, adieu! Adieu, ye trembling

Dr. Coke, on his way to the Christmas Conference, passed through our circuit. I met him at Col. Hopper's, in Queen Anne's, on the Eastern Shore of Maryland, and was not at first sight at all pleased with his appearance. His stature, his complexion, and his voice, were those of a woman rather than of a man; and his manners were too courtly for me, so unlike the grave, and as I conceived, Apostolic deportment of Mr. Asbury. He had several appointments on our circuit, to each of which I conducted him; and before we parted I saw many things in him to admire, and no longer marvelled as at first, at the selection the father of the Methodists had made of a man to serve us in the capacity he sustained. In public he was generally admired; and in private very communicative and edifying.

At one time, in a large circle, he spoke to the following import: 'I am charmed with the spirit of my American brethren. Their love to Mr. Wesley is not surpassed by their brethren in Europe. It is founded on a firm conviction of the excellency, aye, even the divinity, of the religion he has been the chief instrument of reviving, and that has shed its benign influence on this land of freedom. I see, among both preachers and people, a resolution to venture on any bold act of duty when called upon to practise strict piety before the ungodly, and to refuse compliance with fashionable vice. I see,' continued he, with a countenance glowing with delight, 'a great and effectual door opened for the promulgation of Methodism in America, whose civil institutions I greatly admire, and whose prosperity I no less wish than that of the land which gave me birth. In the presence of brother Asbury I feel myself to be a child. He is, in my estimation, the most Apostolic man I ever saw, except Mr. Wesley.'

This speech of the Doctor made an impression on me not to be forgotten. He was the best speaker in a small circle, or on a conference floor, I ever heard. His voice was too weak to command with ease a very large audience. He could nevertheless sometimes do it; and at those times his preaching was very impressive. Some of the best scholars in America have been heard to say, that Dr. Coke spoke the purest English they ever heard. His fine classic taste did not raise him in his own estimation above the weakest of his brethren. To them he paid the kindest attention, and the most jealous and timid among them, after being a short time in his company, were not only perfectly at ease, but happy in the society of a brother who had learned to esteem others better than himself.

THOS. WARE.

aspens, emblems of myself: ye tremble without fear,—corroding fear. Adieu, ye spacious poplars, oaks, and elms; ye sweet magnolias, and ye mantling vines: beneath your ample shade I've sat, I've knelt, I've wept, I've sung, and shouted out amain without rebuke, and made ye witness to my solemn vows to Him whose sacred hands and feet were fastened to a tree, and whose blood I hold to be the source, the price, the sum of all my hopes, for time and for eternal ages. Hallelujah! the Lord God omnipotent reigneth.'

THE AMERICAN SEAMEN'S FRIEND SOCIETY.

This Society is one of those professing to be 'national,' both in its constitution and in its objects. The cause of seamen is doubtless a national cause, and one worthy of the attention and patronage, not only of every Christian, but of every philanthropist and patriot. With regard, however, to the particular Society designated by the title at the head of this article, some facts have recently been stated which seem to us to have a bearing, so far as the friends of Methodism at least may be desirous of a participation in its operations, entitled to their attention. The General Agent of this Society, is the *Rev. Joshua Leavitt.* He is also the Editor of the Sailor's Magazine, published by the Society; and has been engaged, under the same patronage, to prepare 'Sermons' for our brethren on the ocean. Now this same Mr. Leavitt has recently informed us that he has, 'from the beginning,' been a frequent contributor to the columns of the *New-York Evangelist*, often acted as occasional or temporary editor, and edited one half of the first forty four numbers. For much of what has appeared in that paper, therefore, editorially or otherwise, in regard to Methodism, it is fairly presumable that we are indebted to *Mr. Joshua Leavitt.* Now the virulent hostility, and the gross misrepresentations, with which we have been assailed in that paper, 'from the beginning,' are notorious. Mr. Leavitt, indeed, instead of acting as becomes the General Agent of a 'national' Society, (if Methodists and their friends are to be considered as any part of this nation,) seems to regard himself, rather, as the leader and generalissimo of 'the rest of the Christian community,' in a war against Methodism. So he talks of the questions at issue between *his paper*, and 'the Advocate;'—as if he had really been deputed and authorized by 'the rest of the Christian community' to hold such language. Of all this, as coming from Mr. Leavitt simply, or from the New-York Evangelist, we should have taken no notice. But the question that occurs to our minds, is, how it happens that such a man is deemed most suitable to be the General Agent of the American Seamen's Friend Society, the Editor of the Society's Magazine, and the preparer of Sermons for our seafaring brethren. Is not the New-York Evangelist, moreover, circulated among seamen too? Is it not also known among them that the Editor of that paper is the Editor and General Agent of the Seamen's Friend Society, and consequently, that he has the countenance of the Society? The question is not at all as to Mr. Leavitt's right, abstractly, and under the common responsibilities, to contribute to the columns of the Evangelist, to be its editor, or to circulate it among seamen, as well as others, if he can:—but, whether it is best, or even proper, that a man so deeply engaged in making such a paper the vehicle of vilifying and traducing the most numerous Christian denomination in the country,

should, at the same time, be the General Agent and Editor of a 'national' Society for the benefit of seamen.

It may be, indeed, that Mr. Leavitt, in soliciting for the Society, at home or abroad, may use, even to profusion, the winning and honeyed language of love and union. But, as matters now stand, is it to be supposed that wherever Mr. Leavitt comes, or his productions, Methodists, or their friends, can forget that they see before them the productions, or the person, of *the 'permanent Editor' of the New-York Evangelist;* and that whatever may be upon his tongue, that paper will show them what is in his heart. With Mr. Leavitt privately, or personally, we have nothing to do. If necessary, we would help to feed him, and to clothe him; and pray for grace even to love him,—as an enemy. But we do protest, in the face of the nation, against being compelled to be accessary to the giving of him advantages against us, from his official capacity, which as a private individual he could never possess.

SPECIAL AGENCIES.

The extract which will be found below, furnishes a matter-of-fact view of this subject which we deem of more value than volumes of speculation. It is taken from a paper addressed 'to ministers of the Gospel,' and published in the Sailor's Magazine, in immediate connection with a systematic plan devised by the Executive Committee of the American Seamen's Friend Society, for raising funds to promote the objects of that Society. If the operation of special agencies, among churches having a *settled* ministry, be such as is detailed in this extract, and asserted to be the result of experience, (as we have no doubt it is,) how much more injuriously, taking all its bearings into consideration, would it be likely to operate among *us*, with an itinerant ministry: and at the same time, how infinitely less do we need such an expensive and burdensome fifth wheel. At all events, in the comparative infancy of our existing benevolent institutions, our own opinion is, that the incomparable means which we already have at command for promoting their highest beneficial effects, and at the smallest cost to the public, have as yet but been begun to be developed. They have had nothing like a fair or full trial; and it is certainly quite too early at least to discard them, for the purpose of adopting an experiment not even novel or doubtful, but one that is stated, as we shall see below, to have had an influence positively pernicious, in at least one of the 'national' Societies,—so called. In England, our brethren of the Wesleyan Methodist connection raise between two and three hundred thousand dollars annually, for missionary purposes, without special agencies. If this may be done in the missionary cause, why not in others? and if in Eng-

land, why not in America? Instead, therefore, of discouraging the labourers, and thus weakening our own hands, by disparaging the means at command under our existing economy, let us rather bend our attention to their improvement, and to the development of their latent energies. In some of the great institutions of the day, there is too much reason to believe that one of the leading objects is the employment and support of the special agents themselves, especially where this system is connected with theological seminaries, and indigent young men sent out to look for congregations and a call. In this way the agencies, like the farming of taxes, are themselves made a heavy tax upon the public; while the whole amount of their cost is subtracted, at the same time, from the main object of benevolence professedly held up to view. May it continue to be our glory, not only to endeavour to excel in good works, but to do it with the smallest possible burden to the people. This is as clearly our duty, as it is theirs to glorify God with their substance, as well as with their bodies and spirits which are his. The extract follows:—

'Benevolent societies have of late years been very much in the habit of relying upon special agencies to bring their cause before the people. This has relieved the pastors from some of the labour, and many of them seem to have thrown off all sense of responsibility in regard to the aid their congregations furnish to the work of the Lord. They are willing that societies should send agents, and get all they can; but they do not lift a finger to aid nor assume a particle of responsibility on the subject.

The consequence is, that for several years a large amount of the labour and care of managers, has been expended in obtaining and superintending travelling agents. Many useful preachers have been called away from the service of saving souls, to the business of visiting congregations around the country, for the purpose of doing tha which their own pastors ought to have done, and might have done better.

Now brethren, these things ought not so to be. It is not to be believed that God intends to have the world converted in this way, by employing so much of the vital energy of his church in the mere matter of collecting money—worrying it out of reluctant hands by "special efforts" and the like. God loveth a cheerful giver. And your people must learn to give cheerfully. O that they might have such prompt benevolence, that it may be said of them, as of one ancient church, "they were ready a year ago!" Your people must be brought up to feel that they are greatly and personally responsible for the spread of the Gospel. And they must learn to look not to travelling [special] agents, but to their own minister [or ministers] for all the information and incitement necessary in regard to all the various benevolent enterprizes of Christianity.'—*Sailor's Magazine*, vol. iii, pp. 345, 346.

JUDGE M'LEAN'S ADDRESS.

An Address, prepared at the request of the Union and Jefferson Societies, of Augusta College. By John M'Lean. Cincinnati, 1831, 8vo. pp. 28.

The Honorable John M'Lean, one of the Justices of the Supreme Court of the United States, and author of the Address before us, of which the title is mentioned above, is, we believe, a member of the Board of Trustees of Augusta College, Kentucky. This address was designed to be delivered at the last commencement of that flourishing institution; but the execution of this design was prevented by an unexpected journey to the city of Washington, which Mr. M'Lean was obliged to make; notwithstanding which, the address was subsequently published, by special request. We had hoped to be able to present our readers with copious extracts from it in our present number, but find that we shall be compelled to forego this pleasure, from want of space. Our regret at this, however, is alleviated from the consideration that the address itself, in the pamphlet form, is accessible to our readers; and although, as it appears there, it suffers much from the misplaced punctuation with which it has been marred, it will nevertheless well repay those who may give it a perusal. Augusta College has certainly been highly favored in being able to secure the counsels and services of such a man, in her Board of Trustees; and it is gratifying to perceive, also, that Judge M'Lean is not a mere honorary and idle member, but takes a deep and active interest in the cause of education, in its most substantial and practical forms, and for the benefit of all classes of the community; and that for the general promotion of this chief glory of a nation, next to that righteousness which first and most exalts it, he applies and exerts the well cultivated energies of his highly gifted mind.

The topics discussed in the address, are, '*The advantages of education, and the proper improvement of time.*'

On the subject of education generally, the orator says,—

'It may be assumed, without incurring much hazard, that improvements in the system of education have not kept pace with the progress of the arts and sciences in general.

We adhere pertinaciously to opinions early imbibed; and inculcate them on others with the same zeal which influenced our own teachers.

On no class of society does this feeling operate more powerfully, than among those on whom devolve the important functions of instructers.

From the highest halls of literature, to the humble apartment of the village schoolmaster, this influence is seen and felt. For more than half a century, the same class books have been read, the same exercises performed, and the same routine of duty substantially required. This does not result so much from the perfection of the system, as from the long sanction which has been given to it.

He who shall venture to suggest any change in the mode of instruction, incurs the risk of being denounced as an innovator, and an enemy to a regular course of education. In some of the learned schools the opinion seems to prevail, that no man can be truly great who has not passed through the established orders of study, with measured steps and technical exactness. On the other hand, many are found to err, in supposing that a regular and laborious course is incompatible with genius. No unerring rule can be laid down, by which mind can be accurately measured, or its powers most fully developed.

Superior capacity will show itself in rising above the trammels of artificial modes, and very often by acquiring distinction without the aids so essential to common minds. However various the forms of instruction may be, and however diversified the pursuits of knowledge, there is but one object in view, and that is, the acquirement of words and ideas. The acquisition of knowledge, and the means of imparting it to others, constitute, in the broadest sense, education.

The objection to the prevailing system of education is, that the memory is exercised too much, and the judgment too little.

Words are said to be the signs of our ideas; the representation of the picture formed in the mind. It would seem that in the order of nature, the idea should be formed before the individual is made to exhibit the sign of it; that the picture should exist before the parts are represented.

The reasoning faculty commences at an early period of life, and if it be not as rapidly developed as the powers of memory, it is susceptible of greater improvement. These qualities of the mind are closely connected, and any system of instruction which separates them does violence to nature.

Of what advantage is it to an individual to retain in his memory every thing he reads or hears, if he have not the power to combine facts, weigh circumstances, and draw conclusions. Memory is common, in a greater or less degree, to irrational animals as well as man. It is the faculty of reason which gives man the preëminence, and this faculty should be exercised through all the stages of his scholastic life. The powers of the memory should be limited by those of the understanding, and the whole system of education should be the order of nature, for the full development of the human faculties. In this way, boys would learn to reason before they left their hornbooks, and the studies of arithmetic and grammar would be pleasing as well as useful.' (pp. 3–5.)

The following is the picture of man without education, as drawn by the same masterly hand.

'Shrouded in moral and intellectual night, man is a savage. His home is in the forest—the heavens his covering. He delights in violence and bloodshed. The animal propensities prevail over the intellectual. The latter, by becoming subservient to the former, distinguish him in the scale of creation as cruel and relentless. Nature unfolds to him her beauties in vain. He is neither attracted by their charms, nor led to adore their divine Author.

Such is man in a state of nature. Not indeed as he came from the

hand of his Creator, but as despoiled of his glory by the power of darkness.' (p. 6.)

The necessity and importance of the assiduous application of the powers of the mind to whatever it undertakes, the benefits of which have been so strikingly exhibited in Judge M'Lean's own history, he thus portrays :—

'Without personal application, the highest gifts of nature, and the finest opportunities for the acquisition of knowledge, will be of very little advantage. How seldom do we find a man of splendid talents, and great attainments, who has a son that acquires equal celebrity. This may in some degree be owing to the reputation of the father, which the son seeks to appropriate to himself, without using the proper means to deserve it.

'There are few instances where young men of great fortunes become eminent. The reason is, because they feel no necessity of relying upon their personal efforts for a subsistence; and having the means of enjoying what are falsely called the pleasures of life, they yield to indulgence, their minds become relaxed, and their ambition is destroyed.

No man ever attained much distinction in literature, in the sciences, or in any of the learned professions, without great labour. And no individual of good capacity, who enjoyed ordinary opportunities for study, and improved them to the best advantage, ever failed to become distinguished. The great Newton declared, in a letter to Dr. Bentley, "that if he had done the public any service, it was due to nothing but industry and patient thought." ' (p. 17.)

On the discipline and improvement of the mind, he says :—

'But, method is not only necessary in speaking and writing, but also in thinking. This, it is believed, has seldom been properly appreciated. It is of the highest importance in the formation of a well regulated mind. If the mind be permitted to waste its energies on idle or vicious subjects of contemplation, how can it be expected to advance? Many persons seem to think the understanding can be improved only by reading, writing, or conversation. This is a great mistake. It is advanced not less by a correct course of thinking and observation than by either of the others.' (p. 20.)

Again :—

'The strength of the mind, like that of the body, may be greatly increased. If the body be unaccustomed to muscular action, its powers will be feeble, and may be easily overcome; but, by long usage to the severer exercises, its strength becomes astonishingly great. It is so with the mind. Although the properties of the mind be totally distinct from those of the body, they are alike subject to be influenced by circumstances; and the mind which has been accustomed to close observation, and a rigid course of investigation, will exhibit powers which strike with astonishment other capacities equally good, but less disciplined.

To form a correct habit of thinking, is of the highest importance. When this is done, the rapid improvement which follows, of which the mind is conscious, not only affords high gratification, but stimulates to

still greater effort. In this way, the powers of the mind are so much enlarged, that what at first might have been deemed impracticable by the student, is accomplished with ease, and this leads to still higher attainments. A perseverance in this course will secure great eminence. None have deservedly acquired distinction who did not use these means; and none have failed of their object who did use them.' (p. 21.)

For the encouragement of youth labouring under difficulties in the attainment of education, he says:—

'It is believed that few if any individuals in this country, have highly distinguished themselves as professional men, or as statesmen, who had not to overcome various obstacles in early life. Many might be named, as occupying the first rank, who in youth were thrown upon their own resources for the means of subsistence. Under such circumstances, they learned to measure time more accurately by their expenditures, and saw the necessity of improving every moment.' (p. 23.)

'Roger Sherman, a distinguished senator from Connecticut, was a mechanic; and, in early life, followed his occupation from village to village, in the humblest manner. Yet this man, by the force of his own mind, and his untiring application, rose to the first rank of the great men of his country. He was eloquent and profound. Few men desired to measure strength with him in the field of discussion; none more effectually enchained the attention of his auditors.' (*Ib.*)

On the same subject, he adds, in another place:—

'Examples of brilliant success, under adverse circumstances, though more numerous in this country than any other, are not limited to it. In England, we find many such cases. A majority, perhaps, of the eminent lawyers there, have risen from obscurity by their own efforts. The same may be said, to some extent, of the other professions. Whether we look to the bar, the bench, or the senate, in that country, we will find that capacity, united with great effort and personal merit, throws into the shade all the factitious blandishments of rank and fortune. What a splendid triumph is here awarded to genius; what deference, in the midst of a proud aristocracy, to that nobility which nature and study impart.' (p. 25.)

The following eloquent paragraphs with which the address is concluded, contain sentiments which we are happy to see inculcated by a jurist and statesman of the eminent distinction of Judge M'Lean; and especially by one, who, among the 'principles of truth,' (as we know he does experimentally and practically, as well as in theory,) embraces *the truth of the glorious Gospel*, as the only solid and safe foundation on which any human soul can build.

'The brief existence of human life, should operate as a powerful incentive to studious efforts. How short is the span which marks the career of mortality. The life of man is like a shadow cast upon the plain, which gradually disappears as the sun approaches his meridian. How impossible is it to recall misspent hours. If lost, they are lost irreparably; and every passing moment, misemployed, adds to that sad account.

He who wishes to have a name that shall be cherished by posterity;

who desires, by his individual efforts, to add something to the amount of human happiness, and the glory of his country, has much to do, and but little time for action. His days and nights should be devoted to the pursuit of this great object. The principles of truth, justice, and patriotism, should be the foundation on which he builds. Whether his life be public or private, the same moral principles should govern him. He should discard, as incompatible with either truth, honesty, or patriotism, that political trickery which is shamelessly professed by some, and practised by many. By means not only wholly unexceptionable, but laudable, should he aspire to eminence. And when such a career shall be about to close, there will be nothing painful in the retrospect. Having inculcated, by precept and example, moral principle, and promoted individual and national prosperity, he has faithfully and conscientiously discharged his duty. No crying sins of injustice or oppression will lie heavy on his conscience in that honest hour. In the conviction that he has been the instrument of much good, and leaves an unspotted reputation to his friends and his country, he will find a consolation which receding honors, however great, if unjustly acquired, can never give.' (pp. 27, 28.)

BEZA'S TRANSLATION OF THE NEW TESTAMENT.

Theodore Beza was the colleague of Calvin, both in the Church and the University, at Geneva, where Calvin possessed and exercised, in reality, the power and authority of a bishop. Beza was his intimate associate and principal champion, in the grand scheme which he had formed for the making of Geneva the head quarters whence his doctrines might be propagated, and proselytes and patrons gained to his theological system, by means both of the Academy and their writings. Beza's Latin translation of the New Testament, with theological and critical notes, was his most celebrated work. It was received, on its publication, with great applause; has passed through many editions; was made the standard, in a great measure, of most of the translations of the Calvinistic churches into modern tongues; and was not without influence on the English translators of our own common version; although it had, perhaps, less influence on them than on the translators of other countries. It will not, therefore, be uninteresting or unprofitable, even at the present day, nor to mere English readers as well as others, to see what liberties this celebrated Calvinistic translator allowed himself to take with the sacred text, and for what purposes and objects. The critique which we subjoin, is compiled from one of the Preliminary Dissertations prefixed by Dr. Campbell to his translation of the Four Gospels. Of the passages in ancient or modern foreign languages, quoted by Dr. Campbell, but not translated, we have added translations, which are distinguished by being enclosed in brackets, as is also what other matter has been added by ourselves.

Beza, with natural talents considerably above the middle rate, had a good deal of learning, and understood well both Greek and Latin; but he neither knew Hebrew (though he had the assistance of some who knew it,) nor does he seem to have been much conversant in the

translation of the Seventy. Hence it has happened, that his critical acuteness is not always so well directed as it might have been. The significations of words and idioms are often determined by him from classical authority, which might, with greater ease and more precision, have been ascertained by the usage of the sacred writers, and their ancient interpreters. As to words which do not occur in other Greek writers, or but rarely, or in a sense manifestly different from what they bear in Scripture, Beza's chief aid was etymology. This has occasioned his frequent recourse, without necessity, to circumlocution, to the prejudice always of the diction, and sometimes of the sense, and has been shown not to be always the surest method of attaining the signification wanted.

But of all the faults with which Beza is chargeable as a translator, the greatest is, undoubtedly, that he was too violent a party man to possess that impartiality, without which it is impossible to succeed as an interpreter of Holy Writ. It requires but a very little of a critical eye to discern in him a constant effort to accommodate the style of the sacred writers to that of his sect. Nay, what he has done in this way, is done so openly, I might have said avowedly, that it is astonishing it has not more discredited his work. That he has shown throughout the whole work, a manifest partiality to the theology then prevalent in Geneva, is beyond a doubt. I shall select a few examples out of a much greater number, which might be brought.

The first shall be from that celebrated discourse of our Lord's, commonly called his sermon on the mount, wherein these words, ηκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, (Matt. v, 21,)—[Ye have heard that it was said to them of old time,—marginal translation—TO them,] are always rendered, by Beza, *Audistis dictum fuisse* a *veteribus;* [Ye have heard that it was said BY the ancients;] in contradiction to all the versions which had preceded, Oriental and Occidental, and in opposition to the uniform idiom of the sacred writers. Beza does not hesitate in his annotations to assign his reason, which is drawn not from any principle of criticism, not from a different reading in any ancient manuscripts, of which he had several, but professedly from the fitness of this version for supporting his own doctrine. But this correction of the ancient version was every way unsuitable, and the expedient weak. It was essential to the Pharisaical notion of traditions, to consider them as precepts which God himself had given to their fathers verbally, and which were therefore called the *oral* law, in contradistinction to the *written* law, or the Scriptures. Consequently Beza's representation of their presumption is far short of the truth. And let it be observed, that our Lord does not here give any sanction to their distinction of the law, into *oral* and *written*. He does not once say, *It was said to the ancients*, but uniformly, *Ye have heard that it was said*. He speaks not of what God did, but of what they pretended that he did.

His words, therefore, and the doctrine of the Pharisees, are alike misrepresented by this bold interpreter; and that for the sake of an advantage, merely imaginary, against an adverse sect. The one interpretation is not more favorable to the Socinians than the other. But, if it had been otherwise, no person will consider that as a good

reason for misrepresenting, unless he is more solicitous of accommodating Scripture to his sentiments, than of accommodating his sentiments to Scripture. The former has indeed been but too common with interpreters, though with few so much, and so barefacedly, as with Beza. I am sorry to add that, in the instance we have been considering, Beza has been followed by most of the Protestant translators of his day, Italian, French, and English.

The following is another example of the strong inclination which this translator had, even in the smallest matters, to make his version conformable to his own prepossessions. He renders these words, συν γυναιξι, [with the women,—Acts i, 14,] though without either article or pronoun, *cum uxoribus*, [with their WIVES,] as though the expression had been συν ταις γυναιξιν αυτων. In this manner he excuses himself in the notes: 'Conveniebat apostolorum etiam uxores confirmari, quas vel peregrinationis illorum comites esse oportebat, vel eorum absentiam domi patienter expectare.' [It was meet that the WIVES also of the Apostles, who were to accompany them in their travels, or patiently to wait for them at home, should be established.] Very well: and because Theodore Beza judges it to have been convenient that the Apostles' wives, for their own confirmation, should be there, he takes the liberty to make the sacred historian say that they were there, when, in fact, he does not so much as insinuate that there were any wives among them. The use of the Greek word γυνη is entirely similar to that of the French word *femme*. Nobody that understands French would translate *avec les femmes* with the *wives*, but with the *women*, whereas the proper translation of *avec leurs femmes* is, *with their wives*.

It is impossible for one who knows the state of things, at the time when that version was made, not to perceive the design of this misinterpretation. The Protestant ministers, among whom marriage was common, were exposed to much obloquy among the Romanists, through the absurd prejudices of the latter, in favor of celibacy. It was, therefore, deemed of great consequence to the party, to represent the Apostles as married men. But, could one imagine that this consideration would have weight enough to lead a man of Beza's abilities and character into such a flagrant, though not very material mistranslation? A translator ought surely to express the full meaning of his author, as far as the language which he writes is capable of expressing it. But here there is an evident restriction of his author's meaning. Besides, there may have been, for aught we know, no wives in the company, in which case Beza's words include a direct falsehood. And this falsehood he boldly puts into the mouth of the sacred penman. We know that Peter had once a wife, as we learn from the Gospel, that his wife's mother was cured by Jesus of a fever. But whether she was living at the time referred to in the Acts, or whether any more of the Apostles were married, or whether their wives were disciples, we know not. Now this falsification, though in a little matter, is strongly characteristical of that interpreter. I am glad to add, that in this he has been deserted by all the Protestant translators I know.

A similar instance the very next chapter presents us with. The words ουκ εγκαταλειψεις την ψυχην μου εις αδου, [Thou wilt not leave my soul

in hell, (*hades*,)—Acts ii, 27,] he translates, *Non derelinques cadaver meum in sepulcro*, [Thou wilt not leave my DEAD BODY in the SEPULCHRE,] not only rendering ἀδης *sepulcrum*, according to an opinion which, though shown to be ill founded, is pretty common; but ψυχη *cadaver*, carcass, wherein, I believe, he is singular. His motive is still of the same kind. The common version, though unexceptionable, might be thought to support the Popish limbo.

This specimen from Beza, it may be thought, should have been overlooked, because, though inserted in the first, it was corrected in the subsequent editions of his version. This, I confess, was my own opinion, till I observed, that in the annotations of those very editions, he vindicates his first translation of the words, and acknowledges that he had altered it, not from the conviction of an error, but to gratify those who, without reason, were, through ignorance of the Latin idiom, dissatisfied with the manner in which he had first rendered it.

To Beza's reason for rejecting the common version, Castalio retorts, very justly, that if the possibility of wresting a passage in support of error, were held a good reason for translating it otherwise, Beza's own version of the passage in question, would be more exceptionable than what he had pretended to correct. 'Deinde non minus ex ejus translatione possit error nasci, et quidem longe perniciosior. Cum enim animam Christi vertat in cadaver, periculum est ne quis animam Christi putet nihil fuisse nisi cadaver.' [From his translation of that passage, error, and indeed far more pernicious error, may spring. For as he turns the soul of Christ into a carcass, the danger is lest it should be supposed that the soul of Christ is nothing but a carcass.] And even this opinion, which denies that Jesus Christ had a human soul, has not been unexampled. It was maintained by Beryllus, bishop of Bostra in Arabia, in the third century. But, on this strange principle of Beza's, where is the version of any part of Scripture in which we could safely acquiesce?

A third example of the same undue bias (for I reckon not the last, because corrected, whatever was the motive) we have in his version of these words, Χειροτονησαντες δε αυτοις πρεσβυτερους, [And when they had ordained them elders,—Acts xiv, 23,] which he renders *Quumque ipsi per suffragia creassent presbyteros.* [And when BY ELECTION they had created elders.] The word χειροτονησαντες, he translates from etymology, a manner which, as was observed before, he sometimes uses. Χειροτονειν literally signifies, *to stretch out the hand.* From the use of this manner, in popular elections, it came to denote *to elect*, and thence, again, *to nominate*, or appoint any how. Now Beza, that his intention might not escape us, tells us in the note, 'Est notanda vis hujus verbi, ut Paulum ac Barnabam sciamus nil privato arbitrio gessisse, nec ullam in ecclesia exercuisse tyrannidem: nil denique tale fecisse quale hodie Romanus papa et ipsius asseclæ, quos ordinarios vocant.' [The import of this word ought to be observed, that we may know that Paul and Barnabas did nothing by their private judgment, nor exercised any tyranny in the Church: in fine, that they did nothing as the Roman pope and his retainers, whom they call ordinaries, do at this day.] Now, though no man is more an enemy to ecclesiastic tyranny than I am, I would not employ against it weapons borrowed from falsehood

and sophistry. I cannot help, therefore, declaring, that the version which the Vulgate has given of that passage, *Et quum constituissent illis presbyteros*, [And when they had constituted them elders,] fully expresses the sense of the Greek, and, consequently, that the words *per suffragia*, are a mere interpolation, for the sake of answering a particular purpose. Use, where it can be discovered, must determine the signification, in preference to etymology. And here we are at no loss to affirm that χειροτονεω, whatever were its origin, is not confined to electing, or constituting, by a plurality of voices.

But, whatever be in this, in the instance before us, the χειροτονησαντες, or electors, were no more than Paul and Barnabas; and it could not, with any propriety, be said of two, that they elected by a majority of votes; since there can be no doubt that they must have both agreed in the appointment: and if it had been the disciples, and not the two Apostles who had given their suffrages, it would have been of the disciples, and of them only, not of the Apostles, that the term χειροτονησαντες could have been used, which the construction of the sentence manifestly shows that it is not. The sense of the word here given by Beza, is therefore totally unexampled; for, according to him, it must signify not *to elect*, but *to constitute those whom others have elected*. For, if this be not what he means by *per suffragia creassent*, applied to no more than two, it will not be easy to divine his meaning, or to discover in what manner it answered the purpose expressed in his note. And if this be what he means, he has given a sense to the word, for which I have not seen an authority from any author, sacred or profane. The common import of the word is no more than to constitute, ordain, or appoint any how, by election, or otherwise, by one, two, or more. When it is by election, it is solely from the scope of the passage that we must collect it. In the only other place, (2 Cor. viii, 19,) where it occurs in the New Testament, it no doubt relates to a proper election. But it is from the words immediately connected, χειροτονηθεις υπο των εκκλησιων, [who was chosen by the churches,] we learn that this is the sense there, as it is from the words immediately connected that we learn, with equal certainty, that it relates here to an appointment made by two persons only.

The word occurs once in composition with the preposition προ. Αλλα μαρτυσι τοις προκεχειροτονημενοις υπο τυ Θευ, [But unto witnesses chosen before of God,—Acts, x, 41,] rendered by Beza himself, *sed testibus quos ipse prius designaverat*, [but to witnesses whom he had before designated.] Here there can be no question that it refers to a destination, of which God alone is the author, and in which, therefore, there could be no suffrages. For even Beza will not be hardy enough to pretend, that such is the force of this verb, as to show, that God did nothing but by common consent, and only destined those whom others had elected. That the word χειροτονεω was commonly used in all the latitude here assigned to it, Dr. Hammond has, from Philo, Josephus, and Pagan writers of undoubted authority, given the amplest evidence in his Commentary.

Again, that he might avoid every expression which appeared to favour the doctrine of universal redemption, the words of the Apostle, concerning God, Ος παντας ανθρωπους θελει σωθηναι, [Who will have all

men to be saved,—1 Tim. ii, 4,] literally rendered in the Vulgate, *Qui omnes homines vult salvos fieri,* [who wills all men to be saved,] he translates, *Qui* QUOSVIS *homines vult servari.** A little after, in the same chapter, Ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, [who gave himself a ransom for all,] in the Vulgate *Qui dedit redemptionem semetipsum pro omnibus,* [who gave himself a ransom for all.] Beza makes *Qui vere ipse dedit redemptionis pretium pro* QUIBUSVIS. [In both the preceding instances, and also in that mentioned in the note below, Beza, in his version, restricts the number of those whom God wills to be saved, for whom Christ gave himself a ransom, and to whom the grace of God that bringeth salvation hath appeared, to *less than all;*—although the original of the sacred text uses terms explicitly and unequivocally signifying *all.*] Once more, in another place of this Epistle, Ὅς ἐστι σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν, [Who is the Saviour of all men, especially of those that believe,—1 Tim. iv, 10,] in the Vulgate, *Qui est salvator omnium hominum, maxime fidelium;* [Who is the Saviour of all men, especially of those that believe; Beza renders, *Qui est* CONSERVATOR *omnium hominum, maxime vero fidelium.* [Who is the PRESERVER of all men, but especially of those that believe.] Let it be observed, that this is the only place, in his version, where σωτὴρ [Saviour] is rendered *conservator,* preserver: in every other passage but one, where he uses a periphrasis, the word is *servator,* answering to *salvator* in the Vulgate, *saviour.* If it had not been for the annexed clause, μάλιστα πιστῶν, [especially of those that believe,] Beza, I suppose, would have retained the word *servator,* and had recourse to the expedient he had used repeatedly for eluding the difficulty, by saying, *Servator quorumvis hominum.* But he perceived, that πάντων ἀνθρώπων [of all men] must be here taken in the most comprehensive sense, being contradistinguished to πιστῶν, [of those that believe.] I do not mean, by these remarks, to affirm whether or not the word *conservator* be equivalent to the import of the original term, as used in this place. It is enough for my purpose that, as this difference of meaning does not necessarily result, either from the words in immediate connection, or from the purport of the Epistle, no person is entitled to alter the expression, in order to accommodate it to his own opinions.

The safest and the fairest way for a translator is, in every disputable point, to make no distinction where the divine Spirit has not distinguished. To apply to this the words used by Boys in a similar case, 'Cur enim cautiores simus, magisque religiosi quam Spiritus Sanctus? Si Spiritus Sanctus non dubitavit dicere πάντας et σωτῆρ, cur nos vereamur dicere *omnes* et *servator?*' [For why need we be more cautious, and more religious than the Holy Spirit? If the Holy Spirit hath not hesitated to say *all* and *Saviour,* why are we afraid to say *all* and *Saviour?*] In the same manner would I expostulate with certain divines among ourselves, who, I have observed, in quoting the preceding pas-

* In the same manner he renders these words (Tit. ii, 11,) Ἐπεφανη γαρ ἡ χαρις τοῦ θεοῦ ἡ σωτηριος πασιν ἀνθρωποις. [For the grace of God, that bringeth salvation, hath appeared to all men, or, as the marginal version is,—the grace of God that bringeth salvation to all men, hath appeared,] 'Illuxit enim gratia illa Dei salutifera *quibusvis* [al. omnibus] hominibus.' No modern translation that I am acquainted with follows Beza in his interpretation of this verse.

sages of Scripture, never say, *would have all men to be saved*, and, *the Saviour of all men*, but invariably, *all sorts of men;* charitably intending, by this prudent correction, to secure the unwary from being seduced, by the latitudinarian expressions of the Apostle. If this be not being *wise above what is written*, I know not what is. In the first and second passages quoted, I know no translator who has chosen to imitate Beza; in the third, he is followed by the Geneva French only, who says *Le conservateur de tous hommes.* [The preserver of all men.] But it is proper to add, that it was not so in that version, till it had undergone a second or third revisal: for the corrections have not been all for the better.

[After criticising Beza's translation of Heb. i, 3, and the note in which he assigns his reasons for rendering it as he does, Dr. Campbell thus continues.]

Here we have a man who, in effect, acknowledges that he would not have translated some things in the way he has done, if it were not that he could thereby strike a severer blow against some adverse sect, or ward off a blow, which an adversary might aim against him. Of these great objects he never loses sight. Accordingly, the controvertist predominates throughout his whole version, as well as commentary; the translator is, in him, but a subordinate character; insomuch that he may justly be called what Jerom calls Aquila, *contentiosus interpres*, [a controversial translator.]

Again, in the same Epistle it is said, Ὁ δε δικαιος εκ πιστεως ζησεται· και εαν υποστειληται, ουκ ευδοκει ἡ ψυχη μου εν αυτω. [Now the just shall live by faith; but if he draw back, (in the common version, after Beza, if any man draw back,) my soul shall have no pleasure in him, Heb. x, 38.] In the Vulgate, rightly, *Justus autem—ex fide vivet: quod si subtraxerit se, non placebit animæ meæ.* [But the just man shall live by faith: but if he draw back, he shall not be pleasing to my soul.] In Beza's version, *Justus autem ex fide vivet; at si* QUIS *se subduxerit, non est gratum animo meo.* [But the just shall live by faith; but if ANY MAN draw back, IT is not agreeable to my soul.] Here we have two errors. First, the word *quis* [any man] is, to the manifest injury of the meaning, foisted into the text. Yet there can be no pretence of necessity, as there is no ellipsis in the sentence. By the syntactic order, ὁ δικαιος [the just man] is understood as the nominative to ὑποστειληται; [draw back;] the power of the personal pronoun being, in Greek and Latin, sufficiently expressed by the inflexion of the verb. Secondly, the consequent displeasure of God is transferred from the person to the action: *non est gratum*, [IT is not agreeable;] as though εν αυτω [in him] could be explained otherwise than as referring to δικαιος, [the just man.] This perversion of the sense is, in my judgment, so gross, as fully to vindicate from undue severity, the censure pronounced by bishop Pearson, *Illa verba a Theodoro Beza haud bona fide sunt translata*, [Theodore Beza's translation of those words is *fraudulent.*] But this is one of the many passages in which this interpreter has judged that the sacred penmen, having expressed themselves incautiously, and given a handle to the patrons of erroneous tenets, stood in need of him more as a corrector than as a translator. In this manner Beza supports the doctrine of the perse-

verance of the saints, having been followed, in the first of these errors, by the French and English translators, but not in the second; and not by the Italian translator in either, though as much a Calvinist as any of them. In the old English Bibles, the expression was, *If he withdraw himself.*

In order to evade, as much as possible, the appearance of regard, in the dispensation of grace, to the disposition of the receiver, the words of the Apostle, Τον προτερον οντα βλασφημον και διωκτην, και ὑβριστην· αλλ' ηλεηθην, ὁτι αγνοων εποιησα εν απιστια, [Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief,] he renders *Qui prius eram blasphemus et persecutor, et injuriis alios afficiens: sed misericordiam tamen donatus. Nam ignorans id faciebam: nempe fidei expers.* [Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy. For I did it ignorantly: that is in unbelief.] Here I observe, first, that he divides the sentence into two, making a full stop at ηλεηθην, [I obtained mercy,] and thus disjoins a clause which, in Greek, is intimately connected, and had always been so understood, as appears from all the ancient versions and commentaries: and, secondly, that he introduces this sentence with *nam*, [for,] as if, in Greek, it had been γαρ, instead of *quia*, the proper version of ὁτι, [because.] Both are causal conjunctions; but as the former is generally employed in uniting different sentences, and the latter in uniting the different members of the same sentence, the union occasioned by the former is looser and more indefinite than that produced by the latter. The one expresses a connection with the general scope of what was said, the other with the particular clause immediately preceding. This second sentence, as Beza exhibits it, may be explained as an extenuation suggested by the Apostle, after confessing so black a crime. As if he had said: 'For I would not have acted thus, but I knew not what I was doing, as I was then an unbeliever.' It is evident that the words of the original are not susceptible of this interpretation. Beza has not been followed in this, either by Diodati, or by the English translators. The Geneva French, and the Geneva English, have both imitated his manner.

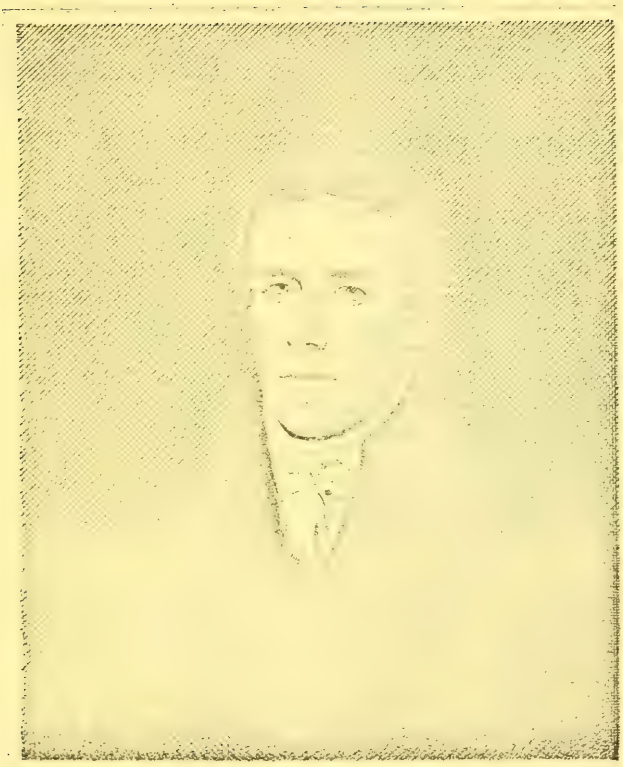
I shall produce but one other instance. The words of the beloved disciple, Πας ὁ γεγεννημενος εκ τυ Θευ, ἁμαρτιαν ὁ ποιει; [Whosoever is born of God, doth not commit sin,—1 John iii, 9;] rendered in the Vulgate, *Omnis qui natus est ex Deo, peccatum non facit,* [Whosoever is born of God, doth not commit sin,] Beza translates, *Quisquis natus est ex Deo, peccato non* DAT OPERAM; [Whosoever is born of God, doth not DEVOTE HIMSELF TO SIN;] by this last phrase, endeavouring to elude the support which the original appears to give to the doctrine of the sinless perfection of the saints in the present life.

There is still another reason which seems to have influenced Beza in rendering ἁμαρτιαν ποιει [committeth sin] *peccato dat operam,* [devotes himself to sin,] which is kindly to favor sinners, not exorbitantly profligate, so far as to dispel all fear about their admission into the kingdom of heaven. This construction may be thought uncharitable. I own I should have thought so myself, if he had not explicitly shown his principles, on this subject, in other places. That expres-

sion, in the sermon on the mount, Αποχωρειτε απ' εμε οι εργαζομενοι την ανομιαν, [Depart from me ye that work iniquity,—Matt. vii, 23,] he renders, *Abscedite a me qui* OPERAM DATIS *iniquitati*, [Depart from me ye who DEVOTE YOURSELVES to iniquity.] And though he is singular in using this phrase, I should not, even from it, have concluded so harshly of his motive, if his explanation in the note had not put it beyond doubt. Thus, if he wound the sense in the version, he kills it outright in the commentary.

Not only Scripture in general, but that discourse in particular, on which Beza was then commenting, speaks a very different language: *Except your righteousness*, says Jesus, *shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.* It would have better suited Beza's system of Christian morality, to have said, *Except your unrighteousness shall exceed the unrighteousness of publicans and harlots, ye shall in no case be excluded from the kingdom of heaven.* But as our Lord's declaration was the reverse, it is worth while to observe in what manner this champion of Geneva eludes its force, and reconciles it to his own licentious maxims. [After quoting Beza's note on the place, Dr. Campbell adds,] According to this learned commentator, then, *your righteousness* here means, chiefly or solely, *your orthodoxy:* I say, *chiefly* or *solely:* for, observe his artful climax, in speaking of teachers and teaching. When first he obtrudes the word *doctrine*, in explanation of the word *righteousness*, he puts it only on the level with a good life; it is 'tum doctrinam tum vitam,' [as well doctrine as the life.] When mentioned the second time, a good life is dropt, because as he affirms, 'de doctrina potissimum hic agi liquet,' [it is plain that it is doctrine especially that is here treated of.] When the subject is again resumed, in explaining the latter part of the sentence, every thing which relates to life and practice is excluded from a share in what is said; for after this gradual preparation of his readers, they are plainly told, 'de solis doctoribus hic agit,' [he (Christ) here speaks concerning teachers only.] Now, every body knows, that Beza meant, by orthodoxy, or sound doctrine, an exact conformity to the Genevese [Calvin's] standard. The import of our Lord's declaration, then, according to this bold expositor, amounts to no more than this, 'If ye be not completely orthodox, [that is, according to Beza, thorough Calvinists,] ye shall not be teachers in the church.' In this way of expounding Scripture, what purposes may it not be made to serve? For my part, I have seen nothing in any commentator or casuist, which bears a stronger resemblance to that mode of subverting, under pretence of explaining, the divine law, which was adopted by the Scribes, and so severely reprehended by our Lord. In the passage taken from John's Epistle, I do not find that Beza has had any imitators.

I might collect many more passages, but I suppose that those which have been given will sufficiently verify what has been advanced concerning this translator's partiality. Any one who critically examines his translation, will see how much he strains in every page, especially in Paul's Epistles, to find a place for the favorite terms and phrases of his party.



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ON PROFITING FROM THE HEARING OF SERMONS.

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On the subject of future and final judgment, although the Scriptures are clear as to the fact, yet do they leave much, which perhaps we might desire to know, enveloped in an obscurity which we cannot penetrate. What is thus placed in the darkness of 'heaven's own shadow,' will continue unknown to us till we are permitted to behold it in heaven's own light. In all such cases conjecture is as improper and injurious as it will always be vain. We are, however, carefully to distinguish between curious conjecture as to what is unrevealed, and legitimate inference from what is clearly stated. It is true, indeed, that in all these extensions of the line of truth in its own proper direction, great caution, and sobriety, and humbleness of mind are necessary; but still, legitimate inferences from plainly declared truth, preserving the proper analogy of faith, are not only neither injurious nor vain, but positively beneficial. Thus was it that the Saviour confuted the materialism and infidelity of the Sadducees. Moses had recorded that God said, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob.' This was the undisputed fact. Then follows the confuting inference, 'God is not the God of the dead, but of the living; ye therefore do greatly err.' It will not, I think, be regarded as a hazardous, unwarrantable conjecture, if we say that, in giving account of ourselves to God, our opportunities of improvement will be very seriously considered. When St. Paul tells us that 'every one of us shall give account of himself to God,' the stress of the statement is evidently to be placed on what may be termed the individual personality of the account, thus to be rendered, when we 'all stand before the judgment seat of Christ.' In the chapter to which I am now referring, (Rom. xiv,) the Apostle speaks of those differences on comparatively minor points by which some parts of the church were then agitated. He requires the persons, thus differing, not to judge one another, because each one should have to account to the Sovereign and Judge, not for his brethren, but for himself. He so speaks as to bring before us a judgment at once general, in that it will proceed on the same great principles, and be

governed by the same rules, in reference to all; and individual and particular, in that the peculiar and specific circumstances of each separate person will be carefully noted. Connect what St. Paul here teaches with our Lord's solemn declaration in the parable of the talents, and with other passages in which we see the same principle incorporated; and I think that will appear to be a just conclusion to which Christians often advert, both in their private meditations, and in the communings of religious fellowship, that we shall have to give account of our opportunities and mercies;—that one of the inquiries which will be made in the course of the awful judgment, and prosecuted to its conclusion, will be, whether we have improved our opportunities, and duly profited by our mercies. The thought is exceedingly solemn. Properly pursued and applied, it may well make the stoutest tremble. No one can enter fairly into the examination which it prompts, but he will be conducted to results which will humble him to the very dust, and lead him, in the lowest prostration of his spirit, to exclaim, 'God be merciful to me a sinner!' Nor will the influence rest here. He who thus humbles himself because of past unfaithfulness, and earnestly implores the mercy which shall remove all the guilt of it, will resolve, God being his helper, to live in greater watchfulness; and in the regular exercise of a holy, active, and profiting diligence.

I am not going in the present paper to apply this subject very widely. And yet, it will be well if my readers will do so for themselves to every subject to which it is capable of being applied. To every subject to which it is applicable, it is our duty both in reflection and practice to apply it. To all shall it be said, 'Give account of thy stewardship:' nor can we expect that that account shall be rendered with joy, if we have not had a conscientious reference to it, in the use and employment of whatever may have been entrusted to our keeping. I am going to confine the application of this great principle to a very common, though a most important mercy, to which I confess I have sometimes feared it has not been applied as it ought,—THE HEARING OF SERMONS.

I am now writing for Methodists. Let us, then, take a Methodist chapel in any of our circuit towns. There are, at any rate, three sermons preached in it weekly, amounting, with occasional services, to at least one hundred and sixty in the course of the year. Next, take a person who, when about twenty years of age, was brought to God. By the grace of God he continues faithful, and by the providence of God he reaches his 'three score years and ten.' He has now been a Christian hearer of Christian sermons for fifty years, at the rate of one hundred and sixty annually; that is, he has heard eight thousand sermons. Nor must the solemn public reading of Scripture be omitted. This is a species of preaching,—for so it is written, 'Moses has them that *preach* him, being read in the synagogues every Sabbath day.' He has therefore heard four or five thousand chapters of the word of God: and all know how important

an impression is made on the mind by the solemn, deliberate reading of Scripture, in connection with the public worship of Almighty God. Now, if we suppose the preacher to have used the ordinary diligence of a man of God, responsible to God for the way in which he does his work; who is sent to declare the whole counsel of God; and who feels, at the same time, that he loves the sacred burden thus laid upon him:—let all this be supposed, and O what a quantity of truth has thus been presented to the soul! I will not say, passed before it, as the fleecy, sun-lit vapour passes across the deep blue sky, unnoted, perhaps unseen; but presented, earnestly, solemnly, pleadingly presented: presented, too, when the hearer has just returned from speaking to God in prayer, and when he has seated himself in reverential silence that God may speak to him. Yes, at moments when our minds have thus been calmed,—when we have said, 'Speak, Lord, for thy servant heareth,'—while thus we have sat expectingly, saying, 'I will hear what God the Lord will speak,'—at such moments, and under such circumstances, has the truth of God been presented to us. An aged Christian, who has happily feared the Lord from his youth, has thus heard his seven or eight thousand expositions, and earnestly enforced applications, of the most important portions of divine truth. Truth, the proper element of the soul, has been, in the gracious providence of God, thus largely communicated. How richly stored with it ought to be the understanding! How correct the conscience in all its judgments! How pure and elevated the affections in all their movements! Thus well acquainted with the divinely inspired Scriptures, which are so profitable for teaching, proving, rectifying, and establishing, ought not the man of God to be indeed complete, and to be so 'thoroughly furnished unto every good word and work,' that at all times, and in all things, he may do the will of God? Is it always so?—But I am not going to reprove. I will speak more immediately, though not indeed exclusively, to young converts, who desire to be 'built up in their most holy faith,' and 'standing perfect and complete in all the will of God,' to come 'unto the measure of the stature of the fulness of Christ.' See what a rich provision is made for you. Rejoice in it; but 'rejoice with trembling.' Recollect the doctrine of human responsibility in its reference to your privileges. And thus seeing at once your mercies, your obligations, and your accountability, are you not anxiously inquiring, (in common phrase,) how you may make the most of your opportunities? To assist you will be the object of the remainder of this paper.

In seeking profit from an institution like that of preaching, it is essentially necessary that its nature and design be so far at least considered, as they may bear on the question at present before us. The Scriptures make that design too obvious to require long comment. Preaching, indeed, is only available when used by the Divine Spirit as an instrument in carrying on his work; but still it is an

instrument adapted by the Supreme Intelligence for his intelligent creatures: it is therefore calculated, as well as designed, to be an instrument in awakening, preserving, and increasing Christian feeling in the heart, and communicating Christian knowledge to the mind. To personal Christianity, an enlightened understanding and a fervent spirit are necessary; and the appointed instrument of bringing the soul into this state, and preserving us in it, is the ministry of the word. The 'sincere milk of the word' is given to us 'that we may grow thereby;' and then do we 'profit by the word preached,' when, by means of it, we 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.'

How we may thus grow and profit by the ministry of the word, is a question to which I doubt not many valuable answers have been given, and are still given, regularly and constantly, to the members of our societies, by the ministers who labour among them and watch over them; feeling that to him from whom they have received their ministry, they must give account how they have 'fulfilled it.' One or two directions I wish now to give.

I have already said, that while the 'ministry of the word' is an *adapted* instrument, it is still an instrument which for its whole efficacy depends on the PRESENT POWER of 'THE HOLY GHOST, THE LORD, and the LIFE GIVER.' I am not writing for preachers; but I may be allowed to say, that all who minister in holy things should deeply and continually feel,—and with a feeling actually and strongly operating,—that then only are they 'ABLE ministers of the new covenant,' when a Divine power accompanies all their ministrations. That, therefore, in the first place, they should be exceedingly careful as to the nature and character of their ministrations; that these be made the subjects of much and anxious thought; and that they be, as far as possible, made to possess a Scriptural fitness for the instrumentality which they are designed to constitute;—and, in the next place, the instrument being thus completely prepared, the bow well strung, the arrow well sharpened;—then, when industry has done all that it can do, let it be felt that all is utterly vain, unless 'the power of the Lord be present' with the exercise, nerving the arm that draws the string, and directing the arrow that speeds from the bow. That sacred presence, so essentially necessary, and so graciously promised, let prayer solicit, let faith expect. Such is the preacher's duty: let the hearer be careful practically to remember his. I lay it down as a fundamental principle in this inquiry, that the more we possess of the spirit of devotion, the more profit we are likely to receive from the sermon we are about to hear. If this be the case,—and can we hesitate as to its truth?—let it not only be acknowledged in theory, but carefully remembered in practice. And is it not so? I will not answer the question directly. I will, instead, propose one or two others. Are all the members of our society careful to remember the approach of the hour of public worship, and to retire, either

into their closet, or, at least, *into their own heart*, for the purpose of self-recollection and prayer? Are they careful to be at the house of prayer exactly at the time? if possible, a little before it? Are they careful to join, with due solemnity and devotion, in what is strictly and properly the worship of God? In the former part of our public service *we* speak to God; in the latter, *he* speaks to us. Can we expect that he will speak to us, if we have been negligent in our approaches to him; or have, it may be, through carelessness, omitted them altogether?

And here I must advert to an important difference between the circumstances of earlier and modern Methodism. Originally, the religious services of the Methodists were rather *appendages and auxiliaries to worship*, than worship itself. It was supposed that the duties of worship had been elsewhere observed. Mr. Wesley himself considered the preaching of himself and coadjutors to be as the sermons before the University, in the University church; at which times the accustomed prayers are not read; as it is presumed that these have been both read and attended in the respective chapels of the different colleges. The people were gathered together *to hear preaching*. All the service had reference to this. The hymns were ordinarily selected so that their subject might be connected with that of the discourse: and the prayer was a *brief address*, in which a blessing on the ministry, in the present exercise of it, was earnestly solicited. Mr. Wesley, therefore, always recommended (and set an example of his own recommendation) *short prayers*. Not that he thought public prayers ought to be so, when they were considered as constituting public worship, but because he acted on the principle, that the Methodists *heard preaching* in his *preaching houses and rooms*, and *worshipped elsewhere*. Hence, a significant reason which he gave on one occasion against leaving the church amounted to this,—*the Methodists have no regular worship*. A very different state of things now exists; we believe, in the order of Divine Providence, and according to the will of God. The Methodists are now become, by the growth and operation of Wesleyan principles and plans, a distinct body, enjoying all the privileges of a Christian church. Of course all the obligations and duties of a church are devolved upon them; and, among the rest, public worship in all its parts. Unhappily, I had almost said, a mode of speaking derived from the former practice still prevails, and sometimes, I fear, influences us. The minister is *the preacher*. Are we asked where we are going? The reply is, *To preaching*. Is there no danger in this mode of speaking, I will not say, that *too much should be attributed to preaching*, but *too little to worship?* It is both dangerous and wrong to compare duties among themselves, and to ask which is the most important. In the case before us, Christian obligation binds us to both; and I will therefore say to all whom it may concern, Still think highly of preaching, as an invaluable and divinely appointed instrument of spiritual profit and salvation: the work of

God never prospers where this is underrated by the worshippers, and seemingly considered as a secondary duty by the minister:—but think highly of divine worship too. The mind is never more prepared to derive good from the ministry of the word, than when a proper portion of time has been spent in humble, fervent, and joint communing with God. Let us come to the mercy seat; for God hath said, 'And there I will meet with thee, and I will commune with thee.'

But after having received 'the engrafted word,' in the spirit of devotion, a due retention of it is necessary. Thus said the Saviour, 'Blessed are they who hear the word of God, and KEEP IT.' So also St. Paul: 'By which also ye are saved, *if ye keep in memory* what I have preached unto you.' And St. James speaks very pointedly to the same effect: 'He being *not a forgetful hearer*, but a doer of the work.'

On the subject of a bad memory complaints abound. In reference to the recollection of sermons, every body almost makes them. Now, impossibilities are not required; and if people *cannot* remember, they are not to be blamed for forgetting. But if we may not blame them who *really cannot* remember, may we not inquire of them who complain that they cannot, whether this really be the case? And, in order to a just settlement of this question, another must be asked: Is this weakness of memory uniform? Does every thing pass away from it? or sermons only? If the latter be the case, the supposed want of memory may be occasioned by different causes: as, first, *inattentive* or *uninterested hearing*. We seldom forget what we hear with feeling. This defect, therefore, will be, to a considerable extent, remedied by the direction already given. If we hear with a fervently devotional spirit, loving the word which we hear, and desiring to remember, that we may practise, we shall not easily be 'forgetful hearers,' in the Scriptural sense of the term. But, secondly, I incline to think that many believe their memories to be weak and unretentive, either because they are not precisely aware of that which they should endeavour to preserve, or because they do not attend to the proper method, they do not employ the usual helps of continued recollection. A few words on each of these points will be allowed me. First, it is not necessary that we remember the whole of the sermon, with all its divisions and subdivisions, nor even the exact words of the preacher. Much of what he said was properly designed for present impression, to awaken feeling, to produce conviction, to lead to self-examination, holy resolution, and performance. He has argued a point of duty. You may not remember the arguments, but you do recollect the conclusion. The necessity and importance of the duty are more deeply fixed on your conscience, and you see more clearly the best way of attending to it. And in consequence of the impression thus received, and thus retained, you do attend to it more steadily and effectually than ever. Be not discouraged. You are not a 'forgetful

hearer.' Though much of the vehicle in which the instruction was contained has passed away, yet that remains, in the form of strengthened principle, by which you are 'a doer of the work.' You shall 'be blessed in your deed.' But, secondly, while there will thus be much in the sermon with which it would be unnecessary to encumber the memory, yet seldom shall we hear one in which there will not be found something worth our particular and special recollection; and which, perhaps, passes away for ever for want of due care in gathering and storing it. Separated by a divine call, and by the most solemn engagements, from the pursuits 'and study of the world and of the flesh,' bound to be 'diligent in reading the Holy Scriptures, and in such studies as help to the knowledge of the same;' engaged to labour to bring those committed to his charge 'to that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place among them, either for error in religion, or viciousness in life;' thus 'given to prayer and the ministry of the word,' the Christian minister must, every time he ministers, bring something out of his well stored and increasing treasury, which his people ought carefully to gather into theirs. Now, this is not done by *taking down the heads of the sermon;* a practice of very uncertain advantage, and which almost necessarily distracts the mind, and diverts it from that to which it yet seems to be attending. I have occasionally, in reference to this subject, recommended young converts, who wished to derive as much profit from the ministry of the word as possible, and to preserve it as long as possible, to employ the following method:—Let a suitable book be provided, and called the Sermon Book. Let its place be on the closet shelf, among the works of devotion which stand there. You have heard a sermon. Retire into your closet, and ask, What have I heard which it will be useful to preserve? It would be, in most cases, comparatively useless merely to note down the name of the preacher, the text, and perhaps the leading divisions of the discourse. This, indeed, might do for some, whose memory is very quick and retentive, and in whom the associating power is vivid and strong. Ordinarily, few if any advantages are derived from it. But you can recollect the general impression made by the sermon; and you note down,—'Heard an impressive sermon on the necessity of growth in grace.' You may perhaps connect with the record a reference to your own feelings,—'I fear I have not been sufficiently attentive to this: let me be more careful for the future.' Or it may be, that while you sit in your closet ruminating, and in a manner *rehearsing* the sermon, the substance of some important paragraph recurs to your mind. You put down,—'I was much struck by a remark in the course of the sermon, that we too often barely struggle out of the assailing temptation, and are at first scarcely aware of our own glorious victory; whereas it is our privilege, and therefore our duty, to be more than conquerors, through Him that hath loved us.'

Might you not add,—'I fear I have been too often contenting myself with imperfect, instead of complete victories?' Sometimes we may recollect an important illustration of Christian experience; at others, of Christian duty. The evil of some common practice may be presented to us; a useful method of Christian improvement may have been suggested; or a new and delightful view of Christian blessedness given. Now, in process of time, what a valuable collection of pithy, almost proverbial records, on important Christian subjects, would be collected. I admit that this will require mental effort, and pious perseverance. But can we expect to remember that which we take no trouble to recal? And if we make this trouble an objection, let us seriously inquire if we are not in danger of forgetting that all the Scriptural descriptions of piety include essentially the notion of effort, often of vigorous and long-continued effort. The Heathen saw that 'nothing was given to man without labour.' And if our labour avail to recal what we have heard, and so to fix, before it went away for ever, what may be of lasting profit to us, in the 'tablets of our memory,' it is well bestowed. Though at first it may be attended with effort, the experience of its usefulness will make it pleasant; and pleasantness, combining with advantageous custom, will soon render it easy. And, after all, it must not be forgotten, that something of this sort is a duty. There are the texts which I have already quoted. We are required, positively required, not only to *hear* the word of God, but to *keep* it. The memory is one of our mental faculties, and is, along with the rest, to be devoted to God. Nor shall his gracious help be wanting. He will not withhold from this important branch of our intellectual and moral constitution that 'sanctification of the Spirit,' by which it shall be sufficiently strong and retentive for the work of our salvation. At any rate, whatever methods individuals may adopt for their own personal profit, let us all keep in view the account we have to render, and by habitual preparation for it, be 'looking for, and hasting unto, the coming of the day of God.' What will it avail us that we have heard sermons, and admired them, and even been quickened and animated by them, and there rested? That sermons are designed to quicken the fervour of holy feeling, I know; I know, too, that they are designed to make the people of God, in spiritual understanding, MEN. They are designed to be instrumental in communicating what we are required to fix and preserve in the intellectual capacity of our moral nature, even those measures of truth which may be necessary for our full spiritual freedom. The ministry of the word is for the conversion of sinners, for the edification of saints; and the day approaches, when it will be inquired, and in reference to our everlasting blessedness or misery, inquired, whether we were converted and edified by it. Happy the people who are blessed with a ministry at once enlightened and fervent,—a ministry which arouses the feelings, informs the understanding, strengthens the judgment, liberates, refines, and elevates the con-

science; and so brings forward the work of God in the soul, that all who attend on it 'come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' And happy the ministers who see the people of their charge thus endeavouring to avail themselves, to the utmost, of the advantages of an instructive and affectionate ministry; to whom is given this delightful joy, only less than that which arises from the consciousness of the love of God to their own souls, the joy of seeing their children walking before God in TRUTH, and LOVE, and HOLINESS. Happy even on earth is the intercourse of such ministers and people. O how supremely happy shall be their fellowship in heaven!

E. T.

WESLEY'S WORKS.

(Concluded from p. 71.)

The Works of the Rev. JOHN WESLEY, A. M., *sometime fellow of Lincoln College, Oxford. First American Complete and Standard Edition, from the latest London Edition, with the last corrections of the Author: comprehending also numerous translations, notes, and an original preface, &c.* By JOHN EMORY. *Seven volumes octavo, pp.* 5000.

THE Rev. Henry Moore, author of the Life of John and Charles Wesley, when on the Cork circuit in Ireland, in the year 1784, says,—'In the book-room, kept by that holy man, Mr. James Ward, I found what was indeed a treasure to me—Mr. Wesley's Works, in thirty-two volumes. These I read, or rather devoured, one by one, and chiefly on horseback. Every sentence of them seemed spirit and life to my soul; and this year's study was more to me than (I am persuaded) many years would be under the ablest masters, who had not so abundantly *tasted of the powers of the world to come*, as this man of God had.'

The edition of Mr. Wesley's Works from which Mr. Moore derived so much pleasure and profit, was that printed by Pine, of Bristol,—the first ever published, and which was in many respects extremely defective and erroneous. Yet even that edition Mr. Moore regarded as so great a treasure, that he not merely read, but rather 'devoured' it; and so industriously redeemed his time for the purpose, that most of this reading was done 'on horseback.' Hence his special profiting by that year's study, in the Works of such a master.

It is an opinion pretty generally prevalent among us, we believe, that the early race of Methodist preachers possessed in a preëminent degree the wisdom to win souls, and to spread the Gospel in its simplicity and power, and its depth and height, as well as in its length and breadth. We have often pondered on the causes of this, and have no doubt that, in addition to their exemplary piety,

and faith, and zeal, with God's blessing, their very peculiar success in the above respects was promoted in a high degree by their eager, and ardent, and prayerful study, first and principally of the Bible, and next after it of the standard works of Methodism—those of Wesley and Fletcher in particular. Hence they were always armed at all points, in their own proper work, (for they meddled with nothing else,) and were thoroughly furnished unto every good work. It is true, indeed, that these writings were accumulated gradually; and in the early periods of our history in America, those of Mr. Wesley in particular were but scantily possessed among us. Yet even the few volumes with which we were first favored, and to which others were added from time to time, with the Works of Fletcher, and the Bible, the Discipline, and the Hymnbook, constituted a *Library* which the preachers, and a very large portion of the members, made their *own*,—not merely by purchase and possession, and thereafter to be laid up and forgotten,—but by a familiar acquaintance with their contents. It was rare, we apprehend, that a Methodist family could be entered without being found in possession of more or less of these works. Their well-thumbed pages, too, gave ample demonstration that they were not kept either merely for show, or as useless lumber. Their doctrines, and arguments, and discussions, as expositions and defences of Bible truth, constituted the familiar topics of conversation whenever the preachers, in their rounds, visited such families; and hence the mutual edification and delight with which these fireside pastoral visits were so highly zested. The countenances of our old men, and of our mothers too, are still kindled up with a glow of pleasure at the recollection or the mention of them, as 'the by-gone days' of the introduction and infancy of Methodism. They seem, indeed, almost to enjoy over again, in relating them, those 'happy seasons,' those 'delicious hours,' spent in company and in conversation with the venerable dead.

It is only within a few years past that any edition purporting to contain Wesley's Works generally, (and that but a small one,) was ever published in America; and a complete and standard edition never till now. Such an edition has been long and greatly wanted; and now that we have the pleasure to be able to furnish it, we trust that very many thousands in our Israel, and in this great and growing community generally, will find it what Mr. Moore did even the very imperfect edition by Pine,—a treasure indeed.

We shall subjoin some additional short extracts from the Journal, of a miscellaneous, and chiefly of an entertaining character; placing the subject of each extract at its commencement, in italics, as in our former article.

Visiting from house to house.—'Friday, 29. [Dec. 1758.] I found the society had decreased since L— C—— went away; and yet they had had full as good preachers. But that is not sufficient. By repeated experiments we learn, that though a man preach like an angel,

he will neither collect, nor preserve a society which is collected, without visiting them from house to house.' (Vol. iv, p. 14.)

An ancient building, of Roman bricks.—'To-day I walked all over the famous castle, perhaps the most ancient building in England. A considerable part of it is, without question, fourteen or fifteen hundred years old. It was mostly built with Roman bricks, each of which is about two inches thick, seven broad, and thirteen or fourteen long. Seat of ancient kings, British and Roman, once dreaded far and near! But what are they now? Is not 'a living dog better than a dead lion?' And what is it wherein they prided themselves, as do the present great ones of the earth?

A little pomp, a little sway,
A sunbeam in a winter's day,
Is all the great and mighty have
Between the cradle and the grave!'—(*Ib.*)

Two rest-days.—Care for the poor, &c.—'Saturday, 30. I returned to London, and received a pressing letter from Bristol; in consequence of which, I took horse on Monday morning, January 1, 1759, and came thither the next evening. After resting two days (only preaching morning and evening) I examined severally the members of the society. This was one great end of my coming down. Another was, to provide for the poor. Accordingly, on Sunday, 7, I preached a sermon for them, to which God was pleased to give his blessing; so that the collection was a great deal more than double of what it used to be.' (*Ib.*)

Spectators at the Lord's Supper, &c.—'Sunday, April 1. [1759.] I met them all at six, requiring every one to show his ticket when he came in: a thing they had never heard of before. I likewise insisted on another strange regulation:—that the men and women should sit apart. A third was made the same day. It had been a custom ever since the Tabernacle was built, to have the galleries full of spectators while the Lord's Supper was administered. This I judged highly improper; and therefore ordered none to be admitted but those who desired to communicate. And I found far less difficulty than I expected in bringing them to submit to this also.' (*Ib.* p. 17.)

A faithful servant,—an evangelical clergyman,—and the happy conversion of an infidel General.—'It was on this day [April 13, 1759,] that, after the battle of Bergen, in Germany, "among the many wounded who were brought into Frankfort-on-the-Maine, there was the Right Honorable George Charles Dykern, Baron, Lieutenant-General of the Saxon troops, in the service of the king of France. He was born of an ancient and noble family in Silesia, on April 10, 1710, so that it was just on his birth-day he received his wound. He was of equal abilities as a minister in the closet, and a general in the field. In his younger years he had gone through a regular course of study in the university, and made great proficiency in philosophy, especially in mathematics. Afterward he studied polemic divinity, till he reasoned himself into an infidel. During his illness he showed not the least desire of pious company or serious discourse, till the surgeon let his *valet de chambre* know that he could not live long. The man then asked his master whether he would not choose to be visited by a clergyman. He answered with warmth, "I shall not trouble those gentlemen: I know well myself

what to believe and do." His man, not discouraged, continued thus, "My lord, have you ever found me wanting in my duty all the time I have been in your service?" He answered, "No." "Then," replied he, "I will not be wanting now. The surgeons count you past hopes of recovery; but every one is afraid to tell you so. You stand upon the brink of eternity. Pray, sir, order a clergyman to be called." He paused a little, but soon gave his hand to his servant, thanked him for his honesty, and ordered him to send for me. (Dr. Fresenius, Senior of the Clergy at Frankfort.) When I came, the man told me plainly, the general was a professed infidel. I went in, and, after a short compliment, said, "I am told, my lord, your life is near an end; therefore I presume, without any ceremony, to ask you one plain question: Is the state of your soul such that you can entertain a solid hope of salvation?" He answered, "Yes." "On what do you ground this hope?" He replied, "I never committed any wilful sin. I have been liable to frailties; but I trust in God's mercy, and the merits of his Son, that he will have mercy upon me." These words he uttered very slowly, especially "the merits of his Son." I made the following reply: "I am apt to believe you are not tainted with the grossest vices; but I fear you a little too presumptuously boast of never having committed wilful sin. If you would be saved, you must acknowledge your being utterly corrupted by sin, and consequently deserving the curse of God and eternal damnation. As for your hoping for God's mercy, *through the merits of his Son*, I beg leave to ask, Do you believe God has a Son; that his Son assumed our nature, in order to be our Saviour; that, in the execution of his office, he was humbled unto death, even the death upon the cross; and that hereby he has given an ample satisfaction for us, and recovered our title to heaven?" He answered, "I cannot now avoid a more minute description of the true state of my soul. Let me tell you, doctor, I have some knowledge of philosophy, by which I have chosen for myself a way of salvation. I have always endeavoured to live a sober life to the uttermost of my power, not doubting but the Being of all beings would then graciously accept me. In this way I stood in no need of Christ, and therefore did not believe on him. But if I take the Scriptures to be a divine revelation, this way of mine, I perceive, is not the right one. I must believe in Christ, and through him come to God." I replied, "You say, *if* you take the Scriptures to be a divine revelation!" He fetched a deep sigh, and said, "O God, thou wilt make me say, Because I take the Scriptures to be thy word." I said, "There are grounds and reasons enough to demonstrate the divine origin of Christianity, as I could show from its most essential principles, were not the period of your life so short; but we need not now that diffusive method, faith being the gift of God. A poor sinner, tottering on the brink of eternity, has not time to inquire about grounds and reasons. Rather betake yourself to earnest prayer for faith, which, if you do, I doubt not but God will give it you." I had no sooner spoken these words, but pulling off his cap, and lifting up his eyes and hands, he cried out, "O Almighty God, I am a poor cursed sinner, worthy of damnation; but, Lord Jesus, eternal Son of God, thou diedst for my sins also. It is through thee alone I can be saved. O give me faith, and

strengthen that faith!" Being extremely weak, he was obliged to stop here. A little after he asked, "Is faith enough for salvation?" "Yes, sir," said I, "if it be living faith." "Methinks," said he, "it is so already; and it will be more so by and by: let us pray for it." Perceiving he was very weak, to give him some rest I retired into the next room, but he soon sent to call me. I found him praying, and Jesus was all he prayed for. I reminded him of some scriptures treating of faith in Christ, and he was much delighted with them. Indeed he was quite swallowed up by the grace of Jesus, and would hear of nothing but "Jesus Christ, and him crucified." He cried out, "I do not know how it is with me. I never in my life felt such a change. I have power to love Jesus, and to believe in him whom I so long rejected. O my Jesus, how merciful art thou to me!"

About noon I stepped home; but he sent for me directly, so that I could scarce eat my dinner. We were both filled with joy, as partakers of the same grace which is in Jesus Christ; and that in such a manner as if we had been acquainted together for many years. Many officers of the army came to see him continually, to all of whom he talked freely of Jesus, of the grace of the Father in him, and of the power of the Holy Ghost through him; wondering without ceasing at his having found Jesus, and at the happy change by which all things on this side eternity were become indifferent to him.

In the afternoon he desired to partake of the Lord's Supper, which he received with a melting, praising, rejoicing heart. All the rest of the day he continued in the same state of soul. Toward evening he desired that if his end should approach I would come to him, which I promised; but he did not send for me till the next morning. I was told by his valet that he slept well for some hours, and then, awaking, prayed for a considerable time, continually mentioning the name of our Lord, and his precious blood; and that he had desired several of the officers to make his conversion known to his court: (that of the king of Poland.) After some discourse, I asked, "Has your view of Christ and his redemption been neither altered nor obscured since yesterday?" He answered, "Neither altered nor obscured. I have no doubt, not even a remote one. It is just the same with me, as if I had always thus believed and never doubted: so gracious is the Lord Jesus to me a sinner."

This second day he was unwearied in prayer and exercises of faith. Toward evening he sent for me in haste. When I came, I found him raving, and in a kind of delirium; so I could do no more than give him now and then a word of comfort. I prayed afterward for him and those that were present, some of whom were of high birth and rank. I then, by imposition of hands, as usual, gave him a blessing; which being done, he expired immediately. A royal prince who was there (Prince Xavier, of Saxony) could not forbear weeping. The rest of the officers bewailed the loss of their general, yet praised God for having shown such mercy toward him.

I wrote an account of it without delay to his mother, and had an immediate answer. She was a lady of seventy-two, of exemplary piety. She praised God for his mercy; adding, that He had now

answered the prayers which she had never ceased to offer on his behalf for eleven years." ' (*Ib.* pp. 18–20.)

Physicians and ministers.—' Reflecting to-day on the case of a poor woman who had continual pain in her stomach, I could not but remark the inexcusable negligence of most physicians in cases of this nature. They prescribe drug upon drug, without knowing a jot of the matter concerning the root of the disorder. And without knowing this, they cannot cure, though they can murder, the patient. Whence came this woman's pain? (which she would never have told had she never been questioned about it:) from fretting for the death of her son. And what availed medicines, while that fretting continued? Why then do not all physicians consider how far bodily disorders are caused or influenced by the mind; and in those cases, which are utterly out of their sphere, call in the assistance of a minister; as ministers, when they find the mind disordered by the body, call in the assistance of a physician? But why are these cases out of their sphere? Because they know not God. It follows, no man can be a thorough physician without being an experienced Christian.' (*Ib.* p. 23.)

Field preaching.—' Sunday, 20. I preached at eight in an open place at the Gins, a village on one side of the town. Many were there, who never did and never would come to the room. O what a victory would Satan gain, if he could put an end to field preaching! But that, I trust, he never will: at least not till my head is laid.' (*Ib.* p. 24.)

Attention to order in the house of God.—' Thursday, 30. I preached at the Tabernacle in Norwich, to a large, rude, noisy congregation. I took knowledge what manner of teachers they had been accustomed to, and determined to mend them or end them. Accordingly, the next evening, after sermon, I reminded them of two things: the one, that it was not decent to begin talking aloud as soon as service was ended; and hurrying to and fro, as in a bear garden. The other, that it was a bad custom to gather into knots just after sermon, and turn a place of worship into a coffee house. I therefore desired that none would talk under that roof, but go quietly and silently away. And on Sunday, September 2, I had the pleasure to observe that all went as quietly away as if they had been accustomed to it for many years.' (*Ib.* p. 44.)

A diligent preacher.—' On Wednesday evening, having (over and above meeting the societies) preached thirty times in eleven days, I found myself a little exhausted; but a day's rest set me up.' (*Ib.* p. 76.)

Methodism the old religion.—An objector had said, ' "But, if Methodism, as its professors pretend, be a new discovery in religion:" ' Mr. Wesley answers,—' This is a grievous mistake; we pretend no such thing. We aver it is the one old religion; as old as the Reformation, as old as Christianity, as old as Moses, as old as Adam.' (*Ib.* p. 85.)

The uninterrupted succession.—' But to turn the tables: I said, "If the Romish bishops do." For this I absolutely deny. I deny that the Romish bishops came down by *uninterrupted* succession from the Apostles. I never could see it proved; and, I am persuaded I never shall. But unless this is proved, your own pastors, on your principles, are no pastors at all.' (*Ib.* p. 90.)

A thought on controversy.—'Monday, 20. I came to a full explanation with that good man, Mr. V——. Lord, if I must dispute, let it be with the children of the devil! Let me be at peace with thy children!' (*Ib.* p. 107.)

Preaching abroad,—or in the heart of the town.—'Tuesday, 19. [Jan. 1762.] I rode to Bury, and was glad to find a little, serious company still. But there cannot be much done here till we preach abroad, or at least in the heart of the town. We are now quite at one end; and people will not come from the other till they have first "tasted the good word."' (*Ib.* p. 115.)

The soul by traduction.—'Wednesday, 27. I had a striking proof that God *can* teach by whom he *will* teach. A man full of words, but not of understanding, convinced me of what I could never see before, that *anima est ex traduce;* that all the souls of his posterity, as well as their bodies, were in our first parent.' (*Ib.*)

'Wednesday, 7. [Nov. 1770.] I read and abridged an old treatise on "the Origin of the Soul." I never before saw any thing on the subject so satisfactory. I think he proves to a demonstration, that God has enabled man, as all other creatures, to propagate his whole species, consisting of soul and body.' (*Ib.* p. 343.)

A faithful clergyman:—Mr. Grimshaw.—'And for a course of fifteen years, or upwards, he used to preach every week, fifteen, twenty, and sometimes thirty times, beside visiting the sick, and other occasional duties of his function. It is not easy to ascribe such unwearied diligence, chiefly among the poor, to any motive but the real one. He thought he would never keep silence, while he could speak to the honor of that God who had done so much for his soul. And while he saw sinners perishing for lack of knowledge, and no one breaking to them the bread of life, he was constrained, notwithstanding the reluctance he felt within, to give up his name to still greater reproach, as well as all his time and strength, to the work of the ministry.' (*Ib.* pp. 118, 119.)

Singular taste of an Irish bishop.—'Sunday, 11. [July.] I went to the cathedral; one of the best built which I have seen in Ireland. The pillars are all of black marble; but the late bishop ordered them to be whitewashed!' (*Ib.* p. 128.)

Methodists alone can hurt Methodists.—'Sunday, 29. [May, 1764.] The ground being wet with heavy rain, I preached in the house both morning and evening. I soon found what spirit the people were of. No jar, no contention is here; but all are peaceably and lovingly striving together for the hope of the Gospel. And what can hurt the Methodists, so called, but the Methodists? Only let them not fight one another, let not brother lift up sword against brother, and "no weapon formed against them shall prosper."' (*Ib.* pp. 177, 178.)

Scenes of itinerancy.—Wales.—'Knowing they were scattered up and down, I had sent two persons on Sunday, that they might be there early on Monday, and so sent notice of my coming all over the country. But they came to Oxwych scarce a quarter of an hour before me; so that the poor people had no notice at all. Nor was there any to take us in; the person with whom the preacher used to lodge being three miles out of town. After I had stayed a while in the street, (for there

was no public house,) a poor woman gave me house room. Having had nothing since breakfast, I was very willing to eat or drink; but she simply told me she had nothing in the house but a dram of gin. However, I afterward procured a dish of tea at another house, and was much refreshed. About seven I preached to a little company, and again in the morning. They were all attention; so that even for the sake of this handful of people I did not regret my labour.' (*Ib.* p. 190.)

Popular preachers.—'Tuesday, 16. In the evening the whole congregation seemed not a little moved while I was enforcing those solemn words, "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." The same was observable, and that in a higher and higher degree, the two following evenings. If I could stay here a month, I think there would be a society little inferior to that at Bristol. But it must not be; they who will bear sound doctrine only from me, must still believe a lie.' (*Ib.* p. 195.)

Fear of honor.—'Sunday, 12. At eight I preached there again, to an equal number of people. About eleven Mr. Knox went with me to church, and led me to a pew where I was placed next the mayor. What is this? What have I to do with honor? Lord, let me always *fear*, not *desire* it.' (*Ib.* p. 202.)*

* In one of the publications of the Rev. Henry Moore, there is the following incidental illustration of the above passage:—'I arrived in Coleraine in the month of May, 1779. The society there was newly formed; and I found it in a very different state from that at Londonderry, its elder sister, by many years. The inhabitants in both places were, as they are at this day, an "understanding people," and almost exclusively Protestant. The preachers met with no violent opposition in either place; and the common people were allowed to hear without any interruption, or apparent displeasure, from their more polished neighbours. At Londonderry very few except the common people attended the preaching at its first introduction, until a remarkable event roused the attention of some of the principal inhabitants. A small tract, published by the society in Dublin, was sent down and circulated throughout the city. It gave an account of the happy death of a Mr. Weare, belonging to one of the regiments of cavalry then quartered in Dublin. His conduct was generally sober and decorous; but having been wounded in the head while engaged in foreign service, he could never afterward bear even what is called a moderate quantity of liquor. In an unhappy time of diseased inebriety, he drew his sword and wounded a person who had insulted him. The wound proved mortal; and being apprehended while asleep in his bed at the barrack, he was brought to trial and condemned to die, although he protested in the court, with every appearance of sincerity, (in which he persisted to the last,) that he had not the smallest recollection of the unfortunate deed. He was visited in the prison by our friends, and God gave him "repentance unto life." He lived and died a witness of the full power of the Gospel, "even righteousness, and peace, and joy in the Holy Ghost."

This tract made some noise in Londonderry. Mr. Knox, the father of the gentleman already mentioned, was a member of the corporation, and perhaps the most respected of the whole body, on account of his great ability and admirable character. He was, with his excellent partner, sincerely attached to the Established church; but, like many others, they legalized the Gospel, and expected acceptance and happiness as the result of their religious performances, rather than, as sinners, by the atonement of "the Son of God." Much uneasiness and discouragement was, of course, the result of their deep mistake, when Mrs. Knox met with the account of the conversion and happy death of Mr. Weare. She read,—rather she devoured it; and her husband entering the room as she finished the tract, she met him, crying out, "Here, Jack Knox! here is the religion that will make you and me happy! Read it, and praise God, who hath showed us 'the way of peace.'" Mr. Knox read it, believed, and "gave glory to God!" They both became constant hearers;

Gay company.—'At the desire of the good old widow, Mrs. M——, I went with Mr. S—— to C——. Lord and Lady M—— were there before us; to whom I was probably

A not-expected, much-unwelcome guest.

But whatsoever it was to them, it was a heavy afternoon to me; as I had no place to retire to, and so was obliged to be in genteel company for two or three hours together. O what a dull thing is life without religion! I do not wonder that time hangs heavy upon the hands of all who know not God, unless they are perpetually drunk with noise and hurry of one kind or another.' (*Ib.* p. 252.)

How not to make a bad matter worse.—'Wednesday, 2. [Sept. 1767.] Upon inquiry, I found the work of God in Pembrokeshire had been exceedingly hindered, chiefly by Mr. Davies's preachers, who had continually inveighed against ours, and thereby frightened abundance of people from hearing or coming near them. This had sometimes provoked them to retort, which always made a bad matter worse. The advice, therefore, which I gave them was, 1. Let all the people sacredly abstain from backbiting, tale-bearing, evil-speaking. 2. Let all our preachers abstain from returning railing for railing, either in public or in private; as well as from disputing. 3. Let them never preach controversy, but plain, practical, and experimental religion.' (*Ib.* p. 261.)

Butler's Analogy.—Freethinkers.—'Friday, 20. [May, 1768.] I went on in reading that fine book, Bishop Butler's "Analogy." But I doubt it is too hard for most of those for whom it is chiefly intended. *Freethinkers*, so called, are seldom *close thinkers*. They will not be at the pains of reading such a book as this. One that would profit them must dilute his sense, or they will neither swallow nor digest it.' (*Ib.* p. 278.)

Singing.—'When we came to Neath, I was a little surprised to hear I was to preach in the church; of which the churchwardens had the disposal, the minister being just dead. I began reading prayers at six, but was greatly disgusted at the manner of singing. 1. Twelve or fourteen persons kept it to themselves, and quite shut out the congregation. 2. These repeated the same words, contrary to all sense and reason, six or eight or ten times over. 3. According to the shocking custom of modern music, different persons sung different words at one and the same moment; an intolerable insult on common sense, and utterly incompatible with any devotion.' (*Ib.* p. 288.)

Dr. Wrangel.—In the obituary notice of that late venerable and eminent saint, John Hood, by Dr. T. F. Sargent of Philadelphia, published some time since in the Christian Advocate and Journal, our readers may recollect the reference made, on the testimony of

and soon after joined the society, at the room hired for the preaching, in "that day of small things;" but, through the curiosity excited in the city by Mr. and Mrs. Knox becoming Methodists, it soon was far too small for those who wished to hear, among whom were many of the higher class; and a chapel became necessary, which was soon after erected. Methodism was thus rendered strangely popular in Londonderry; and when Mr. Wesley visited that city, he remarks, with surprise, and even with fear, that he was become an honorable man, being placed, at church, in the next pew to the mayor!'

Mr. Hood, to the early effort on the part of a Swedish minister, Dr. Wrangel, to induce Mr. Wesley to send missionaries to America. The following extract fully confirms and illustrates this testimony, and very honorably attests, at the same time, the evangelical and amiable character of Dr. Wrangel.

'Friday, 14. [Oct. 1768.] I dined with Dr. Wrangel, one of the king of Sweden's chaplains, who has spent several years in Pennsylvania. His heart seemed to be greatly united to the American Christians; and he strongly pleaded for our sending some of our preachers to help them, multitudes of whom are as sheep without a shepherd. Tuesday, 18. He preached at the new room, to a crowded audience, and gave general satisfaction by the simplicity and life which accompanied his sound doctrine.' (*Ib.* p. 293.)

Music of the ancients.—'Saturday, 22. I was much surprised in reading an "Essay on Music," wrote by one who is a thorough master of the subject, to find that the music of the ancients was as simple as that of the Methodists; that their music wholly consisted of melody, or the arrangement of single notes; that what is now called harmony, singing in parts, the whole of counterpoint and fugues, is quite novel, being never known in the world till the popedom of Leo the Tenth. He farther observes, that as the singing different words by different persons at the very same time necessarily prevents attention to the sense, so it frequently destroys melody for the sake of harmony; meantime it destroys the very end of music, which is to affect the passions.' (*Ib.*)

Preaching in a stable.—'Monday, 17. In the evening, and twice on Tuesday, I preached to a genteel yet serious audience, in Mr. M'Gough's avenue, at Armagh. But God only can reach the heart. Wednesday, 19. As it rained, I chose rather to preach in M'Gough's yard. The rain increasing, we retired into one of his buildings. This was the first time that I preached in a stable; and I believe more good was done by this than all the other sermons I have preached at Armagh.' (*Ib.* p. 302.)

Mrs. Rowe's Devout Exercises of the Heart.—'Sunday, 2. [July, 1769.] I read Mrs. Rowe's "Devout Exercises of the Heart." It is far superior to any thing of hers which I ever read, in style as well as in sense. Her experience is plain, sound, and Scriptural, no way whimsical or mystical; and her language is clear, strong, and simple, without any of that affected floridness which offends all who have a tolerable ear, or any judgment in good writing.' (*Ib.* p. 310.)

First Methodist mission to America.—'On Thursday, [Aug. 3, 1769, at the Conference at Leeds,] I mentioned the case of our brethren at New-York, who had built the first Methodist preaching house in America, and were in great want of money, but much more of preachers. Two of our preachers, Richard Boardman and Joseph Pillmoor, willingly offered themselves for the service; by whom we determined to send them fifty pounds, as a token of our brotherly love.' (*Ib.* p. 312.)

Homer's Odyssey.—'Last week I read over, as I rode, great part of

Homer's Odyssey. I always imagined it was, like Milton's "Paradise Regained,"—

The last faint effort of an expiring muse.

But how was I mistaken! How far has Homer's latter poem the preeminence over the former! It is not, indeed, without its blemishes; among which, perhaps, one might reckon his making Ulysses swim nine days and nine nights without sustenance; the incredible manner of his escape from Polyphemus, (unless the goat was as strong as an ox,) and the introducing Minerva at every turn, without any *dignus vindice nodus*, [difficulty worthy of such intervention.] But his numerous beauties make large amends for these. Was ever man so happy in his descriptions, so exact and consistent in his characters, and so natural in telling a story? He likewise continually inserts the finest strokes of morality; (which I cannot find in Virgil;) on all occasions recommending the fear of God, with justice, mercy, and truth. In this only he is inconsistent with himself: he makes his hero say,—

Wisdom never lies;

And,

Him, on whate'er pretence, that lies can tell,
My soul abhors him as the gates of hell.

Meantime, he himself, on the slightest pretence, tells deliberate lies over and over; nay, and is highly commended for so doing, even by the goddess of wisdom!' (*Ib.* pp. 315, 316.)

New-York and Philadelphia in 1769.—'Tuesday, 26. [Dec. 1769.] I read the letters from our preachers in America, informing us that God had begun a glorious work there; that both in New-York and Philadelphia multitudes flock to hear, and behave with the deepest seriousness; and that the society in each place already contains above a hundred members.' (*Ib.* p. 320.)

The societies in these cities now are:—

New-York	4953
Philadelphia	4859

Baltimore, (East and West,) not then reckoned, now numbers in our societies, 7457. In each city we have included both the white and coloured members, agreeably to the Minutes of 1831.—What hath God wrought!

Sanctified knowledge.—'Sunday, 4. [Nov. 1770.] At seven I met the society at Norwich, and administered the Lord's Supper to about a hundred and fourscore persons. Monday, 5. I met the leaders, and inquired into the state of the society. In all England I find no people like those of Norwich. They are eminently "unstable as water." Out of two hundred, whom I left here last year, sixty-nine are gone already! What a blessing is knowledge when it is sanctified! What stability can be expected without it? For let their affections be ever so lively for the present, yet what hold can you have upon a people who neither know books nor men; neither themselves, nor the Bible; neither natural nor spiritual things?' (*Ib.* p. 343.)

Every preacher's heart and hand to be in every good thing.—'Monday, 17. [June, 1771.] I met the singers, for the last time. I joined

them together two years ago; but, as the preachers following took no care or thought about them, they of course flew asunder. And no wonder; for nothing will stand in the Methodist plan, unless the preacher has his heart and his hand in it. Every preacher, therefore, should consider it is not his business to mind this or that thing only, but every thing.' (*Ib.* p. 354.)

Fashionable boarding schools.—'Monday, 6. [April, 1772.] In the afternoon I drank tea at Am. O. But how was I shocked! The children that used to cling about me, and drink in every word, had been at a boarding school. There they had unlearned all religion, and even seriousness; and had learned pride, vanity, affectation, and whatever could guard them against the knowledge and love of God. Methodist parents, who would send your girls headlong to hell, send them to a fashionable boarding school.' (*Ib.* p. 369.)

Beattie and Hume.—'Tuesday, 5. I read over in my journey Dr. Beattie's ingenious "Inquiry after Truth." He is a writer quite equal to his subject, and far above the match of all the minute philosophers, David Hume in particular; the most insolent despiser of truth and virtue that ever appeared in the world. And yet it seems some complain of this Doctor's using him with too great severity! I cannot understand how that can be, unless he treated him with rudeness, (which he does not,) since he is an avowed enemy to God and man, and to all that is sacred and valuable upon earth.' (*Ib.* p. 372.)

Mr. Wesley at Conference.—'On Tuesday, Aug. 4, our Conference began. Generally, during the time of Conference, as I was talking from morning to night, I had used to desire one of our brethren to preach in the morning. But, having many things to say, I resolved, with God's help, to preach mornings as well as evenings. And I found no difference at all: I was no more tired than with my usual labour; that is, no more than if I had been sitting still in my study, from morning to night.' (*Ib.* p. 382.)

A great genius.—'Friday, Nov. 5. [1774.] In the afternoon, John Downes (who had preached with us many years) was saying, "I feel such a love to the people at West-street, that I could be content to die with them. I do not find myself very well; but I must be with them this evening." He went thither, and began preaching, on, "Come unto me, ye that are weary and heavy laden." After speaking ten or twelve minutes, he sunk down, and spake no more, till his spirit returned to God.

I suppose he was by nature full as great a genius as Sir Isaac Newton. I will mention but two or three instances of it:—When he was at school, learning algebra, he came one day to his master, and said, "Sir, I can prove this proposition a better way than it is proved in the book." His master thought it could not be; but upon trial acknowledged it to be so. Some time after, his father sent him to Newcastle with a clock, which was to be mended. He observed the clockmaker's tools, and the manner how he took it in pieces, and put it together again; and when he came home, first made himself tools, and then made a clock, which went as true as any in the town. I suppose such strength of genius as this has scarce been known in Europe before.

Another proof of it was this:—Thirty years ago, while I was shav-

ing, he was whittling the top of a stick: I asked, "What are you doing?" He answered, "I am taking your face, which I intend to engrave on a copperplate." Accordingly, without any instruction, he first made himself tools, and then engraved the plate. The second picture which he engraved was that which was prefixed to the "Notes upon the New Testament." Such another instance, I suppose, not all England, or perhaps Europe, can produce.' (*Ib.* p. 426.)

Political love and hatred.—'I know they that love you for political service, love you less than their dinner; and they that hate you, hate you worse than the devil.' (*Ib.* p. 443.)

Mr. Wesley's first extempore sermon.—'Sunday, 28. [Jan. 1776.] I was desired to preach a charity sermon in Allhallows church, Lombard-street. In the year 1735, about forty years ago, I preached in this church, at the earnest request of the churchwardens, to a numerous congregation, who came, like me, with an intent to hear Dr. Heylyn. This was the first time that, having no notes about me, I preached extempore.' (*Ib.* p. 448.)

A blind genius.—'Here [Carlisle] I saw a very extraordinary genius, a man blind from four years of age, who could wind worsted, weave flowered plush on an engine and loom of his own making; who wove his own name in plush, and made his own clothes, and his own tools of every sort. Some years ago, being shut up in the organ loft at church, he felt every part of it, and afterward made an organ for himself, which, judges say, is an exceeding good one. He then taught himself to play upon it psalm tunes, anthems, voluntaries, or any thing which he heard. I heard him play several tunes with great accuracy, and a complex voluntary. I suppose all Europe can hardly produce such another instance. His name is Joseph Strong. But what is he the better for all this, if he is still "without God in the world?" ' (*Ib.* pp. 452, 453.)

A town of beggars.—'Here [near Keith, in Scotland] Mr. Gordon showed me a great curiosity. Near the top of the opposite hill, a new town is built, containing, I suppose, a hundred houses, which is *a town of beggars*. This, he informed me, was the professed, regular occupation of *all* the inhabitants. Early in spring they all go out, and spread themselves over the kingdom; and in autumn they return, and do what is requisite for their wives and children.' (*Ib.* p. 454.)

Scottish universities.—A faithful lecturer.—'What is left of St. Leonard's College [in St. Andrew's] is only a heap of ruins. Two colleges remain. One of them has a tolerable square; but all the windows are broke, like those of a brothel. We were informed the students do this before they leave the college. Where are their blessed governors in the mean time? Are they all fast asleep? The other college is a mean building, but has a handsome library newly erected. In the two colleges, we learned, were about seventy students; near the same number as at Old-Aberdeen. Those at New Aberdeen are not more numerous: neither those at Glasgow. In Edinburgh, I suppose, there are a hundred. So four universities contain three hundred and ten students! These all come to their several colleges in November, and return home in May! So they *may* study five months in the year, and lounge all the rest! O where was the common sense of those who

instituted such colleges? In the English colleges, every one *may* reside all the year, as all my pupils did: and I should have thought myself little better than a highwayman, if I had not lectured them every day in the year, but Sundays.' (*Ib.* p. 455.)

Cooping one's self in a house.—'Thursday, 30. [Jan. 1777.] I had a visit from Mr. B——, grown an old, feeble, decrepid man; hardly able to face a puff of wind, or to creep up and down stairs! Such is the fruit of cooping one's self in a house; of sitting still, day after day!' (*Ib.* p. 466.)

Cure for a pain in the breast.—'In the evening I preached at York. I would gladly have rested the next day, feeling my breast much out of order. But notice having been given of my preaching at Tadcaster, I set out at nine in the morning. About ten the chaise broke down. I borrowed a horse; but as he was none of the easiest, in riding three miles I was so thoroughly electrified, that the pain in my breast was quite cured. I preached in the evening at York; on Friday took the diligence; and on Saturday afternoon came to London.' (*Ib.* p. 470.)

How to advise those who have left the Society.—'On Monday, Tuesday, and Wednesday, I visited many of those who had left the Society; but I found them so deeply prejudiced, that, till their hearts are changed, I could not advise them to return to it.' (*Ib.* p. 493.)

Taking the numbers in Society.—'Sunday, 21. [Feb. 1779.] I returned to Norwich, and took an exact account of the Society. I wish all our preachers would be accurate in their accounts, and rather speak under than above the truth. I had heard again and again of the increase of the Society. And what is the naked truth? Why, I left in it two hundred and two members; and I find one hundred and seventy-nine!' (*Ib.* p. 502.)

Leaving estates to those that neither love nor fear God.—'Monday, 5. I preached at Northwich. I used to go on from hence to Little Leigh: but since Mr. Barker is gone hence, that place knows us no more. I cannot but wonder at the infatuation of men that really love and fear God, and yet leave great part of, if not all their substance, to men that neither love nor fear him! Surely if I did little good with my money while I lived, I would at least do good with it when I could live no longer.' (*Ib.* p. 504.)

Dr. Smollet.—'Thursday, 22. I was a little surprised at a passage in Dr. Smollet's "History of England." Vol. xv, pp. 121, 122:—

"Imposture and fanaticism still hang upon the skirts of religion. Weak minds were seduced by the delusions of a superstition, styled Methodism, raised upon the affectation of superior sanctity, and pretensions to divine illumination. Many thousands were infected with this enthusiasm by the endeavours of a few obscure preachers, such as Whitefield, and the two Wesleys, who found means to lay the whole kingdom under contribution."

Poor Dr. Smollet! Thus to transmit to all succeeding generations a whole heap of notorious falsehoods! "Imposture and fanaticism!" Neither one nor the other had any share in the late revival of Scriptural religion, which is no other than the love of God and man, gratitude to our Creator, and good will to our fellow creatures. Is this delusion and superstition? No, it is real wisdom; it is solid virtue. Does this

fanaticism "hang upon the skirts of religion?" Nay, it is the very essence of it. Does the Doctor call this enthusiasm? Why? Because he knows nothing about it. Who told him that these "obscure preachers" made "pretensions to divine illumination?" How often has that silly calumny been refuted to the satisfaction of all candid men? However, they "found means to lay the whole kingdom under contribution." So does this frontless man, blind and bold, stumble on without the least shadow of truth!' (*Ib.* p. 505.)

Baron Swedenborg.—'In travelling this week I looked over Baron Swedenborg's "Account of Heaven and Hell." He was a man of piety, of a strong understanding, and most lively imagination; but he had a violent fever when he was five-and-fifty years old, which quite overturned his understanding. Nor did he ever recover it; but it continued "majestic, though in ruins." From that time he was exactly in the state of that gentleman at Argos,—

> *Qui se credebat miros audire tragœdos,*
> *In vacuo lætus sessor plausorque theatro.*
>
> Who wondrous tragedies was wont to hear,
> Sitting alone in the empty theatre.

His words, therefere, from that time were *ægri somnia*, the dreams of a disordered imagination; just as authentic as Quevedo's "Visions of Hell." Of this work in particular I must observe, that the doctrine contained therein is not only quite unproved, quite precarious from beginning to end, as depending entirely on the assertion of a single brain-sick man; but that, in many instances, it is contradictory to Scripture, to reason, and to itself. But, over and above this, it contains many sentiments that are essentially and dangerously wrong. Such is that concerning the Trinity; for he roundly affirms God to be only one person, who was crucified: so that he revives and openly asserts the long exploded heresy of the Sabellians and Patripassians: yea, and that of the Anthropomorphites; affirming that God constantly appears in heaven in the form of a man. And the worst is, he flatly affirms, "None can go to heaven, who believes three persons in the Godhead:" which is more than the most violent Arian or Socinian ever affirmed before.

Add to this, that his ideas of heaven are low, grovelling, just suiting a Mohammedan paradise; and his account of it has a natural tendency to sink our conceptions, both of the glory of heaven, and of the inhabitants of it; whom he describes as far inferior both in holiness and happiness to Gregory Lopez, or Monsieur De Renty. And his account of hell leaves nothing terrible in it; for, first, he quenches the unquenchable fire. He assures us there is no fire there; only he allows that the governor of it, the devil, sometimes orders the spirits that behave ill, to be "laid on a bed of hot ashes." And, secondly, he informs you, that all the damned enjoy their favorite pleasures. He that delights in filth is to have his filth; yea, and his harlot too! Now, how dreadful a tendency must this have in such an age and nation as this? I wish those pious men, Mr. Clowes and Clotworthy, would calmly consider these things, before they usher into the world any more of this madman's dreams!' (*Ib.* pp. 505, 506.)

Singing,—again.—'I came just in time to put a stop to a bad custom, which was creeping in here: a few men, who had fine voices,

sung a psalm which no one knew, in a tune fit for an opera, wherein three, four, or five persons, sung different words at the same time! What an insult upon common sense! What a burlesque upon public worship! No custom can excuse such a mixture of profaneness and absurdity.' (*Ib.* p. 540.)

A green old age.—'Thursday, 28. [June, 1781.] I preached at eleven in the main street at Selby, to a large and quiet congregation; and in the evening at Thorne. This day I entered my seventy-ninth year; and, by the grace of God, I feel no more of the infirmities of old age than I did at twenty-nine.' (*Ib.* p. 547.)

Robertson's History of America.—'To-day I finished the second volume of Dr. Robertson's "History of America." His language is always clear and strong, and frequently elegant; and I suppose his history is preferable to any history of America which has appeared in the English tongue. But I cannot admire, first, his intolerable prolixity in this history, as well as his "History of Charles the Fifth." He promises eight books of the History of America, and fills four of them with critical dissertations. True, the dissertations are sensible, but they have lost their way; they are not history: and they are swelled beyond all proportion; doubtless for the benefit of the author and the bookseller rather than the reader. I cannot admire, secondly, a Christian divine writing a history, with so very little of Christianity in it. Nay, he seems studiously to avoid saying any thing which might imply that he believes the Bible. I can still less admire, thirdly, his speaking so honorably of a professed infidel; yea, and referring to his masterpiece of infidelity, "Sketches of the History of Man;" as artful, as unfair, as disingenuous a book, as even Toland's "Nazarenus." Least of all can I admire, fourthly, his copying after Dr. Hawkesworth, (who once professed better things,) in totally excluding the Creator from governing the world. Was it not enough, never to mention the providence of God, where there was the fairest occasion, without saying expressly, "The *fortune* of Certiz," or "*chance*" did thus or thus? So far as fortune or chance governs the world, God has no place in it.

The poor American, though not pretending to be a Christian, knew better than this. When the Indian was asked, "Why do you think the beloved ones take care of *you?*" he answered, "When I was in the battle, the bullet went on this side, and on that side; and this man died, and that man died; and I am alive! So I know the beloved ones take care of *me.*"

It is true, the doctrine of a particular providence (and any but a *particular* providence is no providence at all) is absolutely out of fashion in England: and a prudent author might write this to gain the favor of his gentle readers. Yet I will not say this is real prudence; because he may lose hereby more than he gains; as the majority, even of Britons, to this day, retain some sort of respect for the Bible.

If it was worth while to mention a little thing, after things of so much greater importance, I would add, I was surprised that so sensible a writer, in enumerating so many reasons why it is so much colder in the southern hemisphere than it is in the northern; why it is colder, for instance, at forty degrees south, than at fifty north latitude; should forget the main, the primary reason, namely, the greater distance of

the sun! For is it not well known, that the sun (to speak with the vulgar) is longer on the north side the line than the south? that he is longer in the six northern signs than the southern, so that there is a difference (says Gravesande) of nine days? Now, if the northern hemisphere be obverted to the sun longer than the southern, does not this necessarily imply, that the northern hemisphere will be warmer than the southern? And is not this the primary reason of its being so?' (*Ib.* p. 548.)

We believe the true difference of time in which the sun is longer in the six northern signs of the zodiac than in the six southern, is about seven days and two-thirds.

Mr. Fletcher.—'Monday, 6. [Aug. 1781.] I desired Mr. Fletcher, Dr. Coke, and four more of our brethren, to meet every evening, that we might consult together on any difficulty that occurred. On Tuesday our Conference began, at which were present about seventy preachers, whom I had severally invited to come and assist me with their advice, in carrying on the great work of God. Wednesday, 8. I desired Mr. Fletcher to preach. I do not wonder he should be so popular; not only because he preaches with all his might, but because the power of God attends both his preaching and prayer.' (*Ib.* p. 550.)

Mr. Wesley among little children,—the poor,—and the sick.—'Friday, 5. [April, 1782.] About one I preached at Oldham; and was surprised to see all the street lined with little children; and such children as I never saw till now. Before preaching they only ran round me and before me; but after it, a whole troop, boys and girls, closed me in, and would not be content till I shook each of them by the hand. Being then asked to visit a dying woman, I no sooner entered the room, than both she and her companions were in such an emotion as I have seldom seen. Some laughed; some cried; all were so transported that they could hardly speak. O how much better is it to go to the poor, than to the rich; and to the house of mourning than to the house of feasting!' (*Ib.* pp. 557, 558.)

Thus did this great and holy man, going about doing good, imitate the sublime example of his Lord and Master, in spirit as well as in practice. O that there were such a heart in us,—to follow him as he followed Christ!

Holland.—Rotterdam.—'In the evening, [June, 1783,] we again took a walk round the town, [Rotterdam,] and I observed, 1. Many of the houses are higher than most in Edinburgh. It is true they have not so many stories; but each story is far loftier. 2. The streets, the outside and inside of their houses in every part, doors, windows, wells-staircases, furniture, even floors, are kept so nicely clean that you cannot find a speck of dirt. 3. There is such a grandeur and elegance in the fronts of the large houses, as I never saw elsewhere; and such a profusion of marble within, particularly in their lower floors and stair-cases, as I wonder other nations do not imitate. 4. The women and children (which I least of all expected) were in general the most beautiful I ever saw. They were surprisingly fair, and had an inexpressible air of innocence in their countenance. 5. This was wonderfully set off by their dress, which was *simplex munditiis*, plain and neat in the high-

est degree. 6. It has lately been observed, that growing vegetables greatly resist putridity; so there is a use in their numerous rows of trees which was not thought of at first. The elms balance the canals, preventing the putrefaction which those otherwise might produce.

One little circumstance I observed, which I suppose is peculiar to Holland: to most chamber windows a looking-glass is placed on the outside of the sash, so as to show the whole street, with all the passengers. There is something very pleasing in these moving pictures. Are they found in no other country?' (*Ib.* pp. 574, 575.)

Mr. Wesley's weight.—'When I was at Sevenoaks I made an odd remark. In the year 1769, I weighed a hundred and twenty-two pounds. In 1783, I weighed not a pound more or less.' (*Ib.* p. 585.)

His thorough itinerancy.—'In the evening I talked largely with the preachers, and showed them the hurt it did both to them and the people, for any one preacher to stay six or eight weeks together in one place. Neither can he find matter for preaching every morning and evening, nor will the people come to hear him. Hence he grows cold by lying in bed, and so do the people. Whereas if he never stays more than a fortnight together in one place, he may find matter enough, and the people will gladly hear him. They immediately drew up such a plan for this circuit, which they determined to pursue.' (*Ib.* p. 592.)

By 'morning' preaching, throughout Mr. Wesley's Works, we believe he always means the early preaching, at about five o'clock, A. M.

A great house.—'Friday, 14. [May, 1784.] We saw, at a distance, the Duke of Gordon's new house, six hundred and fifty feet in front. Well might the Indian ask, "Are you white men no bigger than we red men? Then why do you build such lofty houses?"' (*Ib.* p. 593.)

Mr. Wesley at eighty-one.—'To-day [June 28, 1784.] I entered on my eighty-second year, and found myself just as strong to labour, and as fit for any exercise of body or mind, as I was forty years ago. I do not impute this to second causes, but to the Sovereign Lord of all. It is He who bids the sun of life stand still, so long as it pleaseth him. I am as strong at eighty-one as I was at twenty-one; but abundantly more healthy, being a stranger to the headache, toothache, and other bodily disorders which attended me in my youth. We can only say, "The Lord reigneth!" While we live, let us live to him!' (*Ib.* p. 598.)

Sunday schools.—'Sunday, 18. [July, 1784.] I preached, morning and afternoon, in Bingley church; but it would not near contain the congregation. Before service I stepped into the Sunday school, which contains two hundred and forty children, taught every Sunday by several masters, and superintended by the curate. So, many children in one parish are restrained from open sin, and taught a little good manners, at least, as well as to read the Bible. I find these schools springing up wherever I go. Perhaps God may have a deeper end therein than men are aware of. Who knows but some of these schools may become nurseries for Christians?' (*Ib.* p. 599.)

The Sunday schools in those days, it will be recollected, were ordinary schools, only taught on Sundays, by hired masters. The sagacity of Mr. Wesley's observation, at the close of the extract, has been amply verified in modern experience.

Care of the poor.—'Tuesday, 4. [Jan. 1785.] At this season we usually distribute coals and bread among the poor of the society. But I now considered they wanted clothes, as well as food. So on this, and the four following days, I walked through the town, and begged two hundred pounds, in order to clothe them that needed it most. But it was hard work, as most of the streets were filled with melting snow, which often lay ankle deep; so that my feet were steeped in snow water nearly from morning till evening. I held it out pretty well till Saturday evening; but I was laid up with a violent flux, which increased every hour, till, at six in the morning, Dr. Whitehead called upon me. His first draught made me quite easy; and three or four more perfected the cure.' (*Ib.* p. 607.)

A remarkable providence.—'A remarkable circumstance, we were informed, occurred near this place about three weeks before. A poor woman, who owed her landlord fourteen pounds, scraped seven together, which she brought him. But he absolutely refused to take less than the whole, yet detained her in talk till evening. She then set out on a car. When she was within a mile of home, she overtook a soldier, who said he was exceedingly tired, and earnestly entreated her to let him ride with her on the car, to which she at length consented. When they came to her house, finding there was no town within two miles, he begged he might sit by the fireside till morning. She told him she durst not suffer it, as hers was a lone house, and there was none in it but herself and her girl: but at last she agreed he should lie in the girl's bed, and she and the girl would lie together. At midnight, two men, who had blackened their faces, broke into the house, and demanded her money. She said, "Then let me go into the next room and fetch it." Going in, she said to the soldier, "You have requited me well for my kindness, by bringing your comrades to rob my house." He asked, "Where are they?" She said, "In the next room." He started up, and ran thither. The men ran away with all speed. He fired after them, and shot one dead; who, being examined, appeared to be her landlord! So that a soldier was sent to protect an innocent woman, and punish a hardened villain!' (*Ib.* p. 612.)

The Irish poor.—'The poor in Ireland, in general, are well behaved: all the ill breeding is among well-dressed people.' (*Ib.* p. 615.)

Is not this very often found to be the case elsewhere also?

An Irish charter school.—'Having heard a remarkable account of the charter school here, [Ballinrobe,] I resolved to see it with my own eyes. I went thither about five in the afternoon, but found no master or mistress. Seven or eight boys, and nine or ten girls, (the rest being scrambling abroad,) dirty and ragged enough, were left to the care of a girl, half the head taller than the rest. She led us through the house. I observed first the school room, not much bigger than a small closet. Twenty children could not be taught there at once, with any convenience. When we came into the bed chamber, I inquired, "How many children now lodge in the house?" and was answered, "Fourteen or fifteen boys, and nineteen girls." For these boys there were three beds, and five for the nineteen girls. For food I was informed, the master was allowed a penny farthing a day for each! Thus they are clothed,

lodged, and fed. But what are they taught? As far as I could learn, just nothing! Of these things I informed the commissioners for these schools in Dublin. But I do not hear of any alteration. If this be a sample of the Irish charter schools, what good can we expect from them?' (*Ib.* p. 616.)

New and cheap mode of building a chapel.—'The preaching house here [Sheerness] is now finished; but by means never heard of. The building was undertaken a few months since, by a little handful of men, without any probable means of finishing it. But God so moved the hearts of the people in the Dock, that even those who did not pretend to any religion, carpenters, shipwrights, labourers, ran up, at all their vacant hours, and worked with all their might, without any pay. By this means a large square house was soon elegantly finished, both within and without; and it is the neatest building, next to the new chapel in London, of any in the south of England.' (*Ib.* p. 646.)

Methodist Sunday schools.—'Thence [August, 1787] we went on to Bolton. Here are eight hundred poor children taught in our Sunday schools, by about eighty masters, who receive no pay but what they are to receive from their great Master. About a hundred of them (part boys and part girls) are taught to sing; and they sung so true, that, all singing together, there seemed to be but one voice. The house was throughly filled, while I explained and applied the first commandment. What is all morality or religion without this? A mere castle in the air. In the evening, many of the children still hovering round the house, I desired forty or fifty to come in and sing,

Vital spark of heavenly flame.

Although some of them were silent, not being able to sing for tears, yet the harmony was such as I believe could not be equalled in the king's chapel.' (*Ib.* pp. 672, 673.)

Mr. Wesley's family.—'Sunday, 9. [Dec. 1787.] I went down at half-hour past five, but found no preacher in the chapel, though we had three or four in the house: so I preached myself. Afterward, inquiring why none of my family attended the morning preaching, they said, it was because they sat up too late. I resolved to put a stop to this; and therefore ordered, that, 1. Every one under my roof should go to bed at nine; that, 2. Every one might attend the morning preaching: and so they have done ever since.' (*Ib.* p. 684.)

He was then eighty-four years of age.

A curious preaching house.—'Wednesday, 14. [May, 1788.] At five I was importuned to preach in the preaching house; but such a one I never saw before. It had no windows at all: so that although the sun shone bright, we could see nothing without candles. But I believe our Lord shone on many hearts, while I was applying those words, "I will, be thou clean."' (*Ib.* p. 693.)

Preaching in a cow house.—'Monday, 27. [April, 1789.] I reached Enniscorthy about noon; and presently after, as it had continued to rain, I preached in the place prepared for me, which was a large, though not very elegant cow house. However, God was there; as likewise in the assembly room at Wexford, where I preached to a large congregation in the evening.' (*Ib.* p. 717.)

Consumption:—buttermilk diet.—'I was concerned to find John Stephens, a lovely young preacher, in a deep consumption; from which, I judge, nothing can recover him, unless perhaps a total buttermilk diet.' (*Ib.* p. 722.)

Trustees:—breach of trust.—'August 1. [1789.] We considered the case of Dewsbury House, which the self-elected trustees have robbed us of. The point they contended for was this,—that they should have a right of rejecting any preachers they disapproved of. But this, we saw, would destroy itinerancy. So they chose J. A. for a preacher, who adopted W. E. for his curate. Nothing remained but to build another preaching house, toward which we subscribed two hundred and six pounds on the spot.' (*Ib.* p. 727.)

Mr. Wesley at eighty-six.—'Sunday, 27. [Sept. 1789.] I preached at the new Room, morning and evening, and in the afternoon at Temple church; but it was full as much as I could do. I doubt I must not hereafter attempt to preach more than twice a day.' (*Ib.* p. 731.)

Mr. Wesley an old man.—'Friday, Jan. 1, 1790. I am now an old man, decayed from head to foot. My eyes are dim; my right hand shakes much; my mouth is hot and dry every morning; I have a lingering fever almost every day; my motion is weak and slow. However, blessed be God, I do not slack my labour: I can preach and write still.' (*Ib.* p. 735.)

Strangers' Society.—'Sunday, 14 [March, 1790] was a comfortable day. In the morning I met the Strangers' Society, instituted wholly for the relief, not of our Society, but for poor, sick, friendless strangers. I do not know that I ever heard or read of such an institution till within a few years ago. So this also is one of the fruits of Methodism.' (*Ib.* p. 737.)

Union churches.—Talking in churches.—'Thursday 18. We went on to Stourport, which is now full twice as large as it was two years ago. The first chapel was built about three years ago, by the joint contributions of Arminians and Calvinists, agreeing that they should preach by turns. But in a short time the poor Arminians were locked out. On this one or two gentlemen built another, far larger and more commodious. But it was not large enough to contain them in the evening, to whom I explained that solemn passage in the Revelation, "I saw the dead, small and great, stand before God." They seemed to be all serious and attentive as long as I was speaking; but the moment I ceased, fourscore or one hundred began talking all at once. I do not remember ever to have been present at such a scene before. This must be amended; otherwise (if I should live) I will see Stourport no more.' (*Ib.* p. 738.)

False musters.—'Sunday, 12. I intended to preach abroad; but the weather would not permit. Monday, 13, and the three following days, I met the classes of the society, which contains nine hundred and forty-six members. Still I complain of false musters. It was told in London that this society contained above a thousand members; and yet it falls so far short of a thousand. There is altogether a fault in this matter.' (*Ib.* p. 746.)

Mixing with Calvinists.—'Tuesday, 5. [Oct. 1790.] I went to Rye. Though the warning was short, the congregation was exceeding large,

and behaved with remarkable seriousness. While our people mixed with the Calvinists here, we were always perplexed, and gained no ground; but since they kept to themselves, they have continually increased in grace as well as in number.' (*Ib.* p. 748.)

A noble boy.—'After dinner we spent an hour in the duke of Dorset's house. I could not but observe some change for the worse here. The silk covers are removed from several of the pictures, particularly that of Count Ugolino and his sons; and it is placed in a worse light; so that I could hardly discern the little boy that, when he saw his father gnawing his own arm for anguish, cried out, "Papa, if you are hungry, do not eat your own arm, but mine."' (*Ib.*)

The last entry in Mr. Wesley's journal.—'Sunday, 24. [Oct. 1790.] I explained, to a numerous congregation in Spitalfields church, "the whole armour of God." St. Paul's, Shadwell, was still more crowded in the afternoon, while I enforced that important truth, "One thing is needful;" and I hope many, even then, resolved to choose the better part.' (*Ib.* p. 750.)

He was then over eighty-seven years of age, and died on the second of March following, in his eighty-eighth year.

Our limits do not admit of extending our extracts farther; although a large portion of the miscellaneous Works, embracing the whole of Mr. Wesley's numerous and characteristic Letters, his controversial tracts, and a great variety of other occasional pieces, yet remain untouched. That our readers generally, however, will be desirous of possessing themselves of these Works entire, we cannot doubt; and are gratified that they have now an opportunity to do so to any extent, and on very moderate terms. Nearly the whole of the first edition, of two thousand copies, was engaged even before its completion, and a second has already been published. And as these Works are now stereotyped, they will be printed in sufficient numbers, and with sufficient rapidity, we trust, to supply the public demand to any amount. Whatever profits may arise from the sales, as from the sales of all other publications from the Methodist Episcopal press, will be wholly applied to religious and charitable uses, and to the spread of the Gospel by itinerant preaching.

ON THE PURSUIT OF KNOWLEDGE UNDER DIFFICULTIES.

'That the soul be without knowledge, it is not good,' Prov. xix, 2.

Inspiration and experience both concur in this sentiment. The sacred writer, indeed, may have had special though not exclusive reference to religious knowledge; (the supreme excellence and value of which we not only grant, but assume, throughout;) yet the importance of general knowledge, and its immense practical influence in facilitating the acquisition even of the necessaries of life, as well as in multiplying its more refined comforts, have been too long and too extensively felt to admit of a doubt at the present day. Its

power, also, to add to the pleasures of individual and social existence, by refining the feelings, elevating the affections above the grosser gratifications of our animal nature, and opening to the ever expanding mind of man new and exhaustless sources of enjoyment, is confessed by all who have so much as tasted 'the Pierian spring.'

The question, then, presents itself with force,—how happens it that so few enter upon, and persevere in this pursuit? Why are men so backward to partake of these exalted advantages and delights? Among various answers which may be given, the following appears the most striking. The *poor* are deterred by the obstacles which their unpropitious circumstances present; the *rich* are drawn off by the allurements of cheaper though less noble gratifications; and *all* are too prone to follow that universal though erroneous dictate of our fallen nature which prompts us to prefer the pleasure which precedes pain to that which follows it; for such, like all other solid pleasures, are those of the understanding. To the first, whose situation gives them an imperious claim to the sympathies of the philanthropist, the following article is particularly addressed. Its object is, to encourage them to encounter bravely all their difficulties, and to cheer those who have already commenced, to persevere in their noble undertaking, by holding forth the prospect of ultimate success. Indeed, their circumstances are far from being as unfavorable as might at first be imagined. Cut off by their situation from entering the circles of gaiety and dissipation, they have none of the temptations of fashionable pleasures to allure them from the pursuit of knowledge. Though deprived, from their limited means, of many of the helps (so called) to learning, yet wealth is not the key which unlocks the temple of science; and it may well be questioned whether the aid which it procures always proves such: for as the body, when well provided for, may attain its full growth, yet will not possess vigour unless properly exercised, so the powers of the mind, unless exerted, cannot be developed.

To show that these are not mere idle speculations, we have selected a few brief notices of some of those whose names are emblazoned on the records of fame, as having successfully combated every difficulty in the pursuit of knowledge, and from their example, better perhaps than from any arguments which we could advance, the reader may learn that neither humble station, want of instructers, nor even natural defects, form any insuperable barrier to great literary attainments. Of men who have risen from the humblest stations to the highest eminence, the history of literature affords many instances. A few, however, will answer our purpose.

'The late Professor Heyne, of Gottingen, was one of the greatest classical scholars of his own or of any age, and during his latter days enjoyed a degree of distinction, both in his own country and throughout Europe, of which scarcely any contemporary name, in the same department of literature, could boast. Yet he had spent the first thirty-two or thirty-three years of his life, not only in obscurity, but

in an almost incessant struggle with the most depressing poverty. He had been born, indeed, amidst the miseries of the lowest indigence, his father being a poor weaver, with a large family, for whom his best exertions were often unable to provide bread. In the "Memoirs of his own Life," Heyne says, "Want was the earliest companion of my childhood. I well remember the painful impressions made on my mind by witnessing the distress of my mother when without food for her children. How often have I seen her, on a Saturday evening, weeping and wringing her hands, as she returned home from an unsuccessful effort to sell the goods which the daily and nightly toil of my father had manufactured!" His parents sent him to a child's school in the suburbs of the small town of Chemnitz, in Saxony, where they lived; and he soon exhibited an uncommon desire of acquiring information. He made so rapid a progress in the humble branches of knowledge taught in the school, that, before he had completed his tenth year, he was paying a portion of his school fees by teaching a little girl, the daughter of a wealthy neighbour, to read and write. Having learned every thing comprised in the usual course of the school, he felt a strong desire to learn Latin. A son of the schoolmaster, who had studied at Leipsic, was willing to teach him at the rate of four pence a week; but the difficulty of paying so large a fee seemed quite insurmountable. One day he was sent to his godfather, who was a baker in pretty good circumstances, for a loaf. As he went along, he pondered sorrowfully on this great object of his wishes, and entered the shop in tears. The good tempered baker, on learning the cause of his grief, undertook to pay the required fee for him, at which, Heyne tells us, he was perfectly intoxicated with joy; and as he ran, all ragged and barefoot, through the streets, tossing the loaf in the air, it slipped from his hands and rolled into the gutter. This accident, and a sharp reprimand from his parents, who could ill afford such a loss, brought him to his senses. He continued his lessons for about two years, when his teacher acknowledged that he had taught him all he himself knew. At this time, his father was anxious that he should adopt some trade, but Heyne felt an invincible desire to pursue his literary education; and it was fortunate for the world that he was at this period of his life furnished with the means of following the course of his inclination. He had another godfather, who was a clergyman in the neighbourhood; and this person, upon receiving the most flattering accounts of Heyne from his last master, agreed to be at the expense of sending him to the principal seminary of his native town of Chemnitz. His new patron, however, although a well endowed churchman, doled out his bounty with most scrupulous parsimony; and Heyne, without the necessary books of his own, was often obliged to borrow those of his companions, and to copy them over for his own use. At last he obtained the situation of tutor to the son of one of the citizens; and this for a short time rendered his condition more comfortable. But the period was come when, if he was to proceed in the career he had chosen, it was necessary for him to enter the university; and he resolved to go to Leipsic. He arrived in that city accordingly with only two florins (about four shillings) in his pocket, and nothing more to depend upon except the small assistance he might receive

from his godfather, who had promised to continue his bounty. He had to wait so long, however, for his expected supplies from this source, which came accompanied with much grudging and reproach when they did make their appearance, that, destitute both of money and books, he would even have been without bread too, had it not been for the compassion of the maid servant of the house where he lodged. What sustained his courage in these circumstances (we here use his own words) was neither ambition nor presumption, nor even the hope of one day taking his place among the learned. The stimulus that incessantly spurred him on was the feeling of the humiliation of his condition—the shame with which he shrunk from the thought of that degradation which the want of a good education would impose upon him—above all, the determined resolution of battling courageously with fortune. He was resolved to try, he said, whether, although she had thrown him among the dust, he should not be able to rise up by his own efforts. His ardour for study only grew the greater as his difficulties increased. For six months he only allowed himself two nights' sleep in the week; and yet all the while his godfather scarcely ever wrote to him but to inveigh against his indolence,—often actually addressing his letters on the outside, "*To M. Heyne, Idler, at Leipsic.*"

In the mean time, while his distress was every day becoming more intolerable, he was offered, by one of the professors, the situation of tutor in a family at Magdeburg. Desirable as the appointment would have been in every other respect, it would have removed him from the scene of his studies—and he declined it. He resolved rather to remain in the midst of all his miseries at Leipsic. He was, however, in a few weeks after, recompensed for this noble sacrifice, by procuring, through the recommendation of the same professor, a situation similar to the one he had refused, in the university town. This, of course, relieved for a time his pecuniary wants; but still the ardour with which he pursued his studies continued so great, that it at last brought on a dangerous illness, which obliged him to resign his situation, and very soon completely exhausted his trifling resources, so that on his recovery he found himself as poor and destitute as ever. In this extremity, a copy of Latin verses which he had written having attracted the attention of one of the Saxon ministers, he was induced, by the advice of his friends, to set out for the court at Dresden, where it was expected this high patronage would make his fortune; but he was doomed only to new disappointments. After having borrowed money to pay the expenses of his journey, all he obtained from the courtier was a few vague promises, which ended in nothing. He was obliged eventually, after having sold his books, to accept the place of copyist in the library of the Count de Bruhl, at the miserable annual salary of one hundred crowns (about 17*l.* sterling)—a sum which, even in that cheap country, was scarcely sufficient to keep him from perishing of hunger. However, with his industrious habits, he found time, beside performing the duties of his situation, to do a little work for the booksellers. He first translated a French romance, for which he was paid twenty crowns. For a learned and excellent edition which he prepared of the Latin poet Tibullus, he received in successive payments, one hundred crowns, with which he discharged the debts he

had contracted at Leipsic. In this way he contrived to exist for a few years, all the while studying hard, and thinking himself amply compensated for the hardships of his lot, by the opportunities he had of pursuing his favorite researches, in a city so rich in collections of books and antiquities as Dresden. After he had held his situation in the library for above two years, his salary was doubled; but before he derived any benefit from the augmentation, the Seven Years' War had commenced. Saxony was overrun by the forces of Frederick the Great, and Heyne's place, and the library itself to which it was attached, were swept away at the same time. He was obliged to fly from Dresden, and wandered about for a long time without any employment. At last he was received into a family at Wittenberg; but in a short time the progress of the war drove him from this asylum also, and he returned to Dresden, where he still had a few articles of furniture, which he had purchased with the little money he saved while he held his place in the library. He arrived just in time to witness the bombardment of that capital, in the conflagration of which his furniture perished, as well as some property which he had brought with him from Wittenberg, belonging to a lady, one of the family in whose house he lived, for whom he had formed an attachment during his residence there. Thus left, both of them, without a shilling, the young persons nevertheless determined to share each other's destiny, and they were accordingly united. By the exertions of some common friends, a retreat was procured for Heyne and his wife in the establishment of a M. de Leoben, where he spent some years, during which his time was chiefly occupied in the management of that gentleman's property.

At last, at the general peace in 1763, he returned to Dresden; and here ended his hard fortunes. Some time before his arrival in that city, the professorship of Eloquence, in the University of Gottingen, had become vacant by the death of the celebrated John Mathias Gesner. The chair had been offered, in the first instance, to David Ruhnken, one of the first scholars of the age, who declined, however, to leave the University of Leyden, where he had lately succeeded the eminent Hemsterhuys as Professor of Greek. Fortunately, however, for Heyne, Ruhnken was one of the few to whom his edition of Tibullus, and another of Epictetus, which he had published shortly after, had made his obscure name and great merits known; and with a generous anxiety to befriend one whom he considered to be so deserving, he ventured, of his own accord, to recommend him to the Hanoverian minister, as the fittest person he could mention for the vacant office. Such a testimony from Ruhnken was at once the most honorable and the most efficient patronage Heyne could have had. He was immediately nominated to the professorship; although so little known, that it was with considerable difficulty he was found. He held this appointment for nearly fifty years; in the course of which, as we have already remarked, he may be said, by his successive publications, and the attraction of his lectures, to have placed himself nearly at the head of the classical scholars of his age; while he was at the same time loved and venerated as a father, not only by his numerous pupils, but by all ranks of his fellow citizens, who, on his death, in 1812, felt that their University and city had lost what had been for half a century its chief distinction.'

Valentine Jameray Duval, a very able antiquarian of the last century, and who at the time of his death held the office of keeper of the imperial medals at Vienna, as well as that of one of the preceptors to the prince, afterward the emperor Joseph II., was the son of a poor peasant of Champagne, and lost his father when he was ten years of age. He was then taken into the service of a farmer in the village; but being soon after turned off for some petty fault, he resolved to leave his native place altogether, that he might not be a burden to his mother. So he set out on his travels, without knowing in what direction he was proceeding, in the beginning of a dreadful winter; and for some time begged in vain even for a crust of bread and shelter against the inclemency of the elements, till, worn out with hunger, fatigue, and a tormenting headache, he was at last taken in by a poor shepherd, who permitted him to lie down in the place where he shut up his sheep. Here he was attacked by smallpox, and lay ill nearly a month; but having at last recovered, chiefly through the kind attentions of the village clergyman, he proceeded on his wanderings a second time, thinking that by getting farther to the east he should be nearer the sun, and therefore suffer less from the cold. Having arrived in this way at the foot of the Vosges mountains, nearly a hundred and fifty miles from his native village, he remained there for two years in the service of a farmer, who gave him his flocks to keep. Chancing then to make his appearance at the hut of a hermit, the recluse was so much struck by the intelligence of his answers, that he proposed he should take up his abode with him, and share his labours, an offer which Duval gladly accepted. Here he had an opportunity of reading a few books, chiefly of a devotional description; and, after some time, was sent with a letter of recommendation from his master to another hermitage, or religious house, near Lunéville, the inmates of which set him to take charge of their little herd of cattle, consisting only of five or six cows, while one of them took the trouble of teaching him to write. He had a few books at command, which he perused with great eagerness. He sometimes, too, procured a little money by the produce of his skill and activity in the chase, and this he always bestowed in the purchase of books. One day, while pursuing this occupation, he was lucky enough to find a gold seal, which had been dropt by an English traveller of the name of Forster. Upon this gentleman coming to claim his property, Duval jestingly told him that he should not have the seal, unless he could describe the armorial bearings on it in correct heraldic phrase. Surprised at any appearance of an acquaintance with such subjects in the poor cowherd, Forster, who was a lawyer, entered into conversation with him, and was so much struck by his information and intelligence, that he both supplied him with a number of books and maps, and instructed him in the manner of studying them. Some time after this, he was found by another stranger sitting at the foot of a tree, and apparently absorbed in the contemplation of a map which lay before him. Upon being asked what he was about, he replied that he was studying geography. And "whereabouts in the study may you be at present," inquired the stranger. "I am seeking the way to Quebec," answered Duval. "To Quebec? What should you want there?" "I wish to go to continue my studies at the

university of that city." The stranger belonged to the establishment of the princes of Lorraine, who, returning from the chase, came up with their suite at the moment; and the result was, that, after putting a great many questions to Duval, they were so delighted with the vivacity of his replies, that they proposed to send him immediately to a Jesuit's college in the neighbourhood. Here he continued for some time, until he was at last taken by his patron, the duke of Lorraine, afterward the emperor Francis I., to Paris, where he speedily distinguished himself, and eventually acquired a high place among the literary men of the day.'

'Dr. Alexander Murray was born in the parish of Minnigaff, [Scotland,] in the shire of Kirkcudbright, on the 22d of October, 1775. His father was at this time nearly seventy years of age, and had been a shepherd all his life, as his own father, and probably his ancestors for many generations, had also been. Alexander's mother was also the daughter of a shepherd, and was the old man's second wife; several sons, whom he had by a former marriage, being all brought up to the same primitive occupation. This modern patriarch died in the year 1797, at the age of ninety-one; and he appears to have been a man of considerable natural sagacity, and possessed, at least, of the simple scholarship of which the Scottish peasant is rarely destitute.

It was from his father that Alexander received his first lessons in reading. This was in his sixth year; and he gives an amusing account of the process. The old man, he tells us, bought him a catechism, (which in Scotland is generally printed with a copy of the alphabet, in a large type, prefixed;) but "as it was too good a book," he proceeds, "for me to handle at all times, it was generally locked up, and he, throughout the winter, drew the figures of the letters to me, in his *written* hand, on the board of an old *wool card*, with the black end of an extinguished heather stem or root, snatched from the fire. I soon learned all the alphabet in this form, and became *writer* as well as *reader*. I wrought with the *board* and *brand* continually. Then the catechism was presented, and in a month or two I could read the easier parts of it. I daily amused myself with copying, as above, the printed letters. In May, 1782, he gave me a small psalm book, for which I totally abandoned the catechism, which I did not like, and which I tore into two pieces, and concealed in a hole of a dyke. I soon got many psalms by memory, and longed for a new book. Here difficulties rose. The Bible, used every night in the family, I was not permitted to open or touch. The rest of the books were put up in chests. I at length got a New Testament, and read the historical parts with great curiosity and ardour. But I longed to read the Bible, which seemed to me a much more pleasant book; and I actually went to where I knew an old loose-leaved Bible lay, and carried it away in piecemeal. I perfectly remember the strange pleasure I felt in reading the histories of Abraham and David. I liked mournful narratives; and greatly admired Jeremiah, Ezekiel, and the Lamentations. I pored on these pieces of the Bible in secret for many months, but I durst not show them openly; and as I read constantly and remembered well, I soon astonished all our honest neighbours with the large passages of Scripture I repeated before them. I have forgot too much of my Biblical

ledge, but I can still rehearse all the names of the patriarchs from Adam to Christ, and various other narratives seldom committed to memory."'

His father destined him for his own occupation of shepherd, but the son's attachment to books made him neglect his business, and he was blamed by his father as lazy and useless. The kindness of a relation, however, who promised to bear the expenses of his schooling, introduced him to pursuits more congenial to his inclinations. He was sent to school at New Galloway.

'Our home-taught and mostly self-taught scholar, as he tells us himself, made at first a somewhat awkward figure on this new scene. "My pronunciation of words," says he, "was laughed at, and my whole speech was a subject of fun." "But," he adds, "I soon gained confidence; and before the vacation in August, I often stood *dux* [head] of the Bible class. I was in the mean time taught to write copies, and use paper and ink. But I both wrote and printed, that is, imitated printed letters, when out of school."

His attendance at school, however, had scarcely lasted for three months, when the poor boy fell into bad health, and he was obliged to return home. For nearly five years after this he was left again to be his own instructer, with no assistance whatever from any one. He soon recovered his health, but during the long period we have mentioned, he looked in vain for the means of again pursuing his studies under the advantages he had for so short a time enjoyed. As soon as he became sufficiently well he was put to his old employment of assisting the rest of the family as a shepherd boy.'

When twelve years old, however, 'as there seemed to be no likelihood that he would ever be able to gain his bread as a shepherd, his parents were probably anxious that he should attempt something in another way to help to maintain himself. Accordingly, in the latter part of the year 1787, he engaged as teacher in the families of two of the neighbouring farmers; for his services in which capacity, throughout the winter, he was remunerated with the sum of sixteen shillings! He had probably, however, his board free in addition to his salary, of which he immediately laid out a part in the purchase of books. One of these was "Cocker's Arithmetic," "the plainest," says he, "of all books, from which, in two or three months, I learned the four principal rules of arithmetic, and even advanced to the Rule of Three, with no additional assistance except the use of an old copy book of examples made by some boy at school, and a few verbal directions from my brother Robert, the only one of all my father's sons, by his first marriage, that remained with us."'

His father having at length removed to the neighbourhood of a school, he was enabled to attend it for a month or two during the summer, while he supported himself in winter by teaching. This course he pursued for two or three years, during which time the different periods of his school attendance, added together, make no more than thirteen months; yet in this short period, he had commenced and made great progress in the study of the French, Latin, Greek, and Hebrew languages.

'Having introduced himself to Mr. Maitland, the clergyman of the parish, by writing letters to him in Latin and Greek, he got from that gentleman a number of books, and these, which included Homer, Longinus, the "Œdipus Tyrannus" of Sophocles, a volume of Cicero's "Orations," &c, he read and studied with great diligence. Nor were his studies confined to the classic tongues. Having purchased a copy of Robertson's Hebrew Grammar, he got through it, with all the intricacies of the doctrine of the points, of which the author is an uncompromising champion, in a month. He was soon after fortunate enough to procure a dictionary of this language, from an old man living in the neighbourhood, whose son had been educated for the church; and as the volume happened to contain the whole of the Book of Ruth in the original, he considered it an invaluable acquisition. But a still greater prize than this was a copy of the entire Bible in Hebrew, which was lent to him for a few months by a woman, with whom it had been left by her brother, a clergyman, in Ireland. "I made good use," says he, "of this loan: I read it throughout, and many passages and books of it a number of times." This summer must, indeed, to use his own words, have been "devoted to hard and continued reading." He had, in fact, it would appear, actually made himself familiar, and that chiefly by his own unassisted exertions, with the French, Latin, Greek, and Hebrew languages, and perused several of the principal authors in all of them, within about a year and a half from the time when they were all entirely unknown to him; for it was at the end of May, 1790, that he commenced, as we have seen, the study of French; and all this work had been done by the end of November in the year following. There is not, perhaps, on record a more extraordinary instance of youthful ardour and perseverance. It may serve to show what is possible to be accomplished.'

His extraordinary talents were not, however, doomed to remain long buried in obscurity. Through the intervention of a friend, who had formed a high and just idea of his genius and learning, he was admitted into the university of Edinburgh, where he was very soon able to support himself by the employment which he obtained as a teacher, and by his literary labours.

'All his difficulties might be said to be over as soon as he had found his way to the university, and his talents had thus been transferred to a theatre where they were sure to acquire him distinction.

For the next ten or twelve years of his life he resided principally in Edinburgh. During that time, beside passing through the course of education necessary to qualify him for the ministry of the Scottish church, he continued to devote himself with all his old enthusiasm to the study of languages, in which he was so admirably qualified to excel. No man that ever lived, probably, not excepting sir William Jones himself, has prosecuted this branch of learning to such an extent as Murray. By the end of his short life, scarcely one of either the oriental or the northern tongues remained uninvestigated by him, in so far as it was possible to acquire the knowledge of it from sources then accessible in this country. Of the six or seven dialects of the Abyssinian or Ethiopic language in particular, he had made himself

certainly much more completely master than any European had ever been before; and this led to his being selected by the booksellers in 1802 to prepare a new edition of Bruce's Travels, which appeared in seven volumes octavo three years after, and at once placed him in the first rank of the oriental scholars of the age.

In 1806 he left Edinburgh, in order to officiate as clergyman in the parish of Urr in Dumfriesshire. And here he remained pursuing his favorite studies for six years. "He devoted his leisure moments while at Urr," says a writer to whom he was known,* "to the composition of his stupendous work on the languages of Europe, without communicating his design almost to a single individual; and a person might have spent whole weeks in his company without hearing a word of his favorite pursuits, or of the extent to which, in the department of philology, he had carried his researches." Events, however, at last called him forth from this retirement, to win and for a short time to occupy a more conspicuous station.'

In 1812, he was elected to the professorship of Oriental Languages in the University of Edinburgh. His nomination to this high office was accompanied by the warmest recommendations from a host of distinguished names. Scarcely, however, had he time to fulfil the high expectations of his friends, and to show how admirably he was adapted for his new situation, when his brilliant career was cut short by an early death. On the 13th of April, 1813, having been engaged during the day in his studies, he retired in the evening to the bed from which he never rose; and before the close of another day he was among the dead.

'Thus perished in his thirty-eighth year one who, if he had lived longer, would probably have reared for himself many trophies, and extended the bounds of human learning. His ambition had always been to perform in the field to which he more especially dedicated his powers, something worthy of remembrance; and his latter years had been given to the composition of a work (his History of European Languages already mentioned)—which, if time had been allowed to finish it, would unquestionably have formed a splendid monument of his ingenuity and learning. It has been published since his death, in so far as it could be recovered from his manuscripts; and although, probably, very far from what it would have been had he lived to arrange and complete it, is still a wonderful display of erudition, and an important contribution to philological literature.

Of Murray's short life scarcely half was passed amidst those opportunities which usually lead to study and the acquisition of knowledge. The earlier portion of it was a continued struggle with every thing that tends most to repress intellectual exertion, and to extinguish the very desire of learning. Yet in all the poverty and the many other difficulties and discouragements with which he had for his first eighteen years to contend, he went on pursuing his work of self-cultivation, not only as eagerly and steadily, but almost as successfully as he afterward did when surrounded by all the accommodations of study. It is a lesson that ought to teach us how independent the mind really is

* 'Literary History of Galloway,' by T. Murray, p. 320.

of circumstances, which tyrannize over us chiefly through our habits of submission, and by terrifying us with a mere show of unconquerable resistance. The worst are generally more formidable in their appearance than in their reality, and when courageously attacked are more than half overcome. Had there been any obstacles of a nature sufficient to check the onward course of this enterprising and extraordinary boy, how often would he have been turned back in the noble career upon which he had entered! But one after another, as they met him, he set his foot upon and crushed; and at last, after years of patient, solitary, unremitting labour, and of hoping almost against possibility, he was rewarded with all he had wished and toiled for.'

Equally interesting is the history, and no less remarkable the rise of one whose name is perhaps more generally known to our readers—the late editor of the British Quarterly Review.

'William Gifford was born in 1755, at Ashburton, in Devonshire. His father, although the descendant of a respectable and even wealthy family, had early ruined himself by his wildness and prodigality; and even after he was married had run off to sea, where he remained serving on board a man-of-war for eight or nine years. On his return home, with about a hundred pounds of prize money, he attempted to obtain a subsistence as a glazier, having before apprenticed himself to that business; but in a few years he died of a broken-down constitution before he was forty, leaving his wife with two children, the youngest only about eight months old, and with no means of support except what she might make by continuing the business, of which she was quite ignorant. In about a twelvemonth she followed her husband to the grave. "I was not quite thirteen," says her son, "when this happened; my little brother was hardly two; and we had not a relation nor a friend in the world."

His brother was now sent to the workhouse, and he was himself taken home to the house of a person named Carlile, who was his godfather, and had seized upon whatever his mother had left, under the pretence of repaying himself for money which he had advanced to her. By this person, William, who had before learned reading, writing, and a little arithmetic, was sent again to school, and was beginning to make considerable progress in the last branch of study; but in about three months his patron grew tired of the expense, and took him home, with the view of employing him as a ploughboy. An injury, however, which he had received some years before, on his breast, was found to unfit him for this species of labour; and it was next resolved that he should be sent out to Newfoundland to assist in a storehouse. But upon being presented to the person who had agreed to fit him out, he was declared to be "too small"—and this scheme also had to be abandoned. "My godfather," says he, "had now humbler views for me, and I had little heart to resist any thing. He proposed to send me on board one of the Torbay fishing boats: I ventured, however, to remonstrate against this, and the matter was compromised by my consenting to go on board a coaster. A coaster was speedily found for me at Brixham, and thither I went when little more than thirteen."

In this vessel he remained for nearly a twelvemonth. "It will be easily conceived," he remarks, "that my life was a life of hardship.

I was not only "a ship boy on the high and giddy mast," but also in the cabin, where every menial office fell to my lot; yet, if I was restless and discontented, I can safely say it was not so much on account of this, as of my being precluded from all possibility of reading; as my master did not possess, nor do I recollect seeing during the whole time of my abode with him, a single book of any description except the "Coasting Pilot."

While in this humble situation, however, and seeming to himself almost an outcast from the world, he was not altogether forgotten. He had broken off all connection with Ashburton, and where his godfather lived; but "the women of Brixham," says he, "who travelled to Ashburton twice a week with fish, and who had known my parents, did not see me without kind concern, running about the beach in a ragged jacket and trowsers." They often mentioned him to their acquaintances at Ashburton; and the tale excited so much commiseration in the place, that his godfather at last found himself obliged to send for him home. At this time he wanted some months of fourteen.'

Having returned to school, his progress was so rapid that he entertained hopes of being able soon to support himself by teaching; and, as his first master was now grown old and infirm, and was not likely to hold out above three or four years, he fondly flattered himself that he might, notwithstanding his youth, be appointed to succeed him. Of the result, let us hear his own account,—

'I was in my fifteenth year when I built these castles: a storm, however, was collecting, which unexpectedly burst upon me, and swept them all away.

On mentioning my little plan to Carlile, he treated it with the utmost contempt; and told me, in his turn, that, as I had learned enough, and more than enough, at school, he must be considered as having fairly discharged his duty; (so, indeed, he had;) he added, that he had been negotiating with his cousin, a shoemaker of some respectability, who had liberally agreed to take me without a fee as an apprentice. I was so shocked at this intelligence that I did not remonstrate; but went in sullenness and silence to my new master, to whom I was soon after bound,* till I should attain the age of twenty-one.

Up to this period his reading had been very limited, the only books he had perused, beside the Bible, with which he was well acquainted, having been a black-letter romance, called Parismus and Parismenes, a few old magazines, and the Imitation of Thomas à Kempis. "As I hated my new profession," he continues, "with a perfect hatred, I made no progress in it; and was consequently little regarded in the family, of which I sunk by degrees into the common drudge: this did not much disquiet me, for my spirits were now humbled. I did not, however, quite resign my hope of one day succeeding to Mr. Hugh Sumerdon, and therefore secretly prosecuted my favorite study at every interval of leisure. These intervals were not very frequent; and when the use I made of them was found out, they were rendered still less so. I could not guess the motives for this at first; but at length I dis-

* 'My indenture, which now lies before me, is dated the 1st of January, 1772.'

covered that my master destined his youngest son for the situation to which I aspired.

I possessed at this time but one book in the world: it was a treatise on algebra, given to me by a young woman, who had found it in a lodging house. I considered it as a treasure; but it was a treasure locked up; for it supposed the reader to be well acquainted with simple equations, and I knew nothing of the matter. My master's son had purchased "Fenning's Introduction:" this was precisely what I wanted—but he carefully concealed it from me, and I was indebted to chance alone for stumbling upon his hiding place. I sat up for the greatest part of several nights successively, and, before he suspected that his treatise was discovered, had completely mastered it. I could now enter upon my own; and that carried me pretty far into the science. This was not done without difficulty. I had not a farthing on earth, nor a friend to give me one: pen, ink, and paper, therefore, (in despite of the flippant remark of Lord Orford,) were, for the most part, as completely out of my reach as a crown and sceptre. There was, indeed, a resource; but the utmost caution and secrecy were necessary in applying to it. I beat out pieces of leather as smooth as possible, and wrought my problems on them with a blunted awl; for the rest, my memory was tenacious, and I could multiply and divide by it to a great extent."

No situation, it is obvious, could be more unfavorable for study than this; and yet we see how the eager student succeeded in triumphing over its disadvantages, contriving to write and calculate even without paper, pens, or ink, by the aid of a piece of leather and a blunted awl. Where there is a strong determination to attain an object, it is generally sufficient of itself to create the means; and almost any means are sufficient. We mistake in supposing that there is only one way of doing a thing, namely, that in which it is commonly done. Whenever we have to prove it, we find how rich in resources is necessity; and how seldom it is that, in the absence of the ordinary instrument, she has not some new invention to supply its place. This is a truth which studious poverty has often had experience of, and been all the better for experiencing; for difficulties so encountered and subdued not only whet ingenuity, but strengthen a man's whole intellectual and moral character, and fit him for struggles and achievements in after life, from which other spirits less hardily trained turn away in despair.

At last, however, Gifford obtained some alleviation of his extreme penury. He had scarcely, he tells us, known poetry even by name, when some verses, composed by one of his acquaintances, tempted him to try what he could do in the same style, and he succeeded in producing a few rhymes. As successive little incidents inspired his humble muse, he produced several more compositions of a similar description, till he had got together about a dozen of them. "Certainly," says he, "nothing on earth was ever so deplorable;" but such as they were they procured him not a little fame among his associates, and he began at last to be sometimes invited to repeat them to other circles. "The repetitions of which I speak," he continues, "were always attended with applause, and sometimes with favors more sub-

stantial; little collections were now and then made, and I have received sixpence in an evening. To one who had long lived in the absolute want of money, such a resource seemed a Peruvian mine: I furnished myself by degrees with paper, &c, and, what was of more importance, with books of geometry and of the higher branches of algebra, which I cautiously concealed. Poetry, even at this time, was no amusement of mine: it was subservient to other purposes; and I only had recourse to it when I wanted money for my mathematical pursuits."

But even this resource was soon taken from him. His master, having heard of his verse making, was so incensed both at what he deemed the idleness of the occupation, and especially at some satirical allusions to himself, or his customers, upon which the young poet had unwisely ventured, that he seized upon and carried away all his books and papers, and even prohibited him in the strictest manner from ever again repeating a line of his compositions. This severe stroke was followed by another, which reduced him to utter despair. The master of the free school, to whom he had never resigned the hope of succeeding, died, and another person was appointed to the situation, not much older than Gifford, and who, he says, was certainly not so well qualified for it as himself. "I look back," he proceeds, "on that part of my life which immediately followed this event with little satisfaction; it was a period of gloom, and savage unsociability: by degrees I sunk into a kind of corporeal torpor; or, if roused into activity by the spirit of youth, wasted the exertion in splenetic and vexatious tricks, which alienated the few acquaintances which compassion had yet left me."

But his despondency and discontent seem to have gradually given way to the natural buoyancy of his disposition; some evidences of kindly feeling from those around him tended a good deal to mitigate his recklessness; and, especially as the term of his apprenticeship drew toward a close, his former aspirations and hopes began to return to him. He had spent, however, nearly six years at his uncongenial employment, before any decided prospect of deliverance opened upon him. "In this humble and obscure state," says he, "poor beyond the common lot, yet flattering my ambition with day dreams which perhaps would never have been realized, I was found, in the twentieth year of my age, by Mr. William Cookesley,—a name never to be pronounced by me without veneration. The lamentable doggrel which I have already mentioned, and which had passed from mouth to mouth among people of my own degree, had by some accident or other reached his ear, and given him a curiosity to inquire after the author." Mr. Cookesley, who was a surgeon, and not rich, having learnt Gifford's history from himself, became so much interested in his favor, that he determined to rescue him from his obscurity. "The plan," says Gifford, "that occurred to him was naturally that which had so often suggested itself to me. There were, indeed, several obstacles to be overcome. My hand writing was bad, and my language very incorrect; but nothing could slacken the zeal of this excellent man. He procured a few of my poor attempts at rhyme, dispersed them among his friends and acquaintance, and, when my name was become somewhat familiar to them, set on foot a subscription for my relief. I still preserve the

original paper; its title was not very magnificent, though it exceeded the most sanguine wishes of my heart. It ran thus: 'A subscription for purchasing the remainder of the time of William Gifford, and for enabling him to improve himself in writing and English grammar.' Few contributed more than five shillings, and none went beyond ten and sixpence,—enough, however, was collected to free me from my apprenticeship,* and to maintain me for a few months, during which I assiduously attended the Rev. Thomas Smerdon."

The rest of the story may be very compendiously told. The difficulties of the poor scholar were now over, for his patrons were so much pleased with the progress he made during this short period, that, upon its expiration, they renewed their bounty, and maintained him at school for another year. "Such liberality," he remarks, "was not lost upon me; I grew anxious to make the best return in my power, and I redoubled my diligence. Now that I am sunk into indolence, I look back with some degree of skepticism to the exertions of that period." In two years and two months from what he calls the day of his emancipation, he was pronounced by his master to be fit for the university; and a small office having been obtained for him by Mr. Cookesley's exertions at Oxford, he was entered of Exeter College, that gentleman undertaking to provide the additional means necessary to enable him to live till he should take his degree. Mr. Gifford's first patron died before his protegé had time to fulfil the good man's fond anticipations of his future celebrity; but he afterward found, in Lord Grosvenor, another much more able, though it was impossible that any other could have shown more zeal, to advance his interests. A long and prosperous life, during which he acquired a distinguished name in the literary world, was the ample compensation for the humiliation and hardships of his youth.'

To the names of these illustrious conquerors of disheartening circumstances, we may add those of Dr. John Prideaux, bishop of Worcester, whose parents were so poor that they were with difficulty able to keep him at school until he had learned to read and write; and who obtained the rest of his education by walking on foot to Oxford, and getting employment, in the first instance, in the kitchen of Exeter College: of Sir Edmund Saunders, Chief Justice of the Court of King's Bench, who was originally an errand boy at the Inns of Court: of Linnæus, the founder of the science of botany, who was at first apprenticed to a shoemaker, and was only rescued from his humble employment by accidentally meeting a physician, who, struck with his intelligence, sent him to the university.

But it may be urged by some, that although the original circumstances of those whose examples we have cited, were indeed sufficiently unpromising, yet, by some dispensation of Providence, or freak of fortune, (as the phrase of some is,) they were all eventually transplanted to soils eminently favorable to a literary growth. Without attempting to rebut, by any regular argument, the infer-

* 'The sum my master received was six pounds.'

ence which would be drawn from this, we would only remark, that though it is certainly desirable to have the fostering hand of education to dig about the root of the tender plant, and to direct its first shootings; and though the plant thus nurtured may arrive earlier at maturity, and be more beautiful in its proportions, yet has it often happened, that one which has sprung up on some untrodden wild, undisturbed by foreign aid, has attained a more vigorous growth, a hardier constitution, and a longer life. There is a native energy in the human mind which, when once aroused, will surmount the most discouraging obstacles. In the catalogue of those whose names are known to fame, may be found many who have eminently exemplified the truth of our remark. And in presenting a few of these to our readers, we might place at their head the name of our own FRANKLIN, but that his history is familiar to every American reader. We all know the obscurity of his origin, the vicissitudes of fortune through which he passed, the final success with which his exertions were crowned, and the honors which were lavished upon him by a grateful and admiring country. We prefer, therefore, to adduce other examples which, though no less remarkable, are less generally known.

'THOMAS SIMPSON was born in the town of Market-Bosworth, in Leicestershire, in the year 1710. His father was a working stuff weaver, and was either so poor, or so insensible to the importance of education, that, after keeping his son at school only so long as to enable him to make a very slight progress in reading, he took him home with the view of bringing him up to his own trade. Thomas, however, had already acquired a passionate love of books, and was resolved at all hazards to make himself a scholar. So, beside contriving to teach himself writing, he read with the greatest eagerness every volume that came in his way, or that he could by any means procure; and spent in this manner not only all his leisure, but even occasionally a portion of the time which his father thought he ought to have employed at his work. Instead of giving any encouragement indeed to his son's fondness for study, his father did all in his power to cure him of what he deemed so idle and pernicious a propensity; and at last, it is said, after many reprimands, forbade him even to open a book, and insisted upon his confining himself to his loom the whole day. This injudicious severity, however, defeated its own object. The young man's repeated attempts to evade the harsh injunction that had been laid upon him, led to perpetual quarrels between himself and his father, till he was one day ordered by the latter to leave the house altogether, and to go seek his fortune where and in whatever way he chose. In this extremity he took refuge in the house of a tailor's widow, who let lodgings in the neighbouring village of Nuneaton, and with whose son, two years older than himself, he had been previously acquainted. Here he contrived to maintain himself for a while by working at his business; and had at least a little time to spare beside for his favorite enjoyment of reading, when he could any where borrow a book. It chanced, however, that, among other humble travellers who sometimes took up their abode with the widow, was a pedlar, who followed the profession of an astrologer and

fortune teller, as well as that of an itinerant merchant, and was accordingly accounted a man of no little learning by the rustics of those parts. Young Simpson's curiosity had been, some time before this, greatly excited by a remarkable eclipse of the sun, which happened on the 11th of May, 1724; but, if this was the incident that gave his mind its first bias toward the studies in which he afterward attained so high a distinction, it was to his casual connection with the astrologer that he owed the rudiments of his scientific knowledge. This personage, with whom he had become very intimate, had, it appears, a few books relating to the mystery he professed, and to the branches of real learning held to be connected with it. Among these were Cocker's "Arithmetic," which had, fortunately, a treatise on algebra bound up with it—as well as the less useful addition of a work written by Partridge, the famous almanac maker, on the calculation of nativities. Both these volumes, the pedlar, on setting out upon a tour to Bristol, left in the hands of his young friend. These were the first scientific works Simpson had ever had an opportunity of perusing, and they interested him exceedingly—even the book on nativities, notwithstanding the absurdities it was filled with, probably not a little exciting his wonder and curiosity, both by its mysterious speculations on the prophetic language of the stars, and such scattered intimations as it afforded in regard to the sublime realities of astronomy. He studied his manuals with such ardour and assiduity, that the pedlar, upon returning from his excursion, was quite confounded at his progress; and looked upon him as so marvellous a genius, that he proceeded forthwith to draw his horoscope, (to speak in the jargon of the art,) or, in other words, to calculate the position of the planets on the day he was born, in order that he might ascertain the splendid destiny in store for him. He predicted, that in two years more this miraculous pupil would actually turn out a greater philosopher than himself. After this, it cannot surprise us that our young aspirant should give himself to his occult studies with greater devotion than ever; and we find him, in fact, ere long, commencing business as fortune teller on his own account, and rapidly rising in reputation in that capacity until he became the oracle of the whole neighbourhood. He now gave up working as a weaver; but, to occupy his leisure, he added to his principal profession that of a schoolmaster: so that, his gains being now considerable, he looked upon himself as in the secure high road to prosperity, and accordingly took to himself a wife in the person of his landlady, the tailor's widow, whom we have already mentioned. This was a somewhat singular match; for, if the account commonly given of the lady be correct, which account makes her die in the year 1782, at the age of one hundred and two, she must have been at the time of this her second marriage about three times as old as her husband. Indeed, as we have already observed, she had (beside a daughter) a son by her former husband two years older than her new one. Nevertheless it is recorded, that she presented the latter with two successive additions to the family—the juvenile portion of which (excluding the father) now consisted, therefore, of four individuals.

It is necessary to mention these circumstances, in order to give a true picture of Simpson's situation at this period of his life, and of the multiplied difficulties through which he must have fought his way to the

eminence he eventually attained. No starting place for a literary career, one should think, could well be more awkward and hopeless, than that of a man who, beside many other disadvantages, had already a family to maintain before he had almost commenced his education, and no other means of doing so except a profession which necessarily excluded him from any association with the literary world in general, much more effectually than if he had eaten the bread of the humblest or most menial industry. It was quite necessary, indeed, that, if he was ever to give himself a chance either of advancement or respectability, he should exchange his trade of a fortune teller and conjurer for some more reputable vocation, even although it should be, at the same time, a more laborious and less lucrative one. This desirable result, in fact, was at last brought about by one of those accidents, which so often in human life bring with them a temporary inconvenience only to turn a man into some path of permanent prosperity, which, but for this compulsion, he would have overlooked or never entered. Among the credulous persons who applied to Simpson to resolve, by his art, their doubts and misgivings touching the distant or the future, was a young girl, whose sweetheart, a sailor, was at the time at sea, and who wished to learn what he was about, either by having him presented to her in vision, or by a conference with a spirit who might be able to give her the requisite information. It was resolved, therefore, to use the jargon of imposture, to raise a spirit; and, for this purpose, a confederate of the conjurer's was attired in certain terrific habiliments, and concealed among a quantity of straw in the corner of a hay loft, that he might step forth on due invocation. The sublime, however, had been carried a little too far in the decoration of this figure; for so passing hideous was the apparition, that it actually drove the poor girl almost out of her senses, and sent her off in such a state of illness and distraction that for some time her life was despaired of. The popular feeling was so strongly excited against Simpson by this misadventure, that he was obliged to leave that part of the country altogether; upon which he fled to the town of Derby, about thirty miles distant, determined to have nothing more to do with conjuring. Here he wisely returned to his original occupation of a weaver; and joining to his labours at the loom during the day, the teaching of a school at night, contrived for some time, though with much difficulty, to earn in this way a scanty subsistence for himself and his family.

It was during his residence at Derby, amid the fatigues of hard and unceasing labour, and the cares and vexations of poverty, that this extraordinary man made his most important advances in scientific knowledge. His principal source of information was the "Ladies' Diary,"* of which he was a regular and attentive reader. It was in this publication that he first read of that branch of mathematical learning called Fluxions, or the Differential Calculus, the recent discovery of Sir Isaac Newton and Leibnitz; but the places in which it was noticed scarcely informed him of more than its name, and its immense importance in all the higher investigations of mathematics. But this was enough for such a mind as his. He determined to make himself master of the subject, and could not rest until he had possessed himself of the

* A celebrated mathematical periodical.

means of commencing the study of it. The only treatise on fluxions which had at that time appeared in English, was a work by an author of the name of Hayes; but it was a dear and somewhat scarce book, so that he found it impossible to procure a copy of it. Fortunately, however, in the year 1730 appeared Edmund Stone's Translation of the Marquis de l'Hôpital's French work on the subject. This Simpson borrowed from a friend; and, immediately setting about the study of it with his characteristic ardour, prosecuted it with so much success that he not only made himself in a short time familiar with the new science, but qualified himself to compose a work of his own upon it, which, when published a few years after, turned out to be much more complete and valuable than either that of Hayes or that of Stone. When he had finished this performance, he set out for London, leaving his wife and family in the mean time at Derby. He reached the capital without even a letter of introduction, and with scarcely any thing except his manuscript in his pocket. He was at this time in his twenty-fifth or twenty-sixth year. Having established himself in humble lodgings in the neighbourhood of Spitalfields, he maintained himself in the first instance, as he had been wont to do in the country, by working at his trade during the day, while he occupied his evenings in teaching mathematics to such pupils as he could procure. In this latter employment, his engaging method of instruction, and admirable talent for explaining and simplifying the difficulties of his subject, in a short time procured him notice and friends; and his success was so considerable, that he was enabled to bring his family to town. He now also ventured to announce the publication of his "Treatise on Fluxions," by subscription; and it accordingly appeared in quarto, in the year 1737. From this era, his fortunes and his celebrity went on steadily advancing.'

'Among self-educated men there are few who claim more of our admiration than the celebrated James Ferguson. If ever any one was literally his own instructer in the very elements of knowledge, it was he. Acquisitions that have scarcely in any other case, and probably never by one so young, been made without the assistance either of books or a living teacher, were the discoveries of his solitary and almost illiterate boyhood. There are few more interesting narratives in any language than the account which Ferguson himself has given of his early history. He was born in the year 1710, a few miles from the village of Keith, in Banffshire, [Scotland;] his parents, as he tells us, being in the humblest condition of life (for his father was merely a day labourer,) but religious and honest. It was his father's practice to teach his children himself to read and write, as they successively reached what he deemed the proper age; but James was too impatient to wait till his regular turn came. While his father was teaching one of his elder brothers, James was secretly occupied in listening to what was going on; and, as soon as he was left alone, used to get hold of the book and work hard in endeavouring to master the lesson which he had thus heard gone over. Being ashamed, as he says, to let his father know what he was about, he was wont to apply to an old woman who lived in a neighbouring cottage to solve his difficulties. In this way he actually learned to read tolerably well before his father had any suspicion that he knew his letters. His father at last, very much to his sur-

prise, detected him one day reading by himself, and thus found out his secret.

When he was about seven or eight years of age, a simple incident occurred which seems to have given his mind its first bias to what became afterward its favorite kind of pursuit. The roof of the cottage having partly fallen in, his father, in order to raise it again, applied to it a beam, resting on a prop in the manner of a lever, and was thus enabled, with comparative ease, to produce what seemed to his son quite a stupendous effect. The circumstance set our young philosopher thinking; and, after a while, it struck him that his father in using the beam had applied his strength to its extremity, and this, he immediately concluded, was probably an important circumstance in the matter. He proceeded to verify his notion by experiment; and having made several levers, which he called bars, soon not only found that he was right in his conjecture, as to the importance of applying the moving force at the point most distant from the fulcrum, but discovered the rule or law of the machine, namely, that the effect of any form or weight made to bear upon it is always exactly proportioned to the distance of the point on which it rests from the fulcrum. "I then," says he, "thought that it was a great pity that by means of this bar, a weight could be raised but a very little way. On this, I soon imagined that by pulling round a wheel, the weight might be raised to any height, by tying a rope to the weight, and winding the rope round the axle of the wheel; and that the power gained must be just as great as the wheel was broader than the axle was thick; and found it to be exactly so, by hanging one weight to a rope put round the wheel, and another to the rope that coiled round the axle." The child had thus, it will be observed, actually discovered two of the most important elementary truths in mechanics—the lever, and the wheel and axle; he afterward hit upon others; and, all the while, he had not only possessed neither book nor teacher to assist him, but was without any other tools than a simple turning lathe of his father's, and a little knife wherewith to fashion his blocks and wheels, and the other contrivances he needed for his experiments. After having made his discoveries, however, he next, he tells us, proceeded to write an account of them; thinking his little work, which contained sketches of the different machines drawn with a pen, to be the first treatise ever composed of the sort. When, some time after, a gentleman showed him the whole in a printed book, although he found that he had been anticipated in his inventions, he was much pleased, as he was well entitled to be, on thus perceiving that his unaided genius had already carried him so far into what was acknowledged to be the region of true philosophy.'

Some of his earlier years were spent in keeping sheep; at which time his attention was turned to the study of astronomy, a study in which he ever afterward took the greatest delight.

'After the labours of the day, young Ferguson used to go at night to the fields, with a blanket about him and a lighted candle, and there, having himself down on his back, pursued for long hours his observations on the heavenly bodies. "I used to stretch," says he, "a thread with small beads on it, at arms length, between my eye and the stars;

sliding the beads upon it, till they hid such and such stars from my eye, in order to take their apparent distances from one another; and then laying the thread down on a paper, I marked the stars thereon by the beads." "My master," he adds, "at first laughed at me; but when I explained my meaning to him, he encouraged me to go on; and, that I might make fair copies in the day time of what I had done in the night, he often worked for me himself. I shall always have a respect for the memory of that man."'

From an intelligent and obliging friend to whom he had been introduced, Ferguson received instructions in decimal fractions and algebra, having already made himself master of vulgar arithmetic, by the assistance of books. Scarcely, however, had he time to learn the value of such an instructer, when he was compelled to part with him.

'His friend, on parting, had made him a present of a copy of Gordon's Geographical Grammar. The book contains a description of an artificial globe, which is not, however, illustrated by any figure. Nevertheless, "from this description," says Ferguson, "I made a globe in three weeks at my father's, having turned the ball thereof out of a piece of wood; which ball I covered with paper, and delineated a map of the world upon it; made the meridian ring and horizon of wood, covered them with paper, and graduated them; and was happy to find that by my globe (which was the first I ever saw) I could solve the problems."'

From the cruelty of a master, into whose service he had entered, he received such bodily injury that he was confined to his bed for two months after his return home.

'Reduced as he was, however, by exhaustion and actual pain, he could not be idle. "In order," says he, "to amuse myself in this low state, I made a wooden clock, the frame of which was also of wood, and it kept time pretty well. The bell on which the hammer struck the hours was the neck of a broken bottle." A short time after this, when he had recovered his health, he gave a still more extraordinary proof of his ingenuity, and the fertility of his resources for mechanical invention, by actually constructing a timepiece, or watch, moved by a spring. But we must allow him to give the history of this matter in his own words:—

"Having then," he says, "no idea how any timepiece could go but by a weight and a line, I wondered how a watch could go in all positions; and was sorry that I had never thought of asking Mr. Cantley, who could very easily have informed me. But happening one day to see a gentleman ride by my father's house (which was close by a public road,) I asked him what o'clock it then was? He looked at his watch and told me. As he did that with so much good nature, I begged of him to show me the inside of his watch; and though he was an entire stranger, he immediately opened the watch, and put it into my hands. I saw the spring box, with part of the chain round it; and asked him what it was that made the box turn round? He told me that it was turned round by a steel spring within it. Having then never seen any other spring than that of my father's gun lock, I asked how a spring within a box could turn the box so often round as to wind all the chain

upon it? He answered, that the spring was long and thin; that one end of it was fastened to the axis of the box, and the other end to the inside of the box; that the axis was fixed, and the box was loose upon it. I told him that I did not yet thoroughly understand the matter. 'Well, my lad,' says he, 'take a long, thin piece of whalebone; hold one end of it fast between your finger and thumb, and wind it round your finger; it will then endeavour to unwind itself; and if you fix the other end of it to the inside of a small hoop, and leave it to itself, it will turn the hoop round and round, and wind up a thread tied to the outside of the hoop.' I thanked the gentleman, and told him that I understood the thing very well. I then tried to make a watch with wooden wheels, and made the spring of whalebone; but found that I could not make the wheel go when the balance was put on, because the teeth of the wheels were rather too weak to bear the force of a spring sufficient to move the balance; although the wheels would run fast enough when the balance was taken off. I enclosed the whole in a wooden case, very little bigger than a breakfast teacup; but a clumsy neighbour one day looking at my watch, happened to let it fall, and turning hastily about to pick it up, set his foot upon it, and crushed it all to pieces; which so provoked my father, that he was almost ready to beat the man, and discouraged me so much, that I never attempted to make such another machine again, especially as I was thoroughly convinced I could never make one that would be of any real use."'

Having supported himself for some time by performing for his neighbours various little services for which his ingenuity fitted him, he was at length enabled, by the liberality of his friends, to remove to Edinburgh, in order to practise the art of painting, for which he had considerable natural talent. In this he succeeded beyond his most sanguine expectations. Yet, although he followed this business for twenty-six years, he seems never to have been much attached to it. Astronomy was his favorite pursuit.

'Having introduced himself to the celebrated Maclaurin, he found in him a zealous patron, and one extremely disposed to assist him in his philosophical studies. One day Ferguson having asked the professor to show him his orrery, the latter immediately complied with his request, so far as to exhibit to him the outward movements of the machine, but would not venture to open it in order to get at the wheel work, which he had never himself inspected, being afraid that he should not be able to put it to rights again if he should chance to displace any part of it. Ferguson, however, had seen enough to set his ingenious and contriving mind to work; and in a short time he succeeded in finishing an orrery of his own, and had the honor of reading a lecture on it to Maclaurin's pupils. He some time after made another of ivory (his first had been of wood;) and in the course of his life he constructed, he tells us, six more, all unlike each other.

His mind was now becoming every day more attached to philosophical pursuits; and, quite tired, as he says, of drawing pictures, in which he never strove to excel, he resolved to go to London, in the hope of finding employment as a teacher of mechanics and astronomy. Having written out a proof of a new astronomical truth which had occurred to

him, namely, that the moon must move always in a path concave to the sun, he showed his proposition and its demonstration to Mr. Folkes, the president of the Royal Society, who thereupon took him the same evening to the meeting of that learned body. This had the effect of bringing him immediately into notice.

In 1748 he began to give public lectures on his favorite subjects, which were numerously and fashionably attended, his late majesty, George III, who was then a boy, being occasionally among his auditors. He had till now continued to work at his old profession of a portrait painter; but about this time he at last bade it a final farewell, having secured another, and, in his estimation, a much more agreeable means of providing a subsistence for himself and his family. Soon after the accession of George III, a pension of fifty pounds per annum was bestowed upon him from the privy purse. In 1763 he was elected a Fellow of the Royal Society; the usual fees being remitted, as had been done in the cases of Newton and Thomas Simpson. He died in 1776, having for many years enjoyed a distinguished reputation both at home and abroad; for several of his works had been translated into foreign languages, and were admired throughout Europe for the simplicity and ingenuity of their elucidations. Of his Dialogues on Astronomy, Madame de Genlis says, "This book is written with so much clearness, that a child of ten years old may understand it perfectly from one end to the other."'

To these instances of zealous and honorable devotion to literature and science, in men of humble station, and of their success in encountering all difficulties, we subjoin the following anecdote of Edmund Stone, a mathematician of some eminence, not so much with a view of adding the weight of his example, although he too was self-educated, as because it describes in an interesting manner the course which all, in similar circumstances, have pursued, in order to attain a similar object.

'His father, we are told by the Chevalier Ramsay, was gardener to the duke of Argyle, who, walking one day in his garden, observed a Latin copy of Newton's "Principia" lying on the grass, and thinking it had been brought from his own library, called some one to carry it back to its place. "Upon this," (the narrative proceeds) "Stone, who was then in his eighteenth year, claimed the book as his own. 'Yours?' replied the duke. 'Do you understand geometry, Latin, and Newton?' 'I know a little of them,' replied the young man. The duke was surprised; and, having a taste for the sciences, he entered into conversation with the young mathematician. He asked him several questions; and was astonished at the force, the accuracy, and the candour of his answers. 'But how,' said the duke, 'came you by the knowledge of all these things?' Stone replied, 'A servant taught me, ten years since, to read. Does one need to know any thing more than the twenty-four letters in order to learn every thing else that one wishes?' The duke's curiosity redoubled: he sat down on a bank, and requested a detail of the whole process by which he had become so learned.

'I first learned to read,' said Stone; 'the masons were then at work upon your house. I approached them one day, and observed that the

architect used a rule and compasses, and that he made calculations. I inquired what might be the meaning and use of these things, and I was informed that there was a science called arithmetic. I purchased a book of arithmetic, and I learned it. I was told there was another science called geometry; I bought the necessary books, and I learned geometry. By reading, I found that there were good books in these two sciences in Latin; I bought a dictionary, and I learned Latin. I understood, also, that there were good books of the same kind in French; I bought a dictionary, and I learned French. And this, my lord, is what I have done: it seems to me that we may learn every thing when we know the twenty-four letters of the alphabet."'

Such were a few of those illustrious worthies, who, though their lot was originally cast in the humblest stations, rose, many of them without aid, to stations more eminent and more enviable than any which wealth or birth can confer. And who that is sensible of the true source of the excellence of our nature, can contemplate, without admiration, these triumphs of the mind over fortune? What shall we say, then, when we see men, in addition to the obstacles which their circumstances have thrown in their way, combatting nature herself, and not deterred from the pursuit of knowledge by physical defects which close its most important avenues to the mind. But even such are not wanting. The names of many might be produced, who, though labouring under that severest of all physical deprivations—blindness, have attained distinguished eminence in intellectual pursuits. One or two may suffice on the present occasion.

'Nicholas Saunderson was born at the village of Thurston, in Yorkshire, England, in 1682. He was only a year old, when he was deprived, by small-pox, not only of his sight, but even of his eyes themselves, which were destroyed by abscess. Yet it was probably to this apparent misfortune that Saunderson chiefly owed both a good education, and the leisure he enjoyed, from his earliest years, for the cultivation of his mind and the acquisition of knowledge. He was sent when very young to the free school at Penniston, in the neighbourhood of his native place; and here, notwithstanding the mighty disadvantage under which it would seem that he must have contended with his schoolfellows, he soon distinguished himself by his proficiency in Greek and Latin. It is to be regretted that we have no account of the mode of teaching that was adopted by his master in so singular a case, or the manner in which the poor boy contrived to pursue his studies in the absence of that sovereign organ to which the mind is wont to be chiefly indebted for knowledge. Some one must have read the lesson to him, till his memory, strengthened by the habit and the necessity of exertion, had obtained complete possession of it, and the mind, as it were, had made a book for itself, which it could read without the assistance of the eye. At all events, it is certain that the progress he made in this part of his education was such as is not often equalled, even by those to whom nature has given all the ordinary means of study; for he acquired so great a familiarity with the Greek language, as to be in the habit of having the works written in it read

to him, and following the meaning of the author as if the composition had been in English, while he showed his perfect mastery over the Latin, on many occasions in the course of his life, by both dictating and speaking it with the utmost fluency and command of expression.

On being brought home from school, young Saunderson was taught arithmetic by his father, and soon evinced as remarkable an aptitude for this new study as he had done for that of the ancient languages. A gentleman residing in the neighbourhood of his native village gave him his first lessons in geometry; and he received additional instruction from other individuals, to whose notice his unfortunate situation and rare talents introduced him. But he soon got beyond all his masters, and left the most learned of them without any thing more to teach him. He then pursued his studies for some time by himself, needing no other assistance than a good author and some one to read to him. It was in this way he made himself acquainted with the works of the old Greek mathematicians, Euclid, Archimedes, and Diophantus, which he had read to him in the original.

But he was still without a profession, or any apparent resource by which he might support himself through life, although he had already reached his twenty-fourth or twenty-fifth year. His own wish was to go to the university; but the circumstances of his father, who held a place in the excise, did not enable him to gratify this ambition. At last, however, it was resolved that he should proceed to Cambridge, not in the character of a student, but to open classes for teaching mathematics and natural philosophy. Accordingly, in the year 1707, he made his appearance in that university, under the protection of a friend, one of the fellows of Christ's College.

His ability and success as a teacher continued and augmented that crowded attendance of pupils, which, in the first instance, he had owed perhaps principally to the mere curiosity of the public. Every succeeding university examination afforded additional evidence of the benefit derived from his prelections. His merits, consequently, were not long in being appreciated both at Cambridge and among scientific men in general. He obtained the acquaintance of Sir Isaac Newton, his veneration for whom was repaid by that illustrious philosopher with so much regard, that when Whiston was expelled from his chair in 1711, Sir Isaac exerted himself with all his influence to obtain the vacant situation for Saunderson. On this occasion, too, the heads of colleges applied to the crown in his behalf, to issue a mandate for conferring upon him the degree of Master of Arts, as a necessary preliminary to his election; and their request being complied with, he was appointed to the professorship. From this time Saunderson gave himself up almost entirely to his pupils. Of his future history we need only relate that he married in 1723, and was created Doctor of Laws in 1728, on a visit of George II. to the university, on which occasion he delivered a Latin oration of distinguished eloquence. He died in 1739, in the 57th year of his age, leaving a son and daughter.'

In connection with the name of Saunderson, we take great pleasure in mentioning that of a countryman of our own, who, labouring under the same misfortune, pursued a similar honorable

and successful course,—the late Mr. Nelson, Classical Professor in Rutger's College, New Jersey. The following tribute is paid to his memory by the Rev. Professor M'Vickar, in his very interesting biography of the late Rev. Edmund D. Griffin.

"The life of Mr. Nelson was a striking exemplification of that resolution which conquers fortune. Total blindness, after a long, gradual advance, came upon him about his twentieth year, when terminating his college course. It found him poor, and left him to all appearance both pennyless and wretched, with two sisters to maintain, without money, without friends, without a profession, and without sight. Under such an accumulation of griefs most minds would have sunk, but with him it was otherwise. At all times proud and resolute, his spirit rose at once into what might well be termed a fierceness of independence. He resolved within himself to be indebted for support to no hand but his own. His classic education, which, from his feeble vision, had been necessarily imperfect, he now determined to complete, and immediately entered upon the apparently hopeless task, with a view to fit himself as a teacher of youth. He instructed his sisters in the pronunciation of Greek and Latin, and employed one or other constantly in the task of reading aloud to him the classics usually taught in the schools. A naturally faithful memory, spurred on by such strong excitement, performed its oft repeated miracles; and in a space of time incredibly short, he became master of their contents, even to the minutest points of critical reading. In illustration of this, the author remembers on one occasion, that a dispute having arisen between Mr. N. and the classical professor of the college, as to the construction of a passage in Virgil, from which his students were reciting, the professor appealed to the circumstance of a comma in the sentence as conclusive of the question. "True," said Mr. N., colouring with strong emotion; "but permit me to observe," added he, turning his sightless eyeballs toward the book he held in his hand, "that in my *Heyne* edition it is a colon, and not a comma." At this period, a gentleman, who incidentally became acquainted with his history, in a feeling somewhere between pity and confidence, placed his two sons under his charge, with a view to enable him to try the experiment. A few months trial was sufficient; he then fearlessly appeared before the public, and at once challenged a comparison with the best established classical schools of the city. The novelty and boldness of the attempt attracted general attention; the lofty confidence he displayed in himself excited respect; and soon his untiring assiduity, his real knowledge, and a burning zeal, which, knowing no bounds in his own devotion to his scholars, awakened somewhat of a corresponding spirit in their minds, completed the conquest. His reputation spread daily, scholars flocked to him in crowds, competition sunk before him, and in the course of a very few years he found himself in the enjoyment of an income superior to that of any college patronage in the United States—with to him the infinitely higher gratification of having risen above the pity of the world, and fought his own blind way to honorable independence. Nor was this all: he had succeeded in placing classical education on higher ground than any of his predecessors or contemporaries had done; and he felt proud to think that he was in

some measure a benefactor to that college which a few years before he had entered in poverty and quitted in blindness.'*

Thus have we presented to our readers, in as brief a manner as the nature of the subject would admit, an account of some of the most remarkable men who, in the pursuit of knowledge, have successfully struggled with the most discouraging obstacles. And as this article has already been protracted to a greater length than we had originally designed, we shall swell it with no farther reflections of our own, but simply subjoin the following just and appropriate remarks, which we find in the volume to which we have been indebted for most of our materials.†

'Originally, all human knowledge was nothing more than the knowledge of a comparatively small number of simple facts. All the rest of our knowledge, and these first rudiments of it also, a succession of individuals have gradually discovered in separate portions, by their own efforts, and without having any teacher to instruct them. In other words, every thing that is actually known has been found out and learned by some person or other, without the aid of an instructer. This is the first consideration for all those who aspire, in the present day, to be their own instructers in any branch of science or literature. Furnished as society now is, in all its departments, with accommodations in aid of intellectual exertion, such as, in some respects, even the highest station and the greatest wealth in former times could not command, it may be safely asserted, that hardly any unassisted student can have at present difficulties to encounter, equal to those which have been a thousand times

[* The case of the celebrated Didymus, of the renowned school of Alexandria, in Egypt, after the time of Origen, is very analagous to that of Mr. Nelson, above related, yet still more remarkable. Mr. Nelson did not lose his sight till 'about his twentieth year, when terminating his college course,' and when, consequently, he had already received a very considerable share of education; whereas Didymus lost his sight when only about *five* years of age. Yet he lived to become an eminent scholar, and president of the famous school of Alexandria; as Mr. Nelson did to become a professor in the respectable college above mentioned. The account of Didymus which follows, is extracted from the Occasional Sermons of Robinson, of Cambridge.

'This child lost his sight when he was about five years of age. He had pleased himself with the hope of becoming a scholar, and had enjoyed his sight long enough to learn the magnitude of his loss. When his heart was ready to burst with grief, he heard somebody read the nineteenth of Matthew, where the Lord speaks of the difficulty of the salvation of a rich man, and makes use of these words, *with men this is impossible, but with God all things are possible.* His troubled heart laid hold of the last words, *with God all things are possible*, and he became a petitioner to God to repair his loss by enlightening his mind. A friend said, Be not uneasy, Didymus, for though it hath pleased Providence to deprive you of natural sight, such as flies and other little animals enjoy, yet he hath given you such powers as those with which angels behold the majesty of God. In brief, Didymus by indefatigable attention became a scholar, eminent in several sciences, so that he was appointed to preside in the school, where he educated many, who were afterward great men. He dictated and published many books, and in very advanced age, some say his ninety-third year, he departed this life adorned with reputation by his survivors.'—Edit.]

† Library of Entertaining Knowledge, published under the superintendence of the Society for the diffusion of useful knowledge.

already triumphantly overcome by others. Above all, books, and especially elementary books, have, in our day, been multiplied to an extent that puts them within the reach almost of the poorest student; and books, after all, are, at least to the more mature understanding, and in regard to such subjects as they are fitted to explain, the best teachers. He who can read, and is possessed of a good elementary treatise on the science he wishes to learn, hardly, in truth, needs a master. With only this assistance, and sometimes with hardly this, some of the greatest scholars and philosophers that ever appeared have formed themselves. And let him who, smitten by the love of knowledge, may yet conceive himself to be on any account unfortunately circumstanced for the business of mental cultivation, bethink him how often the eager student has triumphed over a host of impediments, much more formidable in all probability than any by which he is surrounded. Want of leisure, want of instructers, want of books, poverty, ill health, imprisonment, uncongenial or distracting occupations, the force of opposing example, the discouragement of friends or relations, the depressing consideration that the better part of life was already spent and gone,—these have all, separately or in various combinations, exerted their influence either to check the pursuit of knowledge, or to prevent the very desire of it from springing up. But they exerted this influence in vain. Here then is enough both of encouragement and of direction for all. To the illustrious vanquishers of fortune, whose triumphs we have recorded, we would point as guides for all who, similarly circumstanced, may aspire to follow in the same honorable path. Their lives are lessons that cannot be read without profit; nor are they lessons for the perusal of one class of society only. All, even those who are seemingly the most happily situated for the cultivation of their minds, may derive a stimulus from such anecdotes. No situation, in truth, is altogether without its unfavorable influences. If there be not poverty to crush, there may be wealth and ease to relax the spirit. He who is left to educate himself in every thing, may have many difficulties to struggle with; but he who is saved every struggle is perhaps still more unfortunate. If one mind be in danger of starving for want of books, another may be surfeited by too many. If, again, a laborious occupation leave to some but little time for study, there are temptations, it should be remembered, attendant upon rank and affluence, which are to the full as hard to escape from as any occupation. If, however, there be any one who stands free, or comparatively free, from every kind of impediment to the cultivation of his intellectual faculties,' surely he must be utterly inexcusable if he do not acquire such an extent of knowledge, as shall afford a never-failing source of benefit and pleasure to himself, and of usefulness to society.

R.

METHODIST HYMNS.

Extracted chiefly from the Wesleyan Methodist Magazine.

THE first Christians were directed, by Apostolical authority, to 'let the word of Christ dwell in them richly in all wisdom; teaching and admonishing one another,' and at the same time 'speaking to themselves,' 'in psalms and hymns and spiritual songs, singing with grace in their hearts to the Lord,' and thus 'making melody' to him; Eph. v, 19; Col. iii, 16. It will be observed, that whatever form of versification might be employed, the 'word,' that is, the *doctrine*, 'of Christ' was to be the subject of their songs. By this is to be understood the system of evangelical truth; which is denominated 'the doctrine of Christ,' not only because it relates directly to his person and mediatorial work, but because it emanated from him. He taught it, in the first instance by his personal ministry; and it was afterward more fully declared to the church and the world by Apostles whom he appointed to that work, and who preached and wrote under his immediate sanction and authority. In various kinds of metrical composition, setting forth in harmonious and elevated strains the glorious doctrines of Christian truth, the followers of Christ were to address themselves and each other, in order to their mutual comfort and edification; exciting in each other's minds holy thoughts and feelings, stimulating each other to the cultivation of a joyous hope, and to cheerful diligence in the various duties of life and of religion. Under the full influence of the Holy Spirit, and in the exercise of every heavenly and devout affection, they were also to celebrate the praises of their Creator, Redeemer, and Sanctifier; and especially, the incarnation, the merit, the intercession, the grace, the fidelity, the glory, the power, the mediatorial reign, of the Son of God. In their addresses to the Lord, the 'melody' of the 'heart' was to be carefully maintained; formal songs, as well as formal prayers, were to be guarded against; and every mental chord, attuned by divine grace, was to vibrate to the love of Christ, and 'make music for the King of kings.' In all acts of social worship, heart was to respond to heart; and the same spirit of faith and love to animate and direct the united assembly. The spirituality, the simplicity, the affection, the holy fervour, thus inculcated upon the early churches, constituted some of the most prominent peculiarities of their character, and are not obscurely intimated in the celebrated letter of the Heathen Pliny to Trajan; in which he states, concerning the persecuted Christians in Bithynia, that 'they were accustomed on a stated day to meet before daylight, and to *repeat among themselves a hymn to Christ as to a God*, and to bind themselves by an oath, with an obligation of not committing any wickedness.'

The example of the early Christians, as to devotional singing, and the use of sacred verse, has been strictly followed by the Methodist societies from their origin. The Messrs. John and Charles

Wesley, who had the honor of forming those societies, belonged to a family, several members of which were distinguished by learning and genius. Their father and elder brother were both men of profound erudition, and of considerable poetical talent. The two brothers whom Providence raised up as the founders of Methodism were not inferior to them in either of these respects; and in the faithful application of their talents and acquirements to the spiritual benefit of mankind, they were perhaps never excelled. Their education was strictly religious and moral; but was defective in one point of the utmost importance. They were not made acquainted with the extent of the Christian salvation, nor with the particular manner in which it is obtained. They knew not, that it is the common privilege of Christians to be made free from the guilt and power of sin, and to be permanently happy in the enjoyment of the Divine favor; and that men are brought into this state of rest and purity, not as the result of long and severe self-mortification, but by the exercise of faith in Christ, preceded by a penitent conviction of the absence of all good, and of the presence of all evil, in their nature. Perceiving the desirableness and necessity of personal holiness, they were diligent in the pursuit of it; but, as they sought it not by faith, but as it were by the works of the law, they were for a long time sore let and hindered in their spiritual course. The dark cloud which rested upon their spirits appeared to become increasingly dense; the chains with which their minds were bound seemed to become heavier, and to be riveted to them with greater force. Their struggles for liberty were therefore ineffectual; and they could only cry, in the bitterness of their grief, 'O wretched man that I am! who shall deliver me?' In this state their ministry was of a somewhat gloomy cast; and they wrote little for the benefit of mankind; for they had no joyous message to deliver to the world, nor did their hearts expand with the love of Christ, and with universal benevolence to men. The day of liberty at length arrived. In the memorable year 1738, under more enlightened instruction than they had previously received, they were led to the exercise of that personal trust in Christ to which the promise of pardon is annexed. They received a full and a joyous consciousness of personal justification; and the love of God was shed abroad in their hearts, by the Holy Ghost which was given unto them. From that time their views, their spirit, and the character of their ministry, were changed. They saw in Christianity an adequate remedy for all the evils of human nature; they beheld with yearning pity a world around them perishing in misery and sin; their 'hearts were all flaming with the love of Christ,' who had done so much for them; and the prevailing sentiment of each was,—

> 'What shall I do to make it known,
> What thou for all mankind hast done?'

They preached the Gospel of God our Saviour with a zeal and an energy that roused and astonished the nation; tracts, original and se-

lected, were printed and circulated by them with incessant rapidity; and, under the impulse of their natural genius, they both poured forth the feelings of their renovated minds in hallowed verse. Under an inspiration more holy than that which Milton had ever felt, they delighted to

> 'Feed on thoughts that voluntary move
> Harmonious numbers; as the wakeful bird
> Sings darkling, and in shadiest covert hid
> Tunes her nocturnal note.'

Within one year after their conversion they published, with their joint names, a volume of 'Hymns and Sacred Poems,' consisting principally of their own compositions; with translations from the German, and a few hymns which they copied and improved from the elder English writers. A few months afterward this volume was followed by a second; a third appeared in the course of the next year; and a fourth was published after a lapse of two or three years more. Each of these volumes bears the same title, and the names of the two brothers. The friendship that subsisted between them was of the purest kind. They had no jealousy of rivalship; the hymns were left undistinguished; and neither of them claimed the honor of his own productions. The superior merit of these volumes was felt by every reader of taste and judgment. In strength and elegance of diction, in poetic beauty, and in manliness of thought, they surpassed all similar compositions that had ever appeared in the English language. One of the volumes contained the well-known 'Wrestling Jacob;' and the excellent Dr. Watts, who was the first that wrote chaste and elegant hymns in this country, adapted to public and private worship, and who was then living in the general esteem and admiration of good men, did not scruple to say, 'That single poem is worth all the verses I have ever written.'* The volumes just specified were succeeded by 'Hymns on the Lord's Supper,'—'Hymns of Petition and Thanksgiving for the Promise of the Father,'—'A Collection of Psalms and Hymns,'—'Hymns for times of Trouble and Persecution,'—and 'Hymns and Spiritual Songs, intended for the use of Christians of all denominations.' On the several titles of these publications also the names of the two brothers appear. As Mr. Charles Wesley became comparatively stationary, while his brother continued his itinerant labours through the three kingdoms, he possessed much greater leisure for the exercise of his poetical talents; and hence the hymns which he composed became decidedly more numerous than those of his brother; who turned his attention more especially to prose compositions, practical and controversial, original and abridged from other writers, religious, scientific, and historical. Mr. Charles Wesley, therefore, published in his own name two volumes of 'Hymns and Sacred Poems,'—'Short Hymns on Select Passages of the Holy Scriptures,' in two volumes,—and 'Hymns for the use of Families, and on various occasions,' in one volume.

* Wesley's Works, vol. vii, p. 485.

In addition to these important and valuable works, adapted to the purposes of devotion, there issued from the Methodist press nearly thirty other distinct poetical publications, mostly of a smaller size, but of a similar kind. These consisted of original hymns suited to the principal festivals of the Christian Church; to funeral occasions; to the peculiar circumstances of Great Britain and of Europe; to the use of children; to preparation for death; and some of them were intended to elucidate and apply the peculiar doctrines of Christianity; particularly the Trinity, and redemption by the death of Christ. From all these works Mr. Wesley was induced, in the year 1780, to compile 'such a hymnbook as might be generally used in all' the Methodist 'congregations throughout Great Britain and Ireland.'

On the excellencies of the hymnbook which was formed under these circumstances it is unnecessary to expatiate. The hymns which it contains underwent a careful revision as they passed through the hands of Mr. Wesley; and several of them were greatly improved by his fine classical taste. A very few of them are selected from Dr. Watts; but the greater part were written by Mr. Charles Wesley. The influence of this book upon the general character of the Methodist body, it is impossible to calculate. The volume embodies all the peculiar doctrines contained in the standard works of the Connection, and is therefore a most valuable auxiliary to the Methodist ministry. After a careful perusal of it, Mr. Fletcher, the revered vicar of Madeley, is reported to have said, in his broken English, and with his characteristic ardour, 'Dat book is de most valuable gift dat God has bestowed upon de Metodist societies, next to de Bible:' a sentiment in which I believe every competent judge will concur.

[Excellent, however, as the volume above mentioned was, and well adapted to the purposes for which it was designed at the time of its compilation, it has for some time past been found inadequate to the wants of the British Connection. Since the year 1780, when that volume was compiled, the circumstances of that Connection, as well as our own, have been greatly altered. The sacraments of baptism and the Lord's Supper were not then generally administered in the Methodist chapels; nor were the chapels themselves, in England, open for divine worship in the forenoon of the Lord's day. That hymnbook was consequently particularly deficient in hymns suited to such services, and also in such as are proper for funerals, festivals, ordinations, missionary meetings, and others of a benevolent and religious character at present connected with the institutions of Methodism, but which did not exist at that time, or existed, if at all, to a comparatively very small extent. In the American Methodist Hymnbook, these defects have already, by the watchful care and judicious provision of the General Conference, been in a great measure supplied. In this hymnbook, the great body of the most excellent of the Wesleyan hymns have been retained, whilst

many other choice hymns, suited to our altered circumstances and to particular occasions, have been added. Our English brethren, under a conviction of their pressing want of it, have lately made similar additions to their collection, in the form of a supplement to their hymnbook. Among the hymns introduced into this supplement, and classed among the finest compositions of that incomparable hymn-writer, Mr. Charles Wesley, we are pleased to see those two old favorite hymns in our American collection commencing] 'And let this feeble body fail,'—and, 'How happy every child of grace,' which for sweetness of sentiment, and felicity of expression, describing the calm and holy triumph of Christian faith, were perhaps never exceeded. Some of the stanzas of these hymns, upon many occasions, have been among the last expressions to which dying Christians have given utterance, before they dropped the mantle of mortality, and entered upon the purer worship of heaven. The reader of ecclesiastical history will recognize in these beautiful hymns the identical spirit which animated the martyrs and confessors of primitive times. They exhibit that superiority to the world,—that full assurance of the Divine favor,—that perfect conviction of a meetness for glory,—that feeling of relationship to God and to the family of heaven,—that longing after immortality,—that eager desire to join in the songs of paradise, and to gaze upon the glorified humanity of Christ, which distinguished the first Christians, when 'the Spirit of glory and of God' so richly rested upon them.

The hymns of Mr. Charles Wesley, who has been justly denominated 'the poet of Methodism,' are of a decidedly evangelical character. Some modern writers of hymns have delighted to descant upon the gentler passions of human nature, and the beauties of creation, with an occasional reference to the truths and blessings of Christianity; and were such names as Daphne and Phillis to be substituted for names of a more sacred import, many of their productions might pass for the amorous ditties of languishing swains and shepherdesses of a former age. Feeble sentimentality of this nature never flowed from the masculine and classical pen of Charles Wesley. In his hymns the great doctrines of Christianity are not introduced in the form of elegant allusion, as if 'to point a moral, or adorn a tale.' They constitute the very substance of the hymns; and no ingenuity can separate the one from the other. If those doctrines be taken away, the hymns are annihilated. Of late years several collections of hymns have been made for the use of Socinian congregations; and it is remarkable how many hymns, written by orthodox Christians, even by Watts and Doddridge, by a slight alteration have been rendered acceptable to men who cannot see in Christianity either a Divine atonement, or a sanctifying Spirit. Great as is the poetical excellence of Charles Wesley's hymns, they are rarely found in collections of this nature. They are made of too unbending materials ever to be adapted to Socinian worship. The glory of Christ, as God incarnate; the perfection and efficacy

of his sacrifice; his intercession, founded upon his atoning death; the personal, present, and free justification of guilty men through his sacrificial blood; the gift of the Holy Spirit, in honor of Christ; his operation upon the heart of man, producing penitence, faith, perfect purity, and every grace;—these are the lofty themes of his immortal songs; and are 'far above, out of the sight' of these grovelling religionists who can see in Christianity little else than a republication of the law of nature: a law which is only suited to man in innocence; and which therefore leaves the convicted sinner in misery and despair.

Some of Mr. Charles Wesley's hymns are hortatory, and others are didactic: but the greater part of them are experimental. He regarded the impressive facts and truths of Christianity as designed, not merely to gain a cold assent, and to excite admiration; but to exert a far more powerful and salutary influence upon the spirit and conduct of fallen man. 'By the law is the knowledge of sin;' and sin appears 'exceeding sinful,' that men may repent of it, abhor it, forsake it, and weep and pray for deliverance from it. Christ crucified is exhibited to the view of perishing sinners, that they may trust in him as their Saviour, and love him with an affection which many waters cannot quench. The Holy Spirit is promised, that men may wait upon God in fervent and believing prayer for so great a gift; that they may open their hearts to his consolations; and surrender themselves to his sanctifying influence, and holy direction. The mediatorial authority of Christ is to be practically acknowledged, in acts of piety to God; in zeal for his glory; in love to his Church; and in justice, benevolence, and pity to the world at large. The miseries of hell are declared, that men may dread and avoid them; and the joys of heaven are unveiled, to be desired, and sought after, and laboured for. Such were the views of this Christian poet, whose compositions identify the truths of revelation with personal religion, from its commencement to its consummation; from the first dawn of light upon the understanding, through the successive stages of penitence, pardon, regeneration, and perfect love. In reference to these subjects, as well as in regard to the sorrows and restoration of backsliders, in his hymns there is no art, no exaggeration, no colouring, no fiction, no unhallowed sally of imagination; all is sincerity; all is truth: and as face answers to face in a glass, so do the inmost sentiments and feelings of awakened sinners, and regenerated worshippers of God, answer to the hymns of this blessed man, who above all others may be denominated the poet of the heart. His wonderful facility of versification is manifest in the variety of his metres; and the astonishing tact with which he applied historical facts to the subject of religious experience must have impressed every attentive reader of his poetry. Jacob's conflict with the angel, David's encounter with the giant of Gath, Zerubbabel's erection of the second temple, Daniel in the den of lions, the pool of Bethesda, and many others,

might be adduced as happy examples. His version of the eighteenth Psalm also is a wonderful instance of this kind.

Poets in general are understood to write for fame; and their success in a great measure depends upon the originality of their thoughts and manner. But the case is widely different with those who write devotional hymns for the use of individuals and of congregations. Their exclusive objects are, the glory of God, and the spiritual interests of his worshippers. They undertake to guide the thoughts and feelings of men in acts the most sacred; in direct and solemn approaches to their God and Saviour, before whom even angels tremble. With them therefore self is to be annihilated; and appropriate sentiments and expressions may be occasionally adopted from every source, provided no unholy association be connected with them. The thoughts in some of Mr. Charles Wesley's hymns are borrowed from Milton, and from Dr. Young. The line,

'Careful without care I am,'

seems to have been suggested by a pun uttered by the witty martyr, Careless, who suffered in the bloody reign of Queen Mary, and of whom Fox has given an interesting account in his 'Acts and Monuments.' Matthew Henry and Dr. Gell are mentioned by Mr. Charles Wesley, as writers whose sentiments he had occasionally adopted. It is remarkable that an excellent couplet, in one of his hymns, is copied from the former of these men, with the addition of a single syllable. Mr. Henry says, when speaking of the fulness of Christ, there is in him

'Enough for all, enough for each,
Enough for ever[more.']

I have a distinct recollection of the passage, though I cannot turn to it at present, in the voluminous 'Exposition' of that useful writer.

Dr. Gell was an extraordinary man. He was a London clergyman, who flourished during the commonwealth, and appears wisely to have stood aloof from the spirit of political faction which was then rampant. He wrote discourses upon the principal passages of Holy Scripture, containing, with much valuable theology, an amended translation of the Bible. His work on the five books of Moses was published by himself, in a folio volume, in the year 1659. Before any more was printed, the author died; and the principal part of his manuscripts perished in the great fire of London. Some of them, however, relating to the New Testament, were preserved, and given to the world in two thin folio volumes in 1676. The Doctor's sentiments are occasionally of a mystical cast; but he was a profound scholar, an original thinker, intimately acquainted with the work of God in the human heart, and an eminently holy man. One of his greatest peculiarities as a divine was, that he strenuously advocated the doctrine of salvation from all sin in the present life. The works of this great and good man Mr. Charles Wesley read with approbation and advantage; but it would exceed the limits of

this letter, to point out all the passages in them which he adopted as the basis of particular verses.

The thoughts contained in a few of his hymns are derived from his brother's 'Notes upon the New Testament;' and the following paragraph from Dr. Brevint will show the origin of the fine hymn quoted with such deserved commendation in the October Magazine, and beginning,

'Victim Divine, thy grace we claim,' &c.

'This victim, having been offered up in the fulness of times, and in the midst of the world, which is Christ's great temple, and having been thence carried up to heaven, which is his sanctuary, from thence spread salvation all around; as the burnt offering did its smoke. And thus his body and blood have every where, but especially at this sacrament, a true and real presence. When he offered up himself upon earth, the vapour of his atonement went up, and darkened the very sun; and by rending the great veil, it clearly showed he had made a way into heaven. And since he has gone up, he sends down to earth the graces that spring continually, both from his everlasting sacrifice, and from the continual intercession that attends it. So that we need not say, "Who will go up to heaven?" since, without either ascending or descending, this sacred body of Jesus fills with atonement and blessings the remotest parts of this temple.'

It would be easy to pursue this subject to a much greater length; but I forbear, at present.

That Mr. Charles Wesley desisted from his itinerant ministry, and became comparatively stationary, has often been referred to as a subject of blame. I confess I cannot view it in this light. To me it appears exceedingly doubtful, whether a life of incessant travelling and preaching, like that to which his brother submitted, was his providential calling. His ministry was indeed exceedingly powerful; but he had not the talent for governing the societies which his brother possessed; and whether, with his peculiar views as a Churchman, his regular intercourse with the preachers and the societies, through the three kingdoms, would have been generally beneficial, either to himself or them, I think is justly questionable. At the same time, the cultivation of his talents as a writer of hymns, was certainly his indispensable duty; and his leisure, after he became resident alternately in London and Bristol, afforded him an opportunity of doing this to an extent which he would otherwise not have had. Truly Christian hymns, adapted to the purpose of social worship, have a most intimate connection with the spiritual interests of the Church of God; the talent for such compositions is extremely rare; it was possessed by him in a degree of perfection which has perhaps never been equalled; and most important benefits have already resulted from his labours in this department of usefulness. His hymns are sung in all the Methodist congregations

throughout the world; several of them are used by Dissenting congregations, and in congregations belonging to the Established Church; and to what extent they will be used in future ages, as prejudice dies away, and spiritual religion shall prevail among the different denominations of Christians, is only known to God. Already have millions of religious people sung with delight and profit the strains which he put into their mouths, and which, in all probability, would never have existed, had he not, to a considerable degree, desisted from his itinerant labours. His personal ministry could only have directly benefited his contemporaries: by his poetical compositions he promotes the edification of the Church through all time, and in islands and continents where his living voice could never have been heard. Into almost every collection of hymns, designed for congregational use, and published within the last sixty years, a considerable number of his compositions have been introduced. This is the case particularly in regard to the collections of Messrs. Berridge, Madan, Skelton, Conyers, Maxfield, Dr. Williams and Mr. Boden, Dr. Burder, Dr. Rippon, Lady Huntingdon, Mr. Montgomery, the Rev. Josiah Pratt, &c, &c. If Mr. Charles Wesley desisted from his itinerant ministry through infirmity, it must at least be acknowledged that this infirmity has been overruled by God for the greatest possible good. The same remark will apply to that extraordinary variation of feeling to which his mind appears to have been constitutionally subject, and which led him to write hymns adapted to every state and temper.

That the two brothers, Messrs. John and Charles Wesley, should have been raised up together, with their peculiar characteristics and endowments, so perfectly one, and yet so dissimilar, has long appeared to me a most providential coincidence. Each had his work assigned him, and was qualified for it above every other man. John possessed a clear and discriminating mind, admirably adapted to a lucid and correct exposition of the truth; a singular aptitude in the regulation and government of societies; a steady zeal, which no discouragements could move; a perfect readiness and dexterity in argument; and a constitution which bade defiance to every hardship. He possessed also a fine literary taste, and wrote some beautiful hymns; but, as a poet, he had not the energy and fire, the *vividus vis animi*, of his brother; and it is more than doubtful whether he could have produced such a volume as the Methodist hymnbook. Charles was one with him in judgment and affection. They thought alike on all theological subjects, and their fraternal attachment to each other nothing could dissolve. Yet Charles could never have written the doctrinal sermons, and the Notes on the New Testament. He could not have formed the plan of Methodist discipline, nor have induced its observance by the preachers and people; nor could he have successfully encountered such polemics as Church, Warburton, Lavington, Taylor, Law, and Middleton. He could, however, embody Christian truth and experience in beautiful and

energetic verse; and without his hymns, Methodism, considered as a system of spiritual and moral machinery, designed to assist in the renovation of the world, would have been essentially defective. For no other hymns in the English language come up to that standard of religious experience which the Methodist doctrines exhibit. Even those of Doddridge and Watts, excellent as they are in many respects, neither represent the witness of the Spirit, nor salvation from all sin, as the present privilege of all the children of God; and they are very sparing in the exhibition of God's universal love to mankind. It was once said, by an acute observer of human nature, 'Let who will make the laws of the state, only let me make the songs of the people, and I will form their character.' The remark will apply to religious as well as civil society. The Methodist doctrines, delivered merely in the form of written and oral instruction, however well understood, and cordially believed,—and the Methodist discipline, however strenuously inculcated, and scrupulously observed,—would have failed to form the character of the societies, without the sacred songs of Charles Wesley. The zeal, activity, and liveliness, for which other denominations of Christians have often given them credit, are to be attributed in a considerable degree to this cause.

When the brothers went forth to preach in Moorfields, upon Kennington Common, or in the neighbourhood of Bristol and of Newcastle, they called upon the immense multitudes by whom they were surrounded to unite in the singing of hymns adapted to the sermons which they delivered; hymns in which the misery of sinners, the willingness of Christ to save even the vilest and worst, and the blessedness consequent upon pardon, were set forth in the strongest and most appropriate language. Men who were unaccustomed to reflection, and who lost all recollection of the sermon, sometimes carried away a verse of a hymn, which ultimately proved the instrument of conversion. When societies were formed, consisting of persons who were awakened, and of those who had found peace with God, hymns, suited to the occasions of their assembling, were provided for their use; so that every one, however illiterate, 'had a psalm,' had a hymn expressive of his state and feelings. The memory retains select parts of the Wesley hymns with ease and tenacity; they are associated with the best feelings of the heart; and not only in the house of God, but amidst secular avocations, and under circumstances of perplexity and affliction, by the blessing of God upon them, the mind is cheered and elevated, and directed to its source and centre. It would be impossible for an aged Methodist to say how often a reference to his hymnbook has been a means of conveying strength and comfort to his heart.

Few persons are aware of the number of hymns which flowed from the prolific mind and pen of this devoted servant of God. The opinion respecting their character, as being so very limited in their range of topics, which Mr. Montgomery has expressed, and

upon which the very able writer of the two letters on Sacred Poetry has animadverted,* is evidently the result of an imperfect acquaintance with them. That the two Wesleys published several volumes of hymns which Mr. Montgomery has never seen, is manifest; for many of the hymns which he has marked as anonymous in the 'Christian Psalmist' appear in volumes to which their names are attached; and not a few of the hymns which he has attributed to the Moravians were by them borrowed from the Wesleys. It is also worthy of record, that the poetical works of Mr. Charles Wesley, (consisting mostly of hymns,) which were left by him in manuscript, at the time of his death, appear to have been as voluminous as those which he committed to the press. They comprise a version of the Psalms of David, the greater part of which appeared in the early volumes of the Arminian Magazine; hymns on the four Gospels, and the Acts of the Apostles, which exist in five ample and closely written quarto volumes, and are a poetical commentary on those sacred books; three volumes of hymns and miscellaneous poems; and a large number of other compositions, some finished, and others not, which are found on loose slips of paper, or bound up with printed hymnbooks, to which they were intended to form additions. The hymns on the Gospels and Acts of the Apostles were finished in 1765, and were carefully revised at six different times, up to the year 1787, only a few months before the author's death. Mr. John Wesley has recorded his opinion, that several of these compositions are equal to any thing that his brother ever wrote. Very few of these manuscripts have yet seen the light. The time, however, no doubt, will come when the hymns and other poetical works of this very eminent man will be published in an elegant and uniform edition. They constitute such a body of devotional poetry, as no other man, in all probability, ever produced; and illustrate, and apply to practical purposes, every doctrine of revelation, and the principal facts of the Old and New Testament.

I have often thought that one of the highest compliments ever paid to the hymns of the Messrs. Wesley, came from the Rev. Augustus Toplady; who was himself the master of a very vigorous style, and no mean poet. His hatred of Mr. Wesley's theology, and prejudices against Mr. Wesley's person, were of the most violent kind; and have given a malignant and revolting character to nearly the whole of his writings. And yet, notwithstanding all this hostility, when he published a collection of hymns for the use of his congregation, he selected a large proportion of them from Mr. Wesley's hymnbook; making occasional alterations in them, that they might speak the language of Calvin, as to the extent of the atonement, and other points connected with it. In this case the poetic genius of Charles Wesley achieved an object, which neither the logic of his venerated brother, nor the learning and charity of Mr. Fletcher, could ever accomplish. It vanquished the bigotry, and commanded

[* See the article on Sacred Poetry, in our last number.]

the public homage of Toplady. It planted a smile of approbation and delight upon the countenance of the most surly polemic that ever lived: a man who perhaps never, but in that single instance, showed respect to an Anti-Calvinist.

Within the last few years some very feeble and unworthy attacks have been made upon Mr. Charles Wesley, as a writer of hymns, by the Christian Observer; which is the more surprising, considering the general candour and ability with which that periodical is conducted. Some time ago, in an ill-natured article, evidently written by a very ignorant man, one of the hymns of this Christian poet was designated as a specimen of 'religious foppery,' because it happened to contain a word which the angry censor did not understand. More recently, it has been denied by two writers in that work, that Mr. Charles Wesley was the author of the fine hymn beginning,

'Jesus, lover of my soul,' &c.

One of them, if I recollect correctly, attributed it to Mrs. Madan; the other, to the Rev. Robert Robinson; without adducing any authority for their opinions, and without appearing to have any object in view, except that of plucking a leaf from the crown which encircles the head of the poet of Methodism. The poetical talents of Mrs. Madan, who, I presume has been dead several years, I believe were never previously heard of; and Mr. Robinson, whose levity and wit were much more apparent than his piety, certainly never wrote any thing that was worthy of being called a hymn. Two or three compositions of this kind bear his name, but they are extremely bald, and display a total want of acquaintance with the principles of correct versification. The hymn in question was published by the Wesleys when Robinson was not more than seven or eight years of age; and when the lady just mentioned, in all probability, was not much farther advanced in life: and it had been in general use among the Methodists many years before Mr. Madan was brought under religious impressions.

The Methodists, as a body of religious people, have every reason affectionately to cherish and to venerate the memory of Mr. Charles Wesley, no less than that of his more distinguished brother. It is difficult to say which of them God has made a greater blessing to that body; and it will be well for every member of the society to recollect and feel the obligations under which he lies for the services of those eminent men. It is a favorable circumstance, that the standard of Scriptural piety, to which all are bound to aspire, is always before them in the hymnbook which is their constant companion, and the use of which forms a part of their daily employ. The sweetness, the life, the power of the Methodist singing, in many congregations, was formerly proverbial; and several instances are upon record of persons who by this means were drawn to attend a ministry which proved to them a 'savour of life unto life.' In some cases there has been a lamentable falling off in this respect;

and the devotional feelings of the most pious and intelligent worshippers have been outraged by an excess of musical instruments, and by tunes of the most light and airy character. Evils of this kind should be resisted; simple melodies should be greatly preferred to elaborate harmony; and the entire congregation stimulated to unite in singing the praises of God. Above all, the spirit of elevated piety which breathes through the inimitable hymns of the Methodists should be diligently cherished; and the hymns themselves be sung with the understanding, and corresponding emotions. Should the Methodists become worldly in their spirit, and lukewarm and formal in their devotions, the writings and example of their founder, and especially their hymns, will testify against them, and put them to open shame; but if they maintain that vigorous piety, that active, fervent love to God and man, which was so strikingly exemplified by their fathers, and with which their hymns are so thoroughly imbued, as a part of the spiritual Church of God, they will still be the light of the world, and the salt of the earth.

I forbear to point out the beauties of particular hymns; as the subject is too copious for discussion in a periodical so limited as this Magazine. For the same reason, I pass over the peculiar circumstances under which many of the hymns were written; although the notices which might be supplied on this subject would show the propriety and force of many expressions, and would also throw light upon several interesting points of Methodist history. A life of the Rev. Charles Wesley, comprising a historical and critical account of his hymns, and an estimate of his poetical genius, is a desideratum in Methodist literature; and justly deserves the attention of the gifted author of the very excellent and popular life of his brother, which has been recently published.*

DIDYMUS.

[* Life of the Rev. John Wesley, A. M., some time Fellow of Lincoln College, Oxford, and Founder of the Methodist Societies. By Richard Watson. First American official Edition, with Translations and Notes. By John Emory.]

THE EVIDENCES OF CHRISTIANITY.

1. '*A Summary of the Principal Evidences for the Truth and Divine Origin of the Christian Revelation. Designed chiefly for the use of Young Persons. By Bielby Porteus, D. D. Bishop of London: With Notes and Questions, by Robert Emory. New-York: Published by J. Emory and B. Waugh, for the Methodist Episcopal Church, at the Conference Office,* 14 *Crosby-street.* 1832.'

2. '*An Apology for the Bible, in a series of letters, addressed to Thomas Paine, author of the Age of Reason. By R. Watson, D. D. F. R. S. Lord Bishop of Landaff, &c. New-York: Published by N. Bangs and J. Emory,* [*now J. Emory and B. Waugh,*] *for the Methodist Episcopal Church, at the Conference Office,* 14 *Crosby-street.*'

3. '*Leslie's Method with Deists: wherein the Truth of the Christian Religion is demonstrated: in a Letter to a Friend.*' [*Published and bound with the preceding work.*]

4. '*Theological Institutes; or, a View of the Evidences, Doctrines, Morals, and Institutions of Christianity. By Richard Watson. New-York: Published by J. Emory and B. Waugh, for the Methodist Episcopal Church, at the Conference Office,* 14 *Crosby-street.*' PART I.

CHRISTIANITY having, on its introduction, to encounter the opposition of both Jews and Gentiles, that it might obtain some footing in the world peculiar and remarkable means were employed to overcome the unbelief of its opponents. And when our Saviour and his apostles were called upon for the proofs of their high pretensions, they had but to point their interrogators to the wonders which were daily wrought among them, and which could come from God alone,—'The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised.'

It was not long, however, before, either in the order of providence, or from the weakness of faith, the working of miracles ceased. And when, shortly afterward, the new religion became a matter of state policy, Christianity, leaning on the civil arm for support, rather than on that of its Divine Author, lost its original simplicity. The evil was greatly increased in those ages of moral and intellectual darkness which shortly ensued, during which many abuses crept in, engendered by ignorance, the mother of superstition. This was the gloomy period in the history of the Church, when the religion of Jesus Christ was propagated not by 'the demonstration of the Spirit and of power,' but by the enticing arts of men;—when *pious frauds*, (that deadly instrument of the devil, by which Christianity was wounded in the house of her friends,) were

practised upon the credulity of the people. This was the period when worship was performed in an unknown language, when men were burned for reading the Scriptures in their mother tongue, when, in short, all the avenues of religious knowledge were closed against the mass of the laity.

He, however, who had said that 'the gates of hell should not prevail' against his Church, did not suffer it to continue under these dark clouds. About the close of the fifteenth century the revival of learning commenced, and the light of returning science revealed to the benighted inhabitants of Europe the degradation of their civil and religious condition. The eyes both of the friends and the enemies of Christianity were opened; the one to see the absurdity of the devices by which it had been attempted to uphold it, the other to learn that it needed no such support. Hitherto, indeed, there had been scarce any such distinction as friends and enemies. The religion which was then preached required no sacrifices, but, rather, being a national affair, and the only road to wealth and preferment, was readily embraced even by the most abandoned. When, however, the true Christianity of the Gospel was revived, and faithful ministers arose, declaring that there could be 'no fellowship between Christ and Belial,' at once the natural enmity of the carnal mind was awakened. A formidable host was arrayed in opposition. Men of genius and learning, (though we must believe of small judgment,) attempted to prove, from the abuses of Christianity, that the whole system was an imposture. But there were not wanting, in this fearful crisis, champions of the cross, no wise inferior in number and in strength, and having the advantage of a better cause. Yet these felt the necessity and propriety of employing new weapons, better suited to the dignity of Christianity, and to the majesty of truth. They knew that whatever there might be in the religion which they advocated, *above* reason, there was nothing in it *contrary* to reason; and that the truth of God and of his message was susceptible of a satisfactory and triumphant vindication from all the aspersions which might be cast upon it by the pride, the prejudice, or the sophistry of infidels.

Such men, combating with such weapons, have been raised up in every subsequent age of the Church; and the result of their labours is, that it is scarce possible to find, at the present day, a single argument against our holy religion, which has not been already advanced, and as often refuted. Among these defenders of the faith who have deserved so well at our hands, Bishop Porteus, the title of whose work we have placed first at the head of our article, holds a distinguished rank: indeed, if we had regard to utility alone, we should be disposed to assign him the first. Large works, filled with learned and abstruse arguments in support of Christianity, although they may be valuable to those who are capable of understanding and appreciating them, and have leisure to study them, yet are unsuitable and unacceptable to the great

mass of the people. In this little work, the author has condensed most of the principal arguments in favor of Christianity within a small compass; and has brought them down to a level with the lowest capacity. Let it not be supposed, however, that they are on this account by any means commonplace or shallow. For the proof of their soundness we must refer the reader to the work itself; and we assure him that he will find it well worth the perusal, not merely of 'young persons,' but, of all persons. The value of the edition of this work now before us has been enhanced, moreover, by the addition of short notes, which we think will be found both interesting and useful; and also by appropriate questions subjoined to each chapter. These are designed both to assist in directing the attention of young readers to those points and observations in the body of the matter most worthy of their notice, and also to assist their teachers and friends in examining them on what they have read;—a course which we recommend, by all means, to be regularly and punctually pursued. The examiners will find their profit in it, as well as the examined. This process is rendered particularly easy and instructive, with the aid of the present edition, by the help of the figures in the body of the matter, referring to the corresponding questions at the close of each chapter; all of which is clearly explained in the advertisement prefixed to the work. Indeed, with the aid of this little manual, thus improved by these collateral helps, there are few persons, young or old, who may not easily and pleasurably, in a short time, and within a short compass, make themselves masters of such a body of sound and rational arguments in support of the Christian revelation, as few infidels, on any grounds of solid argument at least, will be able to gainsay or resist.

It is a matter of vital importance, in the study of the evidences of Christianity, clearly to apprehend the nature of the evidence for which we are to look. If we reflect for a moment on our stock of knowledge, we shall find that our convictions of various truths rest on very different grounds. There are some, of which we can say that we *know* them; others, that we *believe* them. We *know* that the three angles of every triangle are equal to two right angles. We *do not doubt* that there is such a country as England, and that such a king as Henry VIII. formerly reigned over it. But surely we give our assent to these propositions from very different reasons:—it is *impossible* that the first should be false; that the latter may be, is *possible*, though not *probable*. But because there are some truths which, from the very nature of things, cannot be *demonstrated*, shall we therefore withhold our assent to them, and remain for ever in doubt? Because it cannot be shown, with mathematical certainty, that fire will burn, shall we therefore rashly rush into it? because it cannot be demonstrated that our food has not been poisoned, shall we refuse to partake of it? because it is possible to doubt whether the missile which we see approaching us

is a material substance, shall we quietly receive its shock? Who would not be pronounced a madman, that should have the temerity thus to put into practice the principles of skepticism?

Since, therefore, we cannot subject our historical knowledge, like our scientifical, to rigorous demonstration; nor, like our natural knowledge, to the test of experiment and induction, we must be content with that which alone the nature of the subject admits. 'Yet such a mode of reasoning,' as an able writer has observed, 'begets an entire acquiescence, and leads us to embrace, without wavering, the facts and reports of history. For as it is absurd to demand mathematical demonstration in matters of fact, because they admit not of that kind of evidence, it is no less so to doubt of their reality when they are proved by the best arguments their nature and quality will bear.'

Applying, then, these principles to the historical facts recorded in the sacred writings, let them be investigated with at least the fairness and candour with which we investigate other historical facts. Let their principal proofs be collected into one point of view, as Bishop Porteus has exhibited them, and then, to use his language,—

'When we consider the deplorable ignorance, and inconceivable depravity of the Heathen world before the birth of Christ, which rendered a Divine interposition essentially necessary, and therefore highly probable; the appearance of Christ upon earth, at the very time when his presence was most wanted, and when there was a general expectation throughout the east that some great and extraordinary personage was soon to come into the world; the transcendent excellence of our Lord's character, so infinitely beyond that of every other moral teacher; the calmness, the composure, the dignity, the integrity, the spotless sanctity of his manners, so utterly inconsistent with every idea of enthusiasm or imposture; the sublimity and importance of his doctrines; the consummate wisdom and perfect purity of his moral precepts, far exceeding the natural powers of a man born in the humblest situation, and in a remote and obscure corner of the world, without learning, education, languages, or books; the rapid and astonishing propagation of his religion, in a very short space of time, through almost every region of the east, by the sole efforts of himself and a few illiterate fishermen, in direct opposition to all the power, the authority, the learning, the philosophy, the reigning vices, prejudices, and superstitions of the world; the complete and marked opposition, in every essential point, between the character and religion of Christ and the character and religion of Mahomet, exactly such as might be expected between truth and falsehood; the minute description of all the most material circumstances of the birth, life, sufferings, death, and resurrection, given by the ancient prophets many hundred years before he was born, and exactly fulfilled in him, and him only, pointing him out as the Messiah of the Jews, and the Redeemer of mankind; the various prophecies delivered by Christ himself, which were all punctually accomplished, more especially the destruction of Jerusalem by the Romans; the many

astonishing miracles wrought by Jesus, in the open face of day, before thousands of spectators, the reality of which is proved by multitudes of the most unexceptionable witnesses, who sealed their testimony with their blood, and was even acknowledged by the earliest and most inveterate enemies of the Gospel; and, lastly, that most astonishing and well authenticated miracle of our Lord's resurrection, which was the seal and confirmation of his own Divine origin, and that of his religion:—when all these various evidences are brought together, and impartially weighed, it seems hardly within the power of a fair and ingenuous mind to resist the impression of their united force. If such a combination of evidence as this is not sufficient to satisfy an honest inquirer into truth, it is utterly impossible that any event which passed in former times, and which we did not see with our own eyes, can ever be proved to have happened, by any degree of testimony whatever. It may safely be affirmed, that no instance can be produced of any one fact or event, said to have taken place in past ages, and established by such evidence as that on which the Christian revelation rests, that afterward turned out to be false. We challenge the enemies of our faith to bring forward, if they can, any such instance. If they cannot, (and we know it to be impossible,) we have a right to say, that a religion, supported by such an extraordinary accumulation of evidence must be true; and that all men, who pretend to be guided by argument and by proof, are bound, by the most sacred obligations, to receive the religion of Christ as a real revelation from God.'

Never did that literary giant, Dr. Johnson, among the many lessons of wisdom which flowed from his lips, utter a juster sentiment than when, in his last moments, he declared, that 'in revealed religion there is such evidence as on any subject not religious would have left no doubt. Had the facts recorded in the New Testament been mere civil occurrences, no one would have called in question the testimony by which they are established; but the importance annexed to them, amounting to nothing less than the salvation of mankind, raised a cloud in our minds, and created doubts unknown on any other subject.'

The same sentiment has been thus well expressed by Chalmers:

'It appears to us, that the peculiar feeling which the sacredness of the subject gives to the inquirer is, upon the whole, unfavorable to the impression of the Christian argument. Had the subject not been sacred, and had the same testimony been given to the facts that are connected with it, we are satisfied, that the history of Jesus in the New Testament, would have been looked upon as the best supported by evidence of any history that has come down to us. It would assist us in appreciating the evidence for the truth of the Gospel history, if we could conceive for a moment, that Jesus, instead of being the founder of a new religion, had been merely the founder of a new school of philosophy, and that the different histories which have come down to us, had merely represented him as an extraordinary person, who had rendered himself illustrious among his countrymen by the wisdom of his sayings, and the beneficence of his actions. We venture to say, that had this been the case, a tenth part of the testimony which has

actually been given, would have been enough to satisfy us. Had it been a question of mere erudition, where neither a predilection in favor of a religion, nor an antipathy against it, could have impressed a bias in any one direction, the testimony, both in weight and in quantity, would have been looked upon as quite unexampled in the whole compass of ancient literature.'*

In the third work of which the title is given at the head of this article, Mr. Leslie lays down four rules, which, he maintains, when all found exemplified in any alleged matters of fact, infallibly demonstrate that such facts cannot be false. These rules are,—

'1. That the matter of fact be such, as that men's outward senses, their eyes and ears, may be judges of it.

2. That it be done publicly, in the face of the world.

3. That not only public monuments be kept up in memory of it, but some outward actions to be performed.

4. That such monuments and such actions or observances be instituted, and do commence from the time that the matter of fact was done.'†

These rules, he argues, and we think successfully, are all found to meet in the leading facts respecting Moses and Christ; which, therefore, must be true. For, although he does not assert that every thing which wants these four marks is false, yet he does assert that nothing can be false which has them all. Whether his argument, which is certainly very ingeniously and ably unfolded and supported, be not a conclusive one, we must submit to the reader's decision. In the course of the work, Mr. Leslie mentions several other topics incidentally, as collateral heads of proof; but rests his cause, nevertheless, on the above position, as a short and easy method of demonstrating the truth of Scripture history. The result he thus sums up:—

'And it now lies upon the deists, if they would appear as men of reason, to show some matter of fact of former ages, which they allow to be true, that has greater evidence of its truth than the matters of fact of Moses and of Christ; otherwise they cannot, with any show of reason, reject the one and yet admit of the other.

But I have given them greater latitude than this; for I have shown such marks of the truth of the matters of fact of Moses and of Christ, as no other matters of fact of those times, however true, have, but these only: and I put it upon them to show any forgery that has all these marks.

This is a short issue. Keep them close to this. This determines the cause all at once.'

Bishop Watson's Apology for the Bible, the second work of which the title is mentioned at the head of our article, was written, as the title shows, in answer to Paine's Age of Reason. It was, in

* Evidence and Authority of the Christian Revelation: By the Rev. Thomas Chalmers, D. D.

† We quote from the edition issued from the Methodist Episcopal press, and bound with Bishop Watson's Apology for the Bible.

consequence, designedly composed in a popular style, with a hope that it might thereby stand a chance of being perused by that class of readers for whom Paine's work had been artfully calculated, and whom it was most likely to injure. It has been thought by some, that in Dr. Watson's treatment of Paine and his outrageously indecent and scurrilous work, his characteristic courtesy was in some instances carried too far. It is evident, indeed, that he did not know the man. For ourselves, we could have wished, too, that Dr. Watson had not suffered himself to be provoked to defile his otherwise pure and amiable pages with even occasional quotations of such abominable passages as were vented by Paine. It ought not to be forgotten, however, that it was *Paine* he was answering; and that in answering such a man, it was not possible to avoid stooping low,—very low. The ability with which he executed his task, however, and the practical utility of the work, have been too long and too extensively established to need the addition of our humble testimony at the present day. It bears the characteristic impress of Bishop Watson's elevated mind, and is as distinguished for its candour as for its ability. The edition before us has been much increased in value, too, in several respects. At its close is added 'Leslie's Method with Deists: wherein the Truth of the Christian Religion is demonstrated: in a Letter to a Friend.' The front of the volume is ornamented with a likeness of Bishop Watson, and with an additional handsomely engraved historical frontispiece. It contains also, prefixed to the Apology, 'Memoirs of Bishop Watson.' From these 'Memoirs,' we extract the following short passages respecting Bishop Watson personally, for which we think our readers will thank us, as we have been thankful to find them in this edition :—

'It has been a custom with me, [he said of himself,] from a very early age, to put down in writing the most important events of my life, with an account of the motives which, on any occasion of moment, influenced my conduct. This habit has been both pleasant and useful to me; I have had great pleasure in preserving, as it were, my identity, by reviewing the circumstances which, under the good providence of God, have contributed to place me in my present situation; and a frequent examination of my principles of action has contributed to establish in me a consistency of conduct, and to confirm me, I trust, in that probity of manners in my seventy-fifth year, with which I entered into the world at the age of seventeen.'

'On the death of Dr. Rutherforth, he was made Regius Professor of Divinity in the University of Cambridge. "I reduced," says he, "the study of divinity into as narrow a compass as possible, for I determined to study nothing but my Bible; being much unconcerned about the opinions of councils, fathers, churches, bishops, and other men, as little inspired as myself. This mode of proceeding, being opposite to the general one, and especially to that of the master of Peterhouse, who was a great reader, he used to call me the self-taught divine. My mind was wholly unbiassed; I had no prejudice against, no predilec-

tion for the Church of England; but a sincere regard for the Church of Christ, and an insuperable objection to every degree of dogmatical intolerance. Holding the New Testament in my hand, I used to say, 'En sacrum codicem!' [Behold the sacred book!] There is the fountain of truth, why do you follow the streams derived from it by the sophistry, or polluted by the passions of man?"'

We have named the Theological Institutes of the Rev. Richard Watson with the smaller works mentioned at the head of our article, because the First Part of these Institutes contains a summary of the 'Evidences of the Divine Authority of the Holy Scriptures;' which, as it is among the latest published, and having the advantage of all that had preceded, so we have no hesitation in expressing our conviction that it is among the ablest, if it be not the ablest. Our limits, however, will not admit of our extracting more from this excellent work, than the impressive and truly Christian paragraph with which Mr. Watson concludes this Part of the Institutes.

'Such are the leading evidences of the truth of the Holy Scriptures, and of the religious system which they unfold, from the first promise made to the first fallen man, to its perfected exhibition in the New Testament. The Christian will review these solid and immovable foundations of his faith with unutterable joy. They leave none of his moral interests unprovided for in time; they set before him a certain and a felicitous immortality. The skeptic and the infidel may be entreated, by every compassionate feeling, to a more serious consideration of the evidences of this divine system and the difficulties and hopelessness of their own; and they ought to be reminded, in the words of a modern writer, "If Christianity be true, it is *tremendously* true." Let them turn to an insulted, but yet a merciful Saviour, who even now prays for his blasphemers, in the words he once addressed to Heaven in behalf of his murderers, FATHER, FORGIVE THEM; FOR THEY KNOW NOT WHAT THEY DO!'

After all, it may perhaps be anxiously inquired, whether all mankind must necessarily be dependent on learned, historical, or logical investigations, for satisfaction as to the vital saving truth of Christianity. Without disparaging in the least the highly valuable and successful labours of those who have wrought in this noble field, and to whom the world is so largely indebted,—we answer,—No. 'Alas!' (to use the language of the eloquent Robinson, on another occasion,) 'Alas! you children and servants, you poor and illiterate people, you sick and dying penitents, what would become of you,' were this the case?—No.—'The Gospel [as the same writer adds] bears an exact analogy to the world of nature; and as the sun and the stars, the earth and the sea, the world and all its treasures, lie open to all mankind, and are enjoyed by the peasant as truly as by the philosopher, so are the truths of Christianity, supposing, all along, the language, in which they are proposed, to be understood.' The study of the historical evidence, though highly

proper and useful, yet is not the only channel to a sound and saving faith in the truth of Christianity. How can it be 'in the face of the obvious fact, that there are thousands and thousands of Christians, who bear the most undeniable marks of the truth having come home to their understanding "in demonstration of the Spirit and of power?" They have an evidence within themselves, which the world knoweth not, even the promised manifestations of the Saviour. This evidence is a "sign to them that believe."' (*Chalmers.*) Yet there are signs also 'to them which believe not,' and which it is our duty to endeavour to make ourselves masters of, and to exhibit to them, and to press upon them, in the hope that they, too, may be reclaimed from their infidelity, and be made partakers of like precious faith with us.

But let it never be forgotten that 'it is not enough to entitle a man to the name of a Christian, that he professes to believe the Bible to be a genuine communication from God. To be the disciple of any book, he must do something more than satisfy himself that its contents are true—he must read the book—he must obtain a knowledge of the contents. And how many are there in the world who do not call the truth of the Bible message in question, while they suffer it to lie beside them unopened, unread, and unattended to!' (*Ibid.*) Yes,—unattended to: for, to be a Christian, it is not enough to believe the Bible, historically, and with such a faith to read it also. *It must be attended to.* Its precepts must be obeyed: its promises must be embraced. Then, and not till then, will it be, according to its great and benevolent design,—'a savour of life unto life.'

HISTORY OF METHODISM ON NEW-ROCHELLE CIRCUIT, NEW-YORK.

BY THE REV. DANIEL DE VINNE.

This circuit, at present, embraces nine townships in the county of West Chester, situated within thirty miles of the city of New-York. It received its name from the town in which the first Methodist society in the circuit was formed. The town was named New-Rochelle by its original settlers, the Huguenots, in honor of *Rochelle*, the last and principal fortress of the Protestants in France; at the fall of which they wholly lost their civil and religious liberty.

The history of the French Protestants is before the world, and, for the cruelty and treachery of their enemies, stands unparalleled in the annals of religious persecution. Previous to the reduction of the strong city of Rochelle, they lost about thirty thousand of the best blood of the nation, both among the nobility and the common people; and after this period, for about fifty years, they suffered every indignity, injustice, and cruelty, which their barbarous enemies could devise. In consequence of the revocation of the edict of Nantz, their worship was entirely suppressed; their churches

demolished, and five hundred thousand of them driven to foreign countries.* These exiles were among the most industrious, refined, and intelligent of the nation, and by their expulsion the prosperity of France was checked, and that of every other nation which gave them protection greatly promoted. In the history of these transactions, we have a manifest instance of the retributive justice of God. That very race of nobles, priests, and kings, which massacred these unoffending Christians, or hunted them as partridges on the mountain, were obliged themselves, in the next century, to fly before the awfully desolating reign of terror, in the French revolution, which butchered them in the field, in the prison, or on the scaffold; and even to this day their descendants are either fugitives in foreign countries, or remain despised and powerless at home. It is awfully dangerous to persecute God's people.

Finding an immediate asylum in Holland, England, and other Protestant countries of Europe, after a short residence in them, a considerable number emigrated to America, and settled in New-York and South Carolina. A part of those who landed at the former place, fixed their residence in a section of the country which at that time was comparatively a wilderness, and to which they gave the name of New-Rochelle, in sorrowful remembrance of the city from which their oppressors had driven them. But, by their industry and enterprise, this forest was soon converted into fields of swelling grain, and gladdened with rising cottages, in which was heard the voice of thanksgiving and prayer. As religion had been the all-absorbing object for which they had suffered, and for which they had left all that they ever knew or loved before, they were not unmindful of its duties in their new habitation; and early on Saturday, having closed the labour of the week, without carriage or beast to bear them, apparelled in a costume approaching the simplicity of patriarchal times, they set off to the city of New-York, to enjoy the opportunity of hearing a Gospel sermon, and seeing their brethren and companions in exile and tribulation for the testimony of Jesus Christ. After a few years they were enabled to erect a house of worship in their own town, in which the Gospel was preached in their own language, and a service instituted agreeing with their own views of apostolic simplicity.

But long before the introduction of Methodism, in this country, the tone of vital religion had fallen extremely low, and no efforts were making, or even in prospect, to raise it. The descendants of the Huguenots, from worldly prosperity or association with irreligious Protestants, had greatly deteriorated from the standard of

* [The famous edict of Nantz, by which the free exercise of their religion was granted to the Protestants, was passed by Henry IV. in the year 1598. This edict was revoked by Louis XIV. about the year 1684. After that period, all the terrors of military execution were employed to make the Protestants profess the religion of the Pope. A twentieth part of their whole number was put to death in a short time, and a price was set on the heads of the rest, who were hunted like wild beasts. Such were some of the tender mercies of the religion of Rome, in the days of its power.—EDIT.]

[illegible] best days; and, with the disuse of their language, were almost entirely merged in the communion and the supine formality of the [illegible] Church of England. The Episcopalians of that Church, through the patronage of the mother country, had houses of worship in New-Rochelle, East Chester, and Rye; and the Presbyterians, through their own efforts, had one in the latter place, in a dilapidated state, and another in White Plains, which was burned during the revolutionary war. But in these places the doctrines of the Gospel were very imperfectly taught; for, whatever other learning their ministers had, most of them were very ignorant of the plan of salvation, and performed their public office by reading short moral essays, or preaching sermons involved in the mazes of inexplicable decrees. In most places the people were taught that faith was only a subscription to an orthodox creed, that water baptism was regeneration, and the reception of the sacrament of the Lord's Supper an entire cancelling of sin. Nor was Christian discipline better understood or enforced. The ministers of the dominant party being three thousand miles from the seat of ecclesiastical power, and not amenable to any tribunal in this country, looked with rather an indifferent eye upon the morals of their flock, and regarded balls, cards, theatres, and similar diversions, more in the light of innocent recreations than infractions of the spirit and letter of the Gospel. The Friends or Quakers had also two meeting houses, both of which were well attended, and were perhaps at that time in their most prosperous state.

The French philosophy, or Deism, had diffused its poison among the more educated ranks of society, and was beginning already to loosen the bond of moral obligation among the illiterate; and unless some speedy and efficient counteracting principle had been applied, the cause of Christianity must have sunk very low under the swelling current of so foul a stream. But while infidelity was assuming an appearance so formidable, and nominal Christianity was betraying her own cause by her vices and general supineness, the great Head of the Church was raising up a redeeming power, through the instrumentality of the Wesleys in Oxford.

The rise of our Church, on this circuit, was at once remarkable, and illustrative of the special providence of God, which always opens the way for his ministers in the prosecution of their work. In the year 1771, Joseph Pilmoor, who was one of the first regular itinerant Methodist preachers that came to America, and Robert Williams, who afterward became an itinerant preacher, made a missionary excursion from New-York to the town of New-Rochelle, and hearing that there was a religious meeting at Mr. Frederick Deveau's, near the Friends' meeting house, went to it. The wife of Mr. Deveau, who was at that time very sick, had a little before dreamed that she had been in a swamp, dark and miry, without path, light, or guide, and that having wandered until faint and weary, she was about to give out to die, when two men appeared

in the swamp, one of whom carried a light, and offered to lead her out, upon which she followed them, and was brought safely to her family. This dream she considered ominous, and it made such an impression upon her, that she said afterward she could describe the very person who had led her out of the swamp. At the close of the exercises, which were conducted by the Rev. Ichabod Lewis, Presbyterian minister of White Plains, Mr. Pilmoor desired permission to speak to the people before they withdrew. The minister wished first to know to what Church he belonged; and, being told, said he did not know who the Methodists were, and demanded his credentials of ordination; but, upon learning that he was not ordained, he refused positively to let him speak. Mr. Pilmoor, feeling still very desirous to address the congregation, and being shown the proprietor of the house, asked his permission, who, going to the adjoining room in which his wife lay to consult her, opened the door, so that she saw Mr. Pilmoor standing in the other room, and immediately exclaimed, 'There is the very man who led me out of the swamp, and he must preach.' Having in this providential manner obtained leave, he began; upon which Mr. Lewis left the house, and while this man of God was offering a full, free, and present salvation, Mrs. Deveau was, indeed, brought out of the swamp of spiritual mire and darkness, into the glorious light of a present peace and pardon; and having lived a few days in the full possession of this blessed evidence, died triumphant in the Lord. This meeting was on Thursday, and on the next Saturday Mr. Pilmoor preached to the whole neighbourhood, whom this remarkable providence had called together, and his word was as 'one having authority, and not as the scribes;' it was 'spirit and it was life,' so that many could say, 'We have seen strange things to-day.' These facts are well attested by eye and ear witnesses, and are only capable of explanation on the acknowledgment of God's especial interposition in the furtherance of his own cause. Indeed it appears that the great mass of the people at this day were so dull of spiritual apprehension, or so skeptical about revealed truth, that unless God, in condescension to their stupidity, had given them to see 'signs and wonders, they would not have believed.'

On Tuesday, the 10th of December, 1771, Mr., afterward Bishop, Asbury came to Mr. Deveau's, in whose family he was affectionately received, and, having preached in his house, spent about ten days in visiting and preaching at Rye, Mamaroneck, and East Chester. In these places he was heard with respect and attention, although he describes the state of religion as extremely low, having little more than the name and form of godliness. These visits were afterward repeated every time he returned from the south to New-York, which was once in six months; and, some time in the year 1773, a regular class was formed, which, one year from this period, he says, 'was lively and engaged with God, although they had but a few sermons for twelve months.' Dur-

the revolutionary war this infant society was deprived of the preaching of the Gospel. The last sermon with which they were favored previously to that bloody period, was in October of the year 1771, at which time Mr. Asbury says, 'I preached at Mr. B.'s, [Bonnette's,] and the next day at Mr. D.'s; [Deveau's;] the power of the Lord attended in both places. We have a small society here of about thirteen, most of whom enjoy peace and consolation in Jesus Christ.' (*Journal*, vol. i, p. 100.) From this period until the return of peace, they had no one to take pastoral charge of them, but they had been early taught to look to the great Shepherd, and not to forget the assembling of themselves together. By frequent meetings for prayer and exhortation, and the conscientious observance of the general rules of our society, this little company, during the eight years of our revolutionary struggle, was preserved unbroken and undiscouraged, as a germ for future growth and extension. In this instance a striking difference is discoverable between the system of Mr. Wesley and that of Mr. Whitefield. Few ministers ever preached with greater immediate success than the latter; yet no very permanent revival followed; whereas, on the plan of the former, almost every place in which he laboured retained some fruits of his ministry, because the seed was not only sown, but hedged, cultivated, and watered; and we should ever remember that our growth, which has astonished both ourselves and the world, is ascribable, under God, as certainly to our excellent rules as to our Scriptural doctrine.

At the restoration of peace, the British army having evacuated this part of the country, the Methodist ministers had again access to the people, and found still a remnant of the class formed by Mr. Asbury. Mr. Peter Bonnette was regarded as their leader, although he had been often obliged, during the war, to flee both from them and his family. This gentleman was descended from the Huguenots. His grandfather fled from Rochelle on the revocation of the edict of Nantz, and was among the first settlers in the town of New-Rochelle. When about fourteen years of age, he experienced religion; but not finding many who understood the nature of spiritual things, his religious progress was much impeded. The Calvinistic creed of his forefathers he did not embrace, and on hearing the Gospel as taught by the Methodists, he immediately joined them, and after having laboured in every possible way to promote the interest of the Church to which he belonged, died triumphant in the Lord, in the year 1823, at the advanced age of eighty-seven; having been a professor of religion seventy-three years, a member of the Methodist Church fifty-one, and a class leader and exhorter about forty. Through his assistance and influence a church was erected, in 1788, in the town of New-Rochelle, which, except the old one in John-street, New-York, was the first east of New-Jersey, in the United States. This place of worship was soon filled with a large and attentive congregation.

The society now revived and flourished, increasing in numbers and piety, and having not only a commodious house in which to worship, but being admitted to all the means of grace. The sacraments, which before they sought in the English Church, they had now for the first time administered in their own. Some High Church Episcopalians, in this country, have charged us with schism, in leaving their communion; but this accusation is very unjust. We never left them. It might as well be said that they left us, and indeed more properly. The Church of England, in this country, became extinct in 1776, on the declaration of our independence; and the Methodist Episcopal Church was organized in the close of the year 1784, between four and five years before the organization of the present Protestant Episcopal Church, which took place in 1789. The annals of Christianity, moreover, cannot perhaps produce an instance of a religious community, so numerous and extensive, believing themselves possessed of all Scriptural authority to constitute themselves a distinct and independent Church, which so hesitatingly used that authority as the founders of the Methodist Episcopal Church. They even withheld the sacred ordinances from thousands of their own members, and suffered hundreds of them to die without ever receiving baptism, or the Lord's Supper, before they exercised the liberty to which God had called them, and freed themselves from the shackles of previous circumstances and prejudices. It was not, indeed, until the Church of England had ceased to exist in the United States, and almost all her ministers had left, not only us, but their own flocks and country, and not until the English bishops had peremptorily refused to ordain ministers for the starving flocks in America, that the Methodist ministers, by the advice of Mr. Wesley, resolved to use the Scriptural powers committed to them, in ministering to the tens of thousands over whom they were assured the Holy Ghost had made them overseers; so that, even on the ground of necessity, admitted by High Churchmen themselves, their case was a clear one.

About the year 1785, Mr. Peter Bonnette became the pioneer to the Rev. Cornelius Cook, who was the first Methodist preacher that ever visited White Plains. This place, during the revolutionary struggle, suffered beyond description. After the battle on Long Island, General Washington retired to these heights, where he was soon attacked by the main British army; but, by a detachment of sixteen hundred men, he kept them in check until the Americans had secured themselves in the fastnesses of the hills, and opened a communication across the North River. On the approach, however, of the enemy, the village was burned, and the adjacent country laid waste. At the close of the war it might be said of the inhabitants of this town, as a great general said of himself after a battle, they had 'lost every thing but their honor.' Their houses and fences were torn down and burned, their cattle were killed or driven away, and even the semblance of religion which they once

land was gone; their only church was in ashes, their minister driven away, and the congregation disorganized and scattered. The only star which gleamed in this lurid sky was that of liberty, and this, at that time, had just risen, and sparkled in its early beauty, gladdening the heart of the war-worn patriot, and pointing him to the future greatness and glory of his country.

On the application of Mr. Bonnette, Mrs. Ann Miller opened her house for the preaching of the Gospel by the Methodists. This lady was the widow of Col. Elijah Miller, who, with his two sons, died in the American service, during the early part of the war. As Mrs. Miller was the first one who opened her doors to the Methodist preachers in White Plains, and the only one, for a long time, who gave them a piece of bread, or provender for their horses, her memory is still grateful, and her history will ever be identified with that of the Methodist Episcopal Church in this town. In the words of her biographer, 'The place of her birth was the same with that of her death, for it was not known that she was fifty miles from home during her whole life, which was ninety-two years; yet few who travel could tell of more strange vicissitudes. Her house was for some time General Washington's head quarters; her land was covered with tents; and on an eminence, the highest in all the Plains, overlooking her house in the rear, a permanent fort was erected; so that not a day passed for many years without the noise of war, to which was frequently added the sight of garments rolled in blood. The fife, the drum, the thundering cannon, and the hissing ball, the moans of death, and the cries of wounded officers and soldiers, were almost familiar to her. Hundreds of these globular instruments of death were deeply lodged around her habitation, without injuring her or her children; neither was her house or field taken by the enemy, though continually girt around and besieged. She lived as in the fire, unhurt, uncontaminated; for while she gave relief to the war-worn soldier, she gave instruction to her children.' She lived, however, to see the cloud which threatened her country entirely scattered, and the little despised company, of which she afterward became a member, increase to a mighty army; and having seen the children of her children's children in great prosperity, died triumphant, in hope of a blessed resurrection.

At the time above mentioned the name and reproach of Methodism had scarcely reached White Plains, and a request to receive a minister to preach the Gospel was very readily granted. The system of reading sermons had made high tub pulpits necessary, and the good lady seems to have thought that a discourse could not be well spoken out of one; and accordingly a fixture was put up in the best room, and much preparation was made for the ensuing occasion. On the day appointed a large congregation were collected, and all were solicitous to see the reverend gentleman who was to address them. It was soon whispered through the company

that he had arrived; but his appearance was altogether the reverse of what they had anticipated. Instead of the fair, closeted divine, of soft raiment and silken hand, his whole appearance bespoke fatigue, hardships, and exposure to the rains and sun. Without entering this temporary pulpit, but standing by a chair, he preached a plain, close, heart-searching sermon. The curiosity of the congregation soon ceased; and, most of them, forgetting both the speaker and his manner, were wholly occupied with the tremendous truths which he delivered, and the awful situation of their own hearts. On that day two weeks, he appointed to visit the place again. At the first meeting Mrs. Miller was much disappointed. Her views of clerical dignity were in no way met, and soon the offence of the cross commenced, for many were beginning to speak evil of this way, and people; at the next time, however, she was so much affected under the word, that she thought they might be the servants of the Lord, and as such she was willing to entertain them; which she did afterward for several years.

In 1787, New-Rochelle circuit, which at that time embraced Mount Pleasant, Courtland, and part of other circuits, appears, for the first time, on the minutes. Samuel Q. Talbert was appointed to it; but, before his appointment, Cornelius Cook and Woolman Hickson had laboured with great success, having revived the society in the town of New-Rochelle, and established preaching at White Plains, North Castle, Kingstreet, and several other places on the circuit; so that at the close of this year, Mr. Talbert returned 522 members. Mr. Cook may be regarded as the apostle of this circuit; of whom his biographer says, 'He was a faithful labourer, a patient sufferer, and died in peace, August 1789,' at Mr. Jackson's, in Dutchess county, on whose farm he was interred. About four years ago the remains of this man of God were disinterred, and removed to the church yard of the Methodist Episcopal Church, Unionville; and, at the expense of several public spirited individuals in that place, a fine marble, with an appropriate inscription, was erected to his memory.

Having preached for some time at Mrs. Miller's, Mr. Talbert, according to our rules, proposed to meet, apart from the congregation, those who were convinced of sin, and were desirous to save their souls. At this time a report was very extensively circulated, that the Methodist preachers were the secret agents of the king of England, and that they received from him twelve shillings for every one who joined them; and, so confident of the truth of this statement were some, that it produced in the first class meeting, in White Plains, a very comic occurrence. At the proposition of the minister, several retired into an adjoining room, (which, by the by, was the very one in which General Washington had his head quarters during his stay in these parts,) and, having shut the door he exhorted them to express the state of their minds freely to him and each other. Mr. I. P. H., who had been a magistrate and

captain of militia under the crown, and who still in his heart favored the royal cause, came into this select meeting under the above mistake. Mr. Talbert, having addressed those present, came first to him, and very solemnly asked him the state of his mind; to which he readily replied, 'I am a friend to government.' The preacher not understanding him, and varying his question, put it again, upon which he bounded from his seat, and vociferated, 'To be plain with you, I'm for King George.' To this Mr. Talbert gravely replied, 'I perceive thou art in the gall of bitterness and bonds of iniquity;' at which he looked indignant, and finding that he had altogether mistaken his way, and the character of this people, became very desirous to withdraw from the room. This, however, has not been the only slander raised against the Methodists, nor the only blunder their enemies have committed, in receiving malicious reports for correct information.*

During this year a class was formed, consisting of five whites and one coloured woman, of which Robert Vredenburgh was appointed leader: Mrs. Miller hesitated to join them, fearing they were like the New Lights, and that they would soon dwindle away, as the latter had done in other places. The individuals of this first class were without property or influence, and the commencement itself may be regarded as extremely humble, or, in the estimation of the world, a complete failure; yet, for the instruction and encouragement of ministers in similar circumstances, it should be recorded that from this low beginning the Lord has raised up one of the most established and respectable societies in our country. Pride and human policy, in every religious enterprise, would first enlist the great and wealthy; but the Lord, in planting Churches and spreading his Gospel, usually chooses the very opposite course, honoring the simple-hearted, laborious poor to lay the foundation of the edifice, and afterward bringing in the rich and influential to carry up the superstructure. The society having now regular preaching once in two weeks, the preachers began to introduce the usages and temporal economy of the Church; and, after two weeks' previous notice, a collection was taken up for the support of the Gospel;

* [After reading the above anecdote, in the manuscript of our correspondent, fearing that some mistake had been committed, at least as to the date, we wrote to him on the subject, and received the following reply:—]

'*White Plains, Feb.* 17, 1832.

'Dear Brother,—On the reception of your letter, I called upon A. Miller, Esq., my first voucher, concerning the man who was for King George; and he says again that my statement is *correct*, for he *heard the declaration himself.* And as to the *date*, he farther says it was a few years after the peace, in the year in which Samuel Q. Talbert was on this circuit; and the Minutes fixes this in 1787. Mr. Miller has been about forty years a member of the Church; most of which time he has held the office of an exhorter, and has, for several years, represented the county of Westchester in the legislature; so that there can be no question as to veracity or judgment. As to the improbability of such a declaration in 1787,—it must be observed that it was made in a select meeting, and under the impression that all present were favorable to his views. At all events, as to the matter of fact, it cannot be doubted. In the article furnished, I have labored to be entitled to the credit of correctness, as I could not expect any other praise.'

which amounted to *nine pence*, New-York currency. This fact is inserted, not only to set the state of olden times in contrast with the present, but also to show the disinterestedness of the early Methodist preachers, who, notwithstanding the almost entire failure of temporal support, never visited the place once the less, nor abated one jot of their zeal in labouring among the people. These men and their successors may be charged with ten thousand sinister motives, but where has been the body of men who, without purse or scrip, stipulation or assurance from missionary funds, would have gone to the distant and dispersed families of our then destitute country, and would have, like them, laboured and sacrificed their lives in preaching the Gospel?

In 1792, six members were added to this little company in one day; which was considered, at this time, a gracious and wonderful revival; and so it proved; for this addition almost entirely changed the character of the society, giving to it a weight and stability which it had not before possessed. Most of this new accession were substantial farmers, who had experienced the hardships of the revolution, and who still retained its spirit of enterprise; and having now embarked in a new species of warfare, were equally fearless in the cause of the Prince of Peace. Having no preaching on the Sabbath, as soon as the morning meal was past this little company repaired to the log house of Robert Vredenburgh, situated on an eminence in the woods, the door of which had been perforated by the bullets of the British; and there, without any other bread than that which came down from heaven, they sung, and prayed, and wept, and prayed again, until the retiring sun hastened them to their homes. In these exercises the burden of the Lord was upon them; they saw the world lying in the wicked one, while there was such a fulness and freeness in the Gospel to save; and such was their struggle of soul for a revival of religion that they could not refrain crying mightily to God; and, to use the expression of one of them who still lives, 'There were tears enough shed in this log house to have scrubbed it out.' Time has thrown down this house, and decayed its logs; but the very site on which it stood is approached with reverence, and even the remaining stones have been often embraced as a part of the building where the Shekinah rested, and which had been the spiritual birthplace of so many souls. Little did these despised ones, who retired to the woods to worship God, ever think that they should live to see the slender scion of that Church, which they had just joined, become a mighty oak, spreading its colossal branches over the fairest part of North America, and refreshing and defending under its shade more than half a million of converted souls. These prayers were not in vain; they were the precursors of better days; for, not long after this, under the ministry of S. Hutchinson and P. Moriarty, the Holy Spirit, who had so often visited the little bethel in the woods, was poured

out upon the people, and forty were united to the Church in one day.

The society still increasing in numbers, gifts, and influence, some time in the year 1795 it was resolved to build a church. The undertaking was a great one. Their numbers, compared with the object, were few; and even these were young and just recovering from a desolating war. But the cause was one; it was the cause of God: and for this every one, even the poorest laid themselves under contribution. Those who could not give money nor materials, could labour with their hands; and even maidens and children were emulous to have a board or a nail in the house of God; for the sake of which they consented to deny their taste, and to wear a cheaper and coarser apparelling. Such efforts can accomplish almost any thing, and a church forty feet square, the second on the circuit, went up, to their inexpressible joy, and to the chagrin and astonishment of their enemies. But the Lord, by an inscrutable providence, suffered these efforts to be severely tried; for, on the day that this church was finished, painted, and ready to be dedicated, the shavings, which had not been removed sufficiently far from the building, being set on fire, communicated to the house, and in one hour this building, the object of so many prayers and such general and honorable efforts, was enveloped, from the foundation to the roof, in one entire flame. The alarm flew, the farmer and the tradesman dropped their work, and the matron ran with her child; but they arrived only in time to hear the last crash of the falling flame, and to see the smoking ruins. They looked at each other and wept; and the unconscious children wept at the tears of their parents. The conflagration of the village, during the preceding war, produced a great sensation, but never gave current to more sincere tears than the loss of this house of God. The enemies of the cross triumphed at the downfall of 'this pestilent sect;' and supposing them for ever unable to rebuild, foretold their extinction, and almost pronounced their funeral.

But these were the chivalrous days of Methodism in White Plains. The Lord, who had proved them by the loss of one house, could give them both the means and the disposition to erect another; and so it was, for a general meeting was called that very night for this purpose; and so confident were they that another church would be erected, that some were actually in the woods felling trees and preparing timber for a new house, before the smoking embers of the former one were extinguished. That night the society resolved to build again, and having subscribed six hundred dollars, agreed to exceed even their former dimensions. Accordingly our present house of worship was soon erected, dedicated, and cleared of debt. This was the second on the circuit, and for thirty-four years has been a bethel to the Zion traveller, and the spiritual birthplace of many happy souls. Since its erection, the society has enjoyed almost uninterrupted prosperity, without depart-

ing, we trust, in any thing material, from the land marks of our fathers. We have many yet among us who saw our beginning, and who can refute the calumnies of those who wish to reform us, but who neglect first to reform themselves. The Church in this place has been long blessed with a gifted and liberal-minded membership, men whose zeal in the cause of God has greatly strengthened the hands of the ministers on the circuit, and whose judgment has assisted them in the administration of discipline, so that for *thirty years* there has not been one instance of a Church trial in this village.

While religion was spreading throughout the circuit, a train of providences brought the Methodists into the town of Rye; and in February, 1806, the Rev. James Coleman formed a class of ten, over whom he placed Mr. Ezekiel Halstead, although at that time a member of the Presbyterian Church. This gentleman, who was afterward their permanent leader, and who became the most efficient person in promoting the interest of our Church in that town, was born in Rye, in the year 1761. He was an attendant on the services of the Church of England, but lived in unconcern about his soul until he was about twenty-seven years of age; at which period, having his children baptized according to the ritual of that Church, he was brought into great distress, from a conviction that in the service he had promised what was improper, and feared that he had lied to the Lord. This circumstance led him more closely to examine the nature of religion, and to implore forgiveness for all his sins. After three months' painful and diligent inquiry, he found peace, receiving the testimony that God was reconciled to him, and shortly after, with his wife, joined the Presbyterian Church, at Horse Neck, under the pastoral care of the Rev. Dr. Lewis.

Having travelled on happily in this way for about fourteen years, he lost his excellent wife, who died in full assurance of a glorious resurrection. Afterward he became united in marriage to Mrs. Elizabeth Griffin, who was a member of the Methodist Episcopal Church; and, in accompanying her to public worship, he was led, for the first time, to hear the Methodist preachers. Previous to this, like many others, he had heard a thousand evil reports about this people, which, upon an acquaintance with their doctrine, spirit, and manner of living, he found not only false, but was convinced that they were followers of the Lamb, and a highly favored people of God. Being greatly exercised in relation to uniting himself with them, he made it a matter of prayer that God would give him a witness in this particular; which he graciously did in the following manner:—In December, 1805, a prayer meeting was appointed in his own town, to which his daughters requested him to accompany them. On the way to it he earnestly besought the Lord, if it were his duty to join the Methodists, that he would signally bless him and his children at this meeting. During the exercises, his three daughters, with several others, fell to the floor, under the power of God,

and after remaining for some time in this helpless but happy situation, they arose, and praised God, who had pardoned their sins, and filled them with such inexpressible joy. His own soul was also exceedingly blessed, enjoying at that season a manifestation of the Divine presence far beyond what he ever supposed attainable in this world. His doubts were now at an end, and in a few months he became a member of the Methodist Episcopal Church. His union with them gave great offence, and his former pastor, calling upon him, told him that 'his proud heart, which was lifted up with the idea of becoming a teacher, was the cause of his union with the Methodists, and that he was laying the ground for bitter repentance.' At his solicitation, Mr. Halstead promised to attend a Church meeting, and ask for a discharge; but, to his astonishment, when he got there a long confession was presented to him, on account of his error in joining the Methodists; upon which he told them, that in this case he had committed no sin, and that the providence of God had led him among the Methodists. In four weeks from this time a committee waited upon him, to recover him, if possible, from the error of his ways, and expostulated with him, 'not to leave men of sound minds and liberal education, to follow after such ignorant men as the Methodist preachers.' During these altercations his mind was kept in great peace, and the more he was called upon to defend his course, the more he was blessed and convinced that the people with whom he had united himself were the people of God.

Feeling the word of the Lord like fire shut up in his bones, he began to exhort his neighbours; and seeing that his labours were blessed, the preachers encouraged him to appoint prayer meetings in other towns, which he did; and at them souls were awakened and converted; so that in a short time he was obliged to take charge of two classes, beside the one in his own town, which began with ten, but soon became forty. In the year 1807, under the ministry of the Rev. B. Hibbard, M. Bull, and H. Redstone, there was a gracious revival, into the spirit of which all entered. At this season Mr. Halstead writes thus:—'We have had prayer meetings the last thirteen nights successively. I have gone from house to house through the greatest part of the town, and sung and prayed with nearly every family.' From this time his whole soul was in the work; his house was always open to the Methodist preachers, and with his property he was ever ready to serve the cause of the Lord. The Presbyterian house of worship, which was without a minister, and in a decaying state, was, through his instrumentality, repaired, and occupied by the minister of our Church. The Lord also greatly blessed his family. Long before his decease, he had the happiness of seeing all his children, with the exception of one, brought to the Lord; and that one, with an only and beloved brother, for whom he had prayed a thousand times, was, last spring, converted to God, and united to the people of his choice; so that

instead of bringing disgrace on his family, and deep repentance on himself, as had been predicted, he lived to see his children in great respectability; and having enjoyed, during the twenty-five years of his union with the Methodists, a happiness beyond what before he had ever anticipated, he died, March, 1830, in full assurance of a blessed immortality.

About the year 1810, the fourth church on the circuit was erected in the village of New-Rochelle, the society in which has been gradually increasing, under various vicissitudes of prosperity and adversity. Within this township our two churches are situated, about a mile and a half distant, on each side of the farm and grave of the late Thomas Paine, the infidel. And notwithstanding the extraordinary efforts of this apostle of infidelity, the cause of Christianity flourished to such an extent in his own town, and during his own life, that from his door he might have seen the rising churches, and almost hear the crowded congregations praising that Jesus whom he so impiously blasphemed. After spending his fury to overthrow Christianity, he beheld, every succeeding year of his life, new altars rising in our beloved country, which emitted a purer and a brighter flame, and were surrounded by more numerous and more devoted worshippers.

From this period, the doctrines and usages of the Methodist Episcopal Church became generally known throughout the circuit; and under the ministry of a succession of faithful and energetic men, a steady tide of prosperity has flowed on for many years, during which churches have been erected in Mamaroneck, King-street, Sawpits, and Greenburgh. Last year was a season of great increase, between two and three hundred probationers having been received into the societies on this circuit. At present we are in great peace, being one in sentiment on the great doctrines of our Church; and, after all that has been written to the contrary, loving our Discipline and itinerancy as much as or more than ever. We now number about eight hundred Church members; occupy eight churches well attended, in which the Gospel is regularly preached; have our various benevolent societies; and, in the village of White Plains, about twenty-seven miles from the city of New-York, and six from the North and East rivers, have under our patronage a flourishing academy, capable of accommodating one hundred students, at present superintended by the Rev. John M. Smith.

In reviewing the history of Methodism on this circuit from its commencement, we can only exclaim, 'What hath God wrought!' 'Surely there is no inchantment against Jacob, neither is there any divination against Israel!' Our doctrine, which has been misrepresented and caricatured by a thousand slanderous tongues, has now become the most popular. Our itinerancy, whose plan of preaching has been called 'run about and occasional,' has established in this country the most efficient and permanent method of preaching the Gospel; and, although the reputed despisers of learning, we

have issued more books to instruct the ignorant in the duties of religion than any other people; and, according to our ability, have never been backward to establish schools, academies, and colleges.

BISHOP WHATCOAT.

For the Methodist Magazine and Quarterly Review.

DEAR BRETHREN,—I have noticed in the Methodist Magazine and Quarterly Review, new series, vol. ii, No. 3, the following remarks:—'It is matter of great regret, that so few memorials of Mr. Whatcoat are extant. From the few that do remain, as well as from the universal and uniform testimony of those who knew him in life, we believe him to have been one of the most holy and spiritual men of that, or perhaps of any other age. As an illustration of those spiritual breathings which animate whatever fragments from his pen we have ever seen, we have the pleasure to rescue from oblivion the brief specimens which follow; and shall be much obliged to any of his surviving friends, or the representatives of deceased ones, who may enable us hereafter to add to the collection.' On reflection, I believe I can contribute a small mite to this desirable end.

My first knowledge of this venerable saint, to the best of my recollection, was in the year 1791, more than forty years ago, in company with Bishop Asbury, in Georgia; when I heard him preach at a meeting house in Burke circuit, twelve miles below Augusta. From repeated interviews with him, both as presiding elder and bishop, from that time to his death, I can bear testimony to the truth of his character as above stated. In addition to my personal acquaintance with him, I will transcribe for your perusal a few short, comprehensive letters, in a religious correspondence, taken from the originals in his own handwriting. The first bears date Portsmouth, Va., August 7, 1797. Mr. Whatcoat was then a presiding elder on the Norfolk district, and directed this letter to me on the Gloucester circuit, in the Richmond (now James River) district, on which the Rev. Mr. (now Bishop) M'Kendree was then presiding elder.

'DEAR BROTHER,—A few days since I received yours of July 6th. I rejoice to hear that Zion lifts up her head in your parts. Thanks be to God, we have some prospect of a revival on this district. A glorious work is going on in Greensville circuit, much like yours. At our quarterly meeting for Cumberland circuit, also at Walker's church, the Lord came down in great power: six or eight souls were powerfully converted. I hope the work will spread from circuit to circuit. Thanks be to God, hitherto the Lord hath helped me, and I have strong hopes that I shall reach the blessed shore. A little while, and He that shall come will come, and will

not tarry. Go on, my brother; it is a glorious cause. If we die in the siege, the crown is just before us: and the devil is at the heels of thousands, driving them down to ruin. O what need of courage! May the Lord, Jehovah, be thy strength, &c, &c.

Thine, in love,

RICHARD WHATCOAT.'

The second is dated Camden, S. C., January 8th, 1801.

'MY VERY DEAR BROTHER,—My desire is that God may give you health, peace, long life, and multitudes of spiritual children. Surely the Lord will comfort Zion. After we have been tried, we shall "come forth as gold, meet for the Master's use." He "that believeth shall not make haste." "The Lord sitteth on the water floods." Thine, as ever,

RICHARD WHATCOAT.'

The third bears date, Richmond, N. C., 20th January, 1801.

'DEAR BROTHER,—At present I am oppressed with a considerable cold, but all things shall work for good to the Lord's people; it is enough if we stand fast in the will and work of the Lord. I hope you find the kind Physician able to heal and support you, in body and soul, for the work he has appointed you to do. We must do what we can,—not always what we would: the Lord knows what is best for us. As far as I know my own heart, I want to be, and do, what the Lord would have me. My soul is on stretch for immortality. If I live to return, I hope to see Zion in prosperity in your part of the Lord's vineyard. God has blessed your labours, and I hope your faith will grow exceedingly, and your love abound more and more toward the Christian cause and all mankind. Accept my love and prayers for you, and for Zion's prosperity, &c, &c.

RICHARD WHATCOAT.

To the Rev. Stith Mead, presiding elder,
Georgia district, at Augusta.'

The fourth bears date New-York, May 31st, 1802.

'DEAR BROTHER,—I received yours of the 7th inst., and rejoice to hear of your success in the Lord's vineyard: may one become a thousand! What is too hard for the Captain of our salvation to accomplish if he should exert his mighty voice? He has wrought wonders among us; glory to his great name! O that we may live up to our privilege, abounding in the work of the Lord, as knowing that in due time we shall reap, if we faint not. May the good Lord crown your latter labours with greater success than your former. So prays your sincere brother,

RICHARD WHATCOAT.'

The fifth is dated Cambridge, N. Y., June 27th, 1803.

'DEAR BROTHER,—My earthly house totters and shakes under the weight of sixty-seven years of travel and labour, so that I can

do but little; but our gracious God, whom we serve, can do whatever he pleaseth. A little while, and Heaven will crown our best wishes. I rejoice to hear of Zion's prosperity. "Be thou faithful unto death," and I hope we shall join to sing redeeming love in yon bright world. God bless you, and crown your labours with great success. Thine in love,

RICHARD WHATCOAT.'

All the above were received from that holy man of God, by

Your affectionate friend and brother,

STITH MEAD.

METHODISM ON ALLEGHANY CIRCUIT, MARYLAND.

A RETROSPECTIVE view of those by-gone days when Methodism was first introduced into this country, has a natural tendency to impress the mind with solemnity, inasmuch as so many touching scenes and incidents are necessarily interwoven in the subject; and it is so diversified with lights and shades, that alternate joys and sorrows must rest upon the mind of the narrator, especially if personally acquainted with, and identified in, those scenes and incidents.

I think the honor of *pioneers* to this work, in Alleghany circuit, ought to be divided between our venerable Bishop Asbury, John Hagerty, and Richard Owings; the latter a local preacher of Baltimore county, Maryland; but which of these was first in point of time, neither tradition nor memory furnishes sufficient data to determine. It is however my impression that they all came in the year 1782. They laid the foundation, and others have built thereon. The seed was sown, and some few believed their report, and became members of the then infant society.

These venerable brethren were succeeded in 1783 by Francis Poytheress and Benjamin Roberts; in 1784 by Wilson Lee and Thomas Jackson; in 1785 by Lemuel Green, William Jessop, and John Paup. This was the year of my personal emigration from spiritual Egypt to the land of promise; and after this time, being no longer '*a stranger and foreigner*,' I can speak with more certainty of succeeding times. But, perhaps, before I proceed farther, I ought to remark that our Baptist brethren were, I think, a little earlier in the work, in this section of the country, than we were. They made some proselytes, but gradually declined, and removed away; so that but few remain at this day.

From the year 1785, being myself personally and actively engaged, I saw with much pleasure the work spreading and prospering in every direction; and no doubt the occasional visits of Bishop Asbury had a strong tendency to cement and establish Methodism in this country. The Church was much enlarged, and gained a very considerable accession of numbers and stability soon after this

period, viz. in 1786, through the labours of Enoch Matson. The societies were also much increased, and a great revival followed the labours of Philip Bruce, in 1788; but from this period to 1802–3 the work languished, and gradually sunk into so low a state, that the few who remained faithful hung their harps upon the willows.

But thanks to our good God, who looked upon us in our low estate. Toward the close of the year 1802, Bishop Whatcoat passed through these parts, blew up the old sparks, and rekindled the holy fire in some degree. The author of this narrative followed the bishop through Winchester, Leesburgh, and down to Fairfax, in Virginia, near to the city of Washington; a distance of about one hundred and thirty miles. He sought and ardently longed for a revival and resuscitation in his own soul, which he found, and returned home about Christmas; and with the aid of brother L. Martin, a local preacher from Montgomery county, Maryland, immediately went to work, preaching and holding prayer meetings; and these were the halcyon days of his pilgrimage. Something over one hundred souls were added to the Church in this winter, 1803. This blessed work, although it subsided for a season, was renewed with accumulated strength and vigour in 1805, through the powerful preaching of the great and good James Ward. We had some good times and sweet seasons after that period also, under the labours of that living flame, Louis R. Fechtig; and especially in the year 1820, when brother James Taylor rode Alleghany circuit. I am informed, too, by the preacher now in charge of this circuit, that there is at present a considerable revival in the west end of the circuit, in the Alleghany mountains; and that he thinks about one hundred have been added to the Church.

May I be permitted to add, that in reviewing past scenes and ancient days, on which seems to rest a dark cloud of almost oblivion, I seem to converse with the spirits of the venerable dead, and to revive the joys of the happy seasons, the delicious hours, spent by my own fireside with those great and good men, Bishops Asbury, Whatcoat, and George; and my dear brothers Matson, Ward, Hitt, Fechtig, &c, &c, &c. O, I hope, I trust, to be received by some of those happy spirits, and my dear sainted wife, and welcomed at last into those happy regions where parting, and sickness, and death itself shall never come!

JOHN J. JACOB.

December 3, 1831.

P. S. It is possible the subject matter of the foregoing narrative might have been rendered more pleasing, if it had been interspersed with some interesting anecdotes; but, knowing that you have many other subjects, and much matter more valuable, the author has aimed at brevity.

THE NEXT GENERAL CONFERENCE.

The history of American Methodism may be advantageously considered under four distinct and peculiarly marked periods. The first embraces that portion of it which extends from the year 1766, when Methodist preaching was introduced into this country and the first Methodist Society was formed, to the organization of the Methodist Episcopal Church in the close of the year 1784; being a space of somewhat more than eighteen years. The second extends from the organization of the Church in 1784, to the time of the first regular general conference, under this organization, in 1792;—a period of something less than eight years. The third, from that general conference to the adoption of the plan of delegated general conferences in 1808;—a period of sixteen years. And the fourth, from that time to the present;—a period of nearly twenty-four years. A brief review of these several divisions, as it will serve to show, on one hand, the providential care by which this form of Christianity was originally adapted to the circumstances in which it took its rise, so will it show, on the other, how, in its order and polity, it has been gradually accommodated to the changes of circumstances in which it has been placed; and how, in both hemispheres, it has attained at length a state of maturity which leads us to believe that Providence now throws upon its friends the solemn responsibility of settling its institutions upon a basis of permanent stability. It will be seen that our brethren in Europe have already, in a great measure, effected this most important object on their part, though in a manner somewhat different from that which seems to present itself to us, and to which, in view of the approaching general conference, it is the design of this article specially to invite the attention of our readers, and particularly of the preachers. The conclusion which we shall ultimately submit for their consideration is one which, in our own minds, is the result of deep solicitude for the perpetuity and the highest efficiency of this great system for the evangelization of the world, and one to which we have been led by a closely connected chain of reading, observation, and reflection, especially within the last few years. The principal views which have influenced us will be developed in the progress of this article.

Methodism in America, during the first period of its history, was identified with Methodism in England. In doctrine, and moral discipline, and ultimate object, it is so still. In these respects, Wesleyan Methodism is one, throughout the world. During that period, however, it was one also in its external form and government. Its government was then strictly patriarchal. The Rev. John Wesley was acknowledged and obeyed as, under God, its father and founder, as well in America as in Europe. To understand then its peculiar organization and the distinguishing features of its polity throughout that portion of its history, it is indis-

pensably necessary to look back to the rock whence it was hewn, and to the hole of the pit whence it was digged; just as, in order to a thorough knowledge of the constitutional peculiarities and characteristics of the man, it is of essential importance to know from whom he derived his birth; by what breasts he was nourished in infancy; what discipline contributed to the formation and development of his bodily and mental powers; in what schools he was taught; and by what associations and connections his thoughts, and feelings, and habits, were influenced, and moulded, as he grew up to youth and manhood.

A very respectable English writer, the Rev. John Beecham, of the British Wesleyan connection, has endeavoured, in a work published in 1829, to make it appear that in the earliest constitution of Methodism, even so early as at the first conference in 1744, the supreme authority in the connection was vested in the conference, composed of Mr. Wesley as an integrant part, and of other ministers and preachers: and that, whatever deference was paid to Mr. Wesley as the father of the connection, the ultimate decision of such points as came before them rested with the conference, by a majority of its votes. In support of this position Mr. Beecham has adduced, we acknowledge, several very plausible arguments. Yet, after all, the whole of them, it seems to us, are entirely overthrown by Mr. Wesley's own account of the matter, as stated in the minutes of one of the conversations held in conference, in the year 1747. In that account he says:—

'In 1744 I wrote to several clergymen, and to all who then served me as sons in the Gospel, desiring them to meet me in London, and to give me their advice concerning the best method of carrying on the work of God. And when their number increased, so that it was not convenient to invite them all, for several years I wrote to those with whom I desired to confer, and they only met me at London, or elsewhere; till at length I gave a general permission, which I afterward saw cause to retract. Observe: I myself sent for these of my own free choice. And I sent for them to advise, not govern me.—(*Wesley's Works*, vol. v, pp. 220, 221.)

Again:—

'But some of our helpers say, "This is shackling free-born Englishmen;" and demand a free conference, that is, a meeting of all the preachers, wherein all things shall be determined by most votes. I answer, it is possible, after my death, something of this kind may take place; but not while I live. To me the preachers have engaged themselves to submit, to serve me as sons in the Gospel; but they are not thus engaged to any man or number of men beside. To me the people in general will submit; but they will not thus submit to any other. It is nonsense, then, to call my using this power "shackling free-born Englishmen." None needs to submit to it unless he will; so that there is no shackling in the case. Every preacher and every member may leave me when he pleases. But while he chooses to stay, it is on the same terms that he joined me at first.

"But this is making yourself a pope." This carries no face of truth. The pope affirms that every Christian must do all he bids, and believe all he says, under pain of damnation. I never affirmed any thing that bears any the most distant resemblance to this. All I affirm is, the preachers who choose to labour with me, choose to serve me as sons in the Gospel; and the people who choose to be under my care, choose to be so on the same terms they were at first.' (*Ibid.* p. 221.)

If, then, Mr. Wesley himself understood the subject, and his own practice in the conferences which he convened and in which he presided, it seems to us incontestable that, at that early period in the history of Methodism, he himself, after hearing the opinions and advice of those whom he had invited to meet him for this purpose, ultimately *decided* the questions which came before them. And however differently we might otherwise have been disposed to construe a minute in one of the conversations in the conference of 1744, abstractly considered, yet Mr. Wesley's own open and official explanation of his proceeding, only three years after, imperiously obliges us, we think, against all argument whatever, to take the *matter of fact* as it stands averred on his own unquestionably competent and credible testimony.

In the notes on the Discipline of the Methodist Episcopal Church, prepared by Bishops Coke and Asbury at the request of the general conference, and published with the edition of the Discipline in the year 1797, a comparison is drawn, in the notes on section iv, between the powers exercised by Mr. Wesley, and those of our bishops. Among other important points of difference, showing how much the powers of the bishops had been diminished below the patriarchal standard of Mr. Wesley's powers, it is there said,

'Mr. Wesley, as the venerable founder (under God) of the whole Methodist Society, governed without any responsibility whatever; and the universal respect and veneration of both the preachers and people for him, made them cheerfully submit to this: nor was there ever, perhaps, a mere human being who used so much power better, or with a purer eye to the Redeemer's glory, than that blessed man of God.'

Now, as Dr. Coke and Mr. Asbury had both travelled under Mr. Wesley's direction in England, and Dr. Coke in particular had been for many years one of his most intimate confidential agents, their testimony, as to the matter of fact stated in the above quotation, would of itself be decisive, even in the absence of any other. The Rev. Henry Moore also, in his Life and Experience written by himself, affirms that 'Mr. Wesley would never put any question to the vote.' In his subsequent remarks, indeed, on this fact, we cannot by any means concur. Were their correctness admitted, they would go to prove, not only that Mr. Wesley was governed by the majority in conference, but by a minority;—nay, that a single refractory dissentient had it in his power to prevent, at least, that venerable man of God from acting. The contrary of this view of the subject we believe to be susceptible of perfect demonstration; but we shall not pursue this topic farther at present, and will only

add our extreme regret to see in this part of Mr. Moore's work the admission of sentiments which, if allowed, must ultimately, in our poor opinion, lead to the absolute dissolution of all government.

The authority, then, exercised by Mr. Wesley in the first and infant stage of Methodism, in Europe and America, was strictly patriarchal.

The minutes of the first Methodist conference held in America, were headed thus :—

'Minutes of some Conversations between the Preachers in connection with the Rev. Mr. John Wesley. Philadelphia, June, 1773.'

The first question asked in that conference was,—

'Ought not the authority of Mr. Wesley and that conference, to extend to the preachers and people in America, as well as in Great Britain and Ireland?'

The answer was,—'Yes.'

At that time Thomas Rankin was the general assistant, that is, exercised the chief authority in the American connection, in the name and place of Mr. Wesley, and by his direction and appointment. And that in that period of the history of American Methodism, the general assistant here, like Mr. Wesley in England, *decided* the questions which came before the conference, after hearing the discussions of the body, is indisputably manifest from the minutes of a conference held in Kent county, Delaware, in April, 1779. The 12th and 13th questions and answers in that conference were as follows :—

'Question 12. Ought not brother Asbury to act as general assistant in America?

Answer. He ought: first, on account of his age; second, because originally appointed by Mr. Wesley; third, being joined with Messrs. Rankin and Shadford, by express order from Mr. Wesley.

Question 13. How far shall his power extend?

Answer. On hearing every preacher for and against what is in debate, the right of determination shall rest with him, according to the minutes.'

This we consider a very strong argument too, if any argument were needed, in support of the view above given as to the authority exercised by Mr. Wesley in conference. It is altogether improbable that a greater authority would have been accorded to an assistant in the American conference, than was wielded by Mr. Wesley himself in the English conference. On the contrary, there can be little or no doubt, we think, that the design was to conform the mode of proceeding in the American conference as nearly as could be to that in the English.

On the same ground, and under the same influences, the administrative government of the societies in America was conformed, as nearly as circumstances would admit, to the English model. And hence here, as well as there, the assistants on the circuits

both received and excluded members upon their own judgment, as well in regard to facts as to the application to them of the general rules and minutes.

In the organization of the Methodist Episcopal Church, which took place at the conference of 1784–5, a very important change was made. Mr. Wesley's patriarchal authority, by his own voluntary act, then ceased. It has been said that no nation ever voluntarily gave up the dominion of any province, how troublesome soever it might be to govern it, and how small soever the revenue which it afforded might be in proportion to the expense which it occasioned.* But in this remarkable instance, Mr. Wesley evinced that he was actuated by principles and motives wholly different from those of worldly politicians and statesmen, whose pride, ambition, and personal interests, together with those of their friends and retainers, are too often the true though secret causes of measures fraught with immense mischief, however ostensibly and professedly founded on principles of public policy. The United States of America were compelled to separate themselves from the political and ecclesiastical power of Great Britain by force of arms. The power of Mr. Wesley over the societies here, on the contrary, as soon as he perceived that its continued exercise was neither necessary nor expedient, was freely and promptly relinquished. A new and independent organization, incontestably episcopal in fact, was recommended by himself, with suitable forms of ordination and other services also prepared by him, for its perpetuation. This form of organization was unanimously adopted by the general conference of 1784–5, and was concurred in thereafter, and has been ever since, by both preachers and people, throughout the whole Connection, with unexampled unanimity.† The few exceptions which have existed at different times since that epoch, and under various influences, chiefly of a personal and local character, have only served more fully to establish the fact that our Church order, recommended by Mr. Wesley, and adopted by our fathers, is deeply rooted both in the affections and in the judgment of our extensive communion. To sever them from this attachment, enemies, and some even among ourselves, have risen up, who have spared no arguments, no sophistry, no arts of misrepresentation and slander, no ridicule, no abuse. All, however, has been insufficient for this purpose; and consequently these efforts, like turbulent waves foaming out their own shame, while they have evinced their own futility, have served, at the same time, to show the solidity and the steadfastness of the rock on which we are founded.

The truly Christian and highly creditable disinterestedness with which Mr. Wesley relinquished power, when the necessity or expediency of its farther exercise was obviously superseded by provi-

* Smith's Wealth of Nations.

† For a fuller and more particular discussion of these points, see the work entitled 'A Defence of our Fathers, and of the original organization of the Methodist Episcopal Church—with historical and critical notices of early American Methodism.'

dential circumstances, has been already mentioned. The very important limitations voluntarily put upon the powers of the episcopacy, in the general conference of 1784–5, are not less remarkable. To these limitations, there is not a tittle of evidence that Dr. Coke and Mr. Asbury, our first bishops, made the slightest objection. Nay, it was Bishops Coke and Asbury themselves who asserted these limitations, and became, at the request of the general conference, their expositors and recorders. The bishops of the Methodist Episcopal Church, after its organization in 1784–5, were to possess vastly less power than had been theretofore exercised by Mr. Wesley, as well in America as Europe,—or than even his general assistants here, first Mr. Rankin, and after him and for a much longer time, Mr. Asbury, had exercised.

In the Notes on the Discipline, by Bishops Coke and Asbury, we find, on section iv, 'Of the Election and Consecration of Bishops, and of their Duty,' the following strong remarks, in full corroboration of the above views:—

'In considering the present subject, we must observe, that nothing has been introduced into Methodism by the present episcopal form of government, which was not before fully exercised by Mr. Wesley. He presided in the conferences; fixed the appointments of the preachers for their several circuits; changed, received, or suspended preachers, wherever he judged that necessity required it; travelled through the European connection at large; superintended the spiritual and temporal business; and consecrated two bishops, Thomas Coke and Alexander Mather; one before the present episcopal plan took place in America, and the other afterward, beside ordaining elders and deacons. But the authority of Mr. Wesley and that of the bishops in America differ in the following important points:—

1. Mr. Wesley was the patron of all the Methodist pulpits in Great Britain and Ireland *for life*, the sole right of nomination being invested in him by all the deeds of settlement, which gave him exceeding great power. But the bishops in America possess no such power. The property of the preaching houses is invested in the trustees; and the right of nomination to the pulpits, in the general conference—and in such as the general conference shall, from time to time, appoint. This division of power in favor of the general conference was absolutely necessary. Without it the itinerant plan could not exist for any long continuance. The trustees would probably, in many instances, rom their *located* situation, insist upon having their favorite preachers stationed in their circuits, or endeavour to prevail on the preachers themselves to *locate* among them, or choose some other settled minister for their chapels. In other cases, the trustees of preaching houses *in different circuits* would probably insist upon having the *same* popular or favorite preachers. Here, then, lies the grand difference between Mr. Wesley's authority, in the present instance, and that of our American bishops. The former, as (under God) the father of the connection, was allowed to have the *sole, legal, independent* nomination of preachers to all the chapels: the latter are *entirely dependent* on the general conference.'

Again:—

'2. Mr. Wesley, as the venerable founder (under God) of the whole Methodist society, governed without any responsibility whatever; and the universal respect and veneration of both the preachers and people for him, made them cheerfully submit to this: nor was there ever, perhaps, a mere human being who used so much power better, or with a purer eye to the Redeemer's glory, than that blessed man of God. But the American bishops are as responsible as any of the preachers. They are *perfectly subject* to the general conference. They are indeed conscious that the conference would neither degrade nor censure them, unless they deserved it. They have, on the one hand, the fullest confidence in their brethren; and, on the other, esteem the confidence which their brethren place in them, as the highest earthly honour they can receive.

But this is not all. They are subject to be tried by seven elders and two deacons, as prescribed above, for any immorality, or supposed immorality; and may be suspended by two-thirds of these, not only from all public offices, but even from being private members of the society, till the ensuing general conference. This mode subjects the bishops to a trial before a court of judicature considerably inferior to that of a yearly conference. For there is not one of the yearly conferences which will not, probably, be attended by more presiding elders, elders, and deacons, than the conference which is authorized to try a bishop, the yearly conferences consisting of from thirty to sixty members. And we can without scruple assert, that there are no bishops of any other episcopal Church upon earth, who are subject to so strict a trial as the bishops of the Methodist Episcopal Church in America. We trust they will never *need* to be influenced by motives drawn from the fear of temporal or ecclesiastical punishments, in order to keep *from vice:* but if they do, may the rod which hangs over them have its due effect; or may they be expelled the Church as "salt which hath lost its savour, and is thenceforth good for nothing but to be cast out, and trodden under foot of men!"

3. Mr. Wesley had the entire management of all the conference funds, and the produce of the books. It is true, he expended all upon the work of God, and for charitable purposes; and rather than appropriate the least of it to his own use, refused, even when he was about seventy years of age, to travel in a carriage, till his friends in London and Bristol entered into a private subscription for the extraordinary expense. That great man of God might have heaped up thousands upon thousands if he had been so inclined; and yet he died worth nothing but a little pocket money, the horses and the carriage in which he travelled, and the clothes he wore. But our American bishops have no probability of being rich, for not a cent of the public money is at their disposal: the conference have the entire direction of the whole. Their salary is sixty-four dollars a year, and their travelling expenses are also defrayed. And with this salary they are to travel about six thousand miles a year, "in much patience," and sometimes "in afflictions, in necessities, in distresses, in labours, in watchings, in fastings," through "honor and dishonor, evil report and good report: as deceivers, and yet true; as unknown, and yet well

known; as dying, and, behold," they "live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things;" and, we trust, they can each of them through grace say, in their small measure, with the great apostle, that "they are determined not to know any thing, save Jesus Christ, and him crucified; yea, doubtless, and count all things but loss for the excellency of the knowledge of Christ Jesus their Lord: for whom they have suffered the loss of all things, and do count them but dung, that they may win Christ."

We have drawn this comparison between our venerable father and the American bishops, to show to the world that they possess not, and, we may add, they aim not to possess, that power which he exercised and had a right to exercise, as the father of the connection: that, on the contrary, they are perfectly dependent; that their power, their usefulness, themselves, are entirely at the mercy of the general conference, and, on the charge of immorality, at the mercy of two-thirds of the little conference of nine.

To these observations we may add, 1. That a branch of the episcopal office, which, in every episcopal Church upon earth, since the first introduction of Christianity has been considered as essential to it, namely, *the power of ordination*, is *singularly* limited in our bishops. For they not only have no power to ordain *a person for the episcopal office* till he be first elected by the *general* conference, but they possess no authority to ordain *an elder or a travelling deacon*, till he be first elected by a *yearly* conference; or a local deacon, till he obtain a testimonial, signifying the approbation of the society to which he belongs, countersigned by the general stewards of the circuit, three elders, three deacons, and three travelling preachers. They are therefore not under the temptation of ordaining through interest, affection, or any other improper motive, because it is not in their power so to do. They have, indeed, authority to suspend the ordination of an elected person, because they are answerable *to God* for the abuse of their office, and the command of the apostle, "Lay hands suddenly on no man," is absolute; and, we trust, where conscience was really concerned, and they had *sufficient reason* to exercise their power of suspension, they would do it, even to the loss of the esteem of their brethren, which is more dear to them than life; yea, even to the loss of their usefulness in the Church, which is more precious to them than all things here below. But every one must be immediately sensible how cautious they will necessarily be, as men of wisdom, in the exercise of this suspending power. For unless they had such weighty reasons for the exercise of it, as would give some degree of satisfaction to the conference which had made the election, they would throw themselves into difficulties out of which they would not be able to extricate themselves, but by the meekest and wisest conduct, and by reparation to the injured person.

2. The bishops are obliged to travel, till the general conference pronounces them worn out or superannuated; for that certainly is the meaning of the answer to the sixth question of this section. What a restriction! Where is the like in any other episcopal Church? It would be a disgrace to our episcopacy to have bishops settled on their plantations here and there, evidencing to all the world, that instead

of breathing the spirit of their office, they could without remorse *lay down their crown*, and bury the most important talents God has given to men! We would rather choose that our episcopacy should be blotted out from the face of the earth, than be spotted with such disgraceful conduct. All the episcopal Churches in the world are conscious of the dignity of the episcopal office. The greatest part of them endeavour to preserve this dignity by large salaries, splendid dresses, and other appendages of pomp and splendour. But if an episcopacy has neither the dignity which arises from these worldly trappings, nor that infinitely superior dignity which is the attendant of labour, of suffering and enduring hardship for the cause of Christ, and of a venerable old age, the concluding scene of a life devoted to the service of God, it instantly becomes the disgrace of a Church, and the just ridicule of the world!'*

By the general conference, mentioned in the passages above quoted, the bishops meant, of course, the general conference as then constituted; viz. of all the travelling preachers in full connection at the time of holding the conference. It was early perceived, however, that this constitution of the general conference was attended with many and great inconveniences. In the year 1800, at the session held in Baltimore, commencing on the sixth of May, a resolution was introduced for the establishment of a delegated general conference, as a substitute for the existing plan; but was not then adopted. The ill constituted and obnoxious *council* was probably still too fresh in the recollections of the preachers. In the first meeting of that body, which assembled in Baltimore on the first of December 1789, the members of it themselves, indeed, seem to have been sensible of a fundamental defect in the principle of its organization; and in one of their first acts gave evidence, we think, that they at least sincerely aimed at the good of the general cause, though they had been extremely unfortunate in the untried expedient which they had adopted for effecting their object. The act to which we allude was a resolution that, as it was 'almost the unanimous judgment of the ministers and preachers that it is highly expedient there should be a general council [conference] formed of the most experienced elders in the connection, who, for the future, being elected by ballot in every conference, at the request of the bishop, [Asbury,] shall be able to represent the several conferences and districts in the United States of America,' they therefore concluded that such a council [conference] should be so appointed and convened. This resolution certainly looked to a proper delegated general conference, though but in embryo, and without the necessary guards of suitable limitations and restrictions

[* It is a remarkable fact that for more than fifteen years, viz. from the Christmas conference of 1784–5 to the general conference of 1800, no regular provision whatever was made for the support of our bishops. Previously to the last mentioned period, Bishop Asbury was supported principally by the kindness of private friends,—the deficiency being made up generally by particular societies. Dr. Coke, we presume, received nothing. And even after 1800, when a third bishop (Whatcoat) was added to the number, the allowance was only *eighty dollars* a year, and their travelling expenses; of which each of the seven conferences, then first established with regular boundaries, was to pay its proportionable part.]

on its powers. There does not appear, however, to have been even any attempt afterward to carry it into effect, and the second and last council met in Baltimore in December, 1790, under its original organization. This meeting terminated this jejune and short-lived experiment, and although a resolution was passed for a third session two years thereafter, it was never executed. The general conference of 1792, the first strictly so called, was the happy succedaneum whose judicious measures tended greatly to correct the disorders which had previously been creeping into the body, and to check the spirit of faction and division which, through the agency particularly of Mr. O'Kelly and his partizans, had grown up to a pernicious and alarming height. The bishops themselves requested that even the name of the council might not be again mentioned in the conference; after which, by common consent, it was given, as every one felt it ought to be, to the moles and to the bats. Brotherly love was restored, and, with a very partial exception, chiefly under the influence of Mr. O'Kelly above alluded to, peace and harmony prevailed.

From the year 1792 to 1804, both inclusive, the general conferences, which were held regularly once in four years from the time of their first proper establishment in 1792, continued to be composed of all the preachers in full connection at the time of the session. In 1804, at the session held in Baltimore, commencing on the seventh of May, it was proposed that the general conference should be composed of such members as had travelled under the direction of an annual conference for six years or more. This motion was lost. Another was then made, and carried, that all the preachers who should have travelled four years from the time they were received on trial by an annual conference, and were in full connection, should compose the general conference. This was accordingly the constitution of that body in 1808. The few intervening years' experience, however, had produced a general conviction that this patching system afforded but a very partial and altogether inadequate remedy for the growing burdens and evils that were felt under the existing plan. The great and increasing extent of the connection, spread over such an immense and constantly enlarging field of labour, the number and annual increase of the preachers, the injury to the work from the absence of so many of them for so long a time, the burden of expense and toil from the long journeys which a large portion of them had to perform in going to and from the conferences, the inconveniences and delay in business from so large a body when assembled, together with the burden on our friends (however kind and willing) in furnishing accommodations for so large a number, and last, though by no means least, the great inequality and disadvantages under which the distant conferences laboured under this system,—all these considerations, growing in their weight with every year's delay, tended to produce and to fix the conviction which we have mentioned; and by the time of the session of the general confer-

ence held in Baltimore in 1808, commencing on the sixth of May, the minds of the members generally were prepared for acting efficiently and decisively on the subject.

In the period which we have been reviewing, a very material alteration was made in the rule for the trial of members, and subsequently became the basis of one of the articles of restriction on the powers of the delegated general conference, as established in 1808. Originally, as we have stated, in the infancy of our societies, while as yet they were merely religious associations collected by the preachers within the Church of England, without any regular Church organization, and under a strictly patriarchal government, the preachers, by Mr. Wesley's direction, as his assistants and helpers, and in conformity to his example, received persons into the society, or expelled them from it, as they alone judged proper, and without any process or form of trial whatever. Between 1784 and 1800, the practice was, that, when a member of the society was to be tried for any alleged offence, the officiating minister or preacher should call together all the members, if the society was small, or a select number if it were large, to take knowledge, and give advice, and bear witness to the justice of the whole process. Still, however, the society, or the select number, as the case might be, were not properly the triers of the accused party, but were simply the advisers in the case, and witnesses of the propriety and justice of the proceedings; that no expulsion might take place privately, or without the check of the public judgment, founded on full and correct knowledge. It was in the year 1800 that the farther change was made, by which the society or the select number were constituted the absolute judges of the guilt or innocence of the accused; whose judgment, when once pronounced, could not be set aside, neither by the officiating minister, nor by any presiding elder or bishop, nor by an annual or even a general conference. In this absolute supremacy of our local Church authorities, in all matters coming within their proper jurisdiction agreeably to the discipline, (for it extends to all such,) and also in our established provision for regular appeals, there is a most material and weighty difference between the universal practice and the acknowledged law of the Church as existing among us in America, and that which prevails, we believe, among our brethren of the European connection. And if any persons have entertained an opinion that the institutions of that connection are in any regard more liberal and popular than our own, (an opinion, if it exists, founded certainly more on the appearance than the realities of things,) we are persuaded that the single distinction which we have now stated, will greatly more than counterbalance every other difference that can be named apparently against us. In that connection, too, the rule for the trial of members we believe still is, that no person shall be expelled from the society on any charge of immorality, till such immorality be proved at a leaders' meeting;—that is, *in the presence* of a leaders' meeting. This rule is intended, as ours previously to the year

1800 was, to guard against clandestine expulsions, and to operate as a preventive of partiality or injustice in the proceedings of the superintendent, or minister in charge; for, as is well remarked by the conference in noticing this regulation, that superintendent would be bold indeed who would act with partiality or injustice in such circumstances; and if such there ever should be, the conference pledges itself as ready to do all possible justice to any injured brethren. Yet still the superintendent is the judge, in the first instance, both of the law and the fact, as the conference is also, on any complaint, in the last resort. We mention these facts with no design whatever to reflect on our esteemed and beloved brethren of that connection, whose institutions and rules may be best adapted to the circumstances and wants of that country, as we believe ours are to ours. We mention them simply to silence and to shame the voice of calumny against ourselves, and to show that, as under our civil government there is no omnipotence even of the president and congress here as in the parliament of England, so neither does our general conference, with the bishops at its head, assert or claim for itself any such absolute authority, but acknowledges itself to be bound by limitations and restrictions which secure to all their acknowledged rights and privileges, according to the *supreme* and *irreversible* judgment of the various ultimate local authorities, to the extent of their jurisdiction, agreeably to the discipline of the Church under which they are voluntarily and freely associated.

Previously to Mr. Wesley's death, he performed two great official acts which constitute the ground work of the present maturity and stability of European Wesleyan Methodism. The first of these was a digest of the most important rules in the economy of primitive Methodism. Preparatory measures for this revised code were commenced so early as the year 1769, in consequence of a resolution then adopted, on his suggestion, by the preachers in connection with him, 'to preach the *old Methodist doctrines*, contained in the minutes of the conferences,' and 'to observe and enforce the whole *Methodist Discipline*, laid down in the said minutes.' This digest commences with the year 1744, when the first conference was held, and is continued down to 1789, when the last revision of it took place, about two years before Mr. Wesley's death. It is this work which, in the British connection, is denominated 'THE LARGE MINUTES,' and constitutes the official settled summary of their fundamental plan of discipline. It is according to this authentic instrument that the candidates for admission into the itinerant ministry are examined, and of which, after passing their probation acceptably, they receive a copy, signed by the president and secretary of the conference;—the giving and receiving of which consummate the solemn act of their admission into full connection. This important collection, from under Mr. Wesley's own hand, with his last revision and correction a little before his death, may be found in the Complete and Standard Edition of his Works, vol. v, pp. 211–239. Those who shall examine it, and compare it with

our present discipline, and especially with the minutes published soon after the general conference of 1784, will find that this same primitive Wesleyan standard, which constitutes the basis of the European Methodist discipline, has, from the foundation of our Church, allowing for the peculiarities of its organization and for local circumstances, been that of the discipline of American Methodists also. And as it continues to be the acknowledged and established test of genuine Wesleyan discipline in the venerable stock from which we derived our origin, so may the primitive code drawn from it, and incorporated into our own system, continue to be the landmark by which we may be guided in any measures which may remain to be adopted, or to be consummated, for the unity and the perpetuity of Methodism in America.

The other great measure of Mr. Wesley to which we have alluded, is 'THE DEED OF DECLARATION,'* by which he gave a legal specification of the name and powers of 'the Conference of the People called Methodists,' and provided for the perpetuation of the *doctrines* and the *itinerant system* of Methodism, and for the inalienable appropriation of the chapels of the connection to the purposes for which they were built—all in accordance with the fundamental principles of the existing economy. This deed, which marks so important an epoch in the history of European Methodism, was executed by Mr. Wesley on the 28th of February, 1784; so that, in one and the same year, he was led to the adoption of two of the most important and remarkable measures for the settlement of Methodism in the two hemispheres,—measures so diverse in their character, and yet so admirably adapted to the exigencies which called for them, in the respective countries, that those who shall contemplate with attention and candour the beneficial results of both, for now nearly half a century, and with still increasing efficacy in a multiplying ratio, can scarcely fail to be struck with that amazing power of mind by which, through the blessing of God upon his counsels and plans, he was so wonderfully enabled to adapt the best means to the best ends,—these being always with him, in despite of every minor consideration, the greatest glory to God, and the greatest good to man. These two instruments, the Large Minutes, and the Deed of Declaration, which Dr. Warren, in his Chronicles of Wesleyan Methodism, denominates 'the Jachin and Boaz' of the European connection, have settled both the *doctrines* and the general *economy and discipline* of that body on a foundation which can be overthrown only with the overthrow of the body itself. The Deed of Declaration, in particular, irrefragably establishes the following important points in regard to that connection.

1. That it was Mr. Wesley's wish and design that the conference, after his death, should exercise the powers specified in the deed, as he himself, with the *counsel* of the conference, had previously exercised them. This we think sufficient for the leading object of Mr. Beecham's work above mentioned.

* See Wesley's Works, vol. iv, p. 753.

2. That the acts of the *majority* of the conference, to the extent of its legitimate powers, should be of binding obligation on the whole body, to all intents, purposes, and constructions whatsoever. This, so far at least as Mr. Wesley's judgment and the fundamental law of his connection are concerned, seems to us an ample answer to Mr. Moore's claim of such a 'liberty' for minorities, and even for individuals, as could not fail, we think, if allowed, to involve any associated body in anarchy, and to bring it to dissolution.

3. The unalterableness, even by the conference itself, of the standard *doctrines* of the connection, which are recognised in the Chapel Trust Deeds, and these again in the Deed of Declaration.

4. The perpetuity of the *itinerant system.* The conference, by the express provision of the deed, has no power to appoint any preacher to any of the chapels for more than three years successively, except ordained ministers of the Church of England. And it is also farther provided by the Chapel Trust Deeds, that the same preacher shall not be sent to any chapel even for more than *two* years successively, without the consent of the trustees of the said chapel for the time being, and the men-leaders of classes of the society assembling thereat, or the major part of them; which consent shall be signified in writing, and be delivered to the conference on the first day of their assembling.

After Mr. Wesley's death, it is true, the British Wesleyan connection suffered agitations of so violent a character as threatened, in fact, its very existence. These, however, were caused, primarily and mainly, by the disputes which arose respecting the administration of the sacraments, the burial of the dead, service in Church hours, &c;—disputes which were indigenous in that connection, and which, from the time of our severance from the English state and hierarchy, never could be made to grow on our soil. They sprung from the conflicting views of those who had been gathered into the societies from the national Church on the one hand, and from among Dissenters on the other; but were amicably and happily adjusted by the 'PLAN OF PACIFICATION' agreed upon in the year 1795, together with a solemn confirmatory act in regard to the Large Minutes, adopted and subscribed by the conference at Leeds in 1797. Since that time, our British brethren, freed from those acrimonious contentions by which they had been so fearfully convulsed, have enjoyed a degree of harmony and prosperity which has enabled them to devote a united and calm attention to the improvement of their system of finance, to the extension of missions, to the proper settlement, relief, improvement, and increase of their chapels and parsonages, and, in short, to the infusion of increased vigour into the springs and operations of their whole system, in relation to the entire work, at home and abroad. Behold how good, and how pleasant a thing it is for brethren to dwell together in unity!

We will now return from this foreign excursion,—foreign in one sense, yet, we trust, not so from either the object or the interest of our subject,—and step back again to resume the consideration of our own dear home affairs.

In establishing a delegated general conference, the able and experienced men who were chiefly instrumental in effecting that much-needed and judicious measure, perceived the fitness and indeed the

obligation of the occasion, to give to the then existing economy a character of stability, which should place it beyond the power of the delegated body itself to change the fundamental principles of either its doctrines or its discipline. Without this limitation, nothing can be plainer or more certain than that the measure itself could not have been carried. Now it ought to be carefully noted, that, in this arrangement, respect was had to the interests and privileges, not of the preachers only, but of the people also; and that the great desideratum,—the important object in view, was, the preservation, strengthening, and perpetuation, of the '*union of the connection*;' in order to which it was felt that, at the same time with the settlement of the constitution of a delegated general conference, assurance should be given that 'the doctrines, form of government, and general rules' under which the whole Church was associated by mutual and voluntary compact, should be preserved 'sacred and inviolable.' This was explicitly declared in the preamble of the report of the committee by whom the articles for the constitution of the future general conferences were drawn up and reported. It was not, indeed, thought proper to impress a feature of absolute immutability on the system, in regard even of what were deemed its fundamentals. Yet it was judged proper, for the satisfaction and assurance of the whole body of our communion, to whom it was dear, to settle it on such a basis as should render any change in these respects *extremely difficult*, and indeed impracticable, except in some such exigence as should render the conviction of its propriety and necessity almost, if not quite, unanimous. This accounts for the strictness of the proviso at the close of the articles of limitation on the powers of the general conference. We are free to confess, that we once thought this proviso too strict, and that it placed the possibility of change almost too absolutely out of reach. Some additional years of reflection, however, with a careful study of the occasion, nature, design, and bearing of this important instrument, considering it both in itself, and as compared with the measures which Mr. Wesley was led to adopt for the stability and permanency of the European connection, have produced, we feel in duty bound to acknowledge, such a modification of our views on this subject, as we shall now submit to the candid consideration of those who have, as we trust they will believe we have, the greatest and common good of our whole body, and of the sacred cause committed to our trust, sincerely at heart.

We ask the general conference, and the preachers generally, to look first at the subject matter of the several restrictions themselves; and then to consider the parties interested in their preservation.

With one single exception, for making which we shall presently assign our reasons, what are the restrictions?

'1. The general conference shall not revoke, alter, or change our articles of religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

3. They shall not change or alter any part or rule of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency.

4. They shall not revoke or change the general rules of the united societies.

5. They shall not do away the privileges of our ministers or preachers

of trial by a committee, and of an appeal: neither shall they do away the privileges of our members of trial before the society, or by a committee, and of an appeal.

6. They shall not appropriate the produce of the Book Concern, nor of the Charter Fund, to any purpose other than for the benefit of the travelling, supernumerary, superannuated and worn-out preachers, their wives, widows, and children. Provided, nevertheless, that upon the joint recommendation of all the annual conferences, then a majority of two-thirds of the general conference succeeding, shall suffice to alter any of the above restrictions.'

It will be perceived that, in this quotation, we have omitted the restriction numbered 2, which provides that the general conference shall not allow of more than one representative for every five members of the annual conferences, nor less than one for every seven. It is plain, we think, that this item ought never to have been placed where it is. It is one which certainly bears no analogy, in the nature and importance of its subject matter, to at least four of the other restrictions among which it was embodied,—perhaps originally from inadvertence, if not from accident. That the ratio of representation should be fixed, within a reasonable range, and with suitable checks on any alterations of it, is plain. But surely it was going too far to place this point on a par with those great pillars of our ecclesiastical edifice among which it stands. This, latterly, has been deeply felt. So long since, indeed, as before the last general conference, the Mississippi conference originated a resolution which all the annual conferences, except one, concurred in, and with great unanimity, we believe, in each, agreeing to alter this article, without disturbing any other part of the instrument. Not having been able, however, to effect this desirable object in this way, from want of the assent of the dissentient conference, and the existing ratio rapidly increasing in its oppressive burdensomeness, the last general conference recommended, and all the annual conferences have since concurred in a measure which tends, confessedly, and very considerably, to weaken the force of the whole instrument. This was the price of relief,—and, as it seemed, the indispensable price,—in the single article under consideration. In such circumstances, it may not perhaps become us to call this a retrograde movement, or to question the soundness of its policy. Yet we must say, that our views in relation to it, which were briefly expressed in our number for April 1831, remain unaltered. The recommendation of the last general conference, and the subsequent concurrence in it of the annual conferences which had previously assented to the Mississippi resolution of 1826 above alluded to, have not resulted, we are persuaded, from any change of judgment, but from the necessity of the case, and for the sake of the required and the desired unanimity. We have reason to believe, too, that a considerable change has been in progress in the views of the conference formerly dissenting; though we have no certain means of knowing the precise extent to which this change has advanced. Of one thing, however, we are well assured, and that is, that the individual conference alluded to, whatever impression any of our brethren may ever have entertained to the contrary, is as sincerely solicitous to preserve, in their purity and efficiency, both our doctrines and the fundamental principles of our organization and economy, as any other conference in the union. We say this, as well

from intimate and extensive personal acquaintance with that body, as from the ample practical proofs which it has given, particularly in the fiery ordeal through which it has passed since the last general conference. From its local position and other circumstances, large calculations doubtless had been made in reference to it, by the opponents of our system. But their disappointment has been as complete, as it has been mortifying to them, and gratifying to us; and we now have the happiest evidences that there never has been a period in our whole history heretofore, when, in every essential matter, as well in our polity as in our doctrines, we were, as an entire body both of ministers and people, more sincerely and heartily cemented and bound together in love than at this moment.

Is this, then, a time for loosening our 'belts' or our 'buckles?' On the *fundamental* points specified in the restrictions, with the single exception above discussed, *can* we be belted or buckled 'too tight?' Do not the times, and all our experience, (if we may repeat our own former language,) admonish us rather to give stability and permanency to our now well tried and well approved system, than to retrograde a single hair's breadth toward that state of looseness and insecurity in which we were previously to the general conference of 1808? Why, then, should we again even turn our face toward it, or weaken the barrier erected by the provident wisdom of our fathers to preserve us from it? *Ought* a delegated general conference to have been left in possession of power, without the consent, to say the least, of all the annual conferences, to dissolve our very organization, to revoke or change the general rules of our societies, to do away the privileges of our ministers and members in regard to trials and appeals, and to alter or even revoke our articles of religion, and to establish new standards of doctrine different from or contrary to our existing standards? Most assuredly, we think, not: nor can we perceive a single good reason why we should desire even the power to loosen one of these foundation stones of our ecclesiastical edifice,—much less the whole of them. Indeed, for ourselves we candidly confess, if any change in regard to these must be made, we would prefer, rather than to loosen them, to see them made immoveable, like the great principles established in Mr. Wesley's Deed of Declaration, the beneficial operation of which has been practically proved for now nearly half a century.

Will it be said that this is a departure from a *liberal* and *popular* view of the subject? In our humble judgment it is precisely the reverse: and it is this conviction, too, which on close investigation and reflection, has contributed to operate so material a modification in our sentiments. It is for the continuance of restraint on our own power, and with a special reference to the interests of those who are not directly represented among us, that we here contend. In this view let it only be considered for a moment, who are the parties interested in preserving inviolate the guarantees established in the instrument in question. Are they the preachers only?—We speak as to wise men; let them judge what we say.

We beg that it may be distinctly understood, however, that it is at the utmost distance from our design, in any of our remarks now or heretofore made, to throw any obstacle whatever in the way of the action of the general conference on the resolution recommended by the

last general conference, and adopted since by all the annual conferences. The ratio of representation ought to be and must be changed. In this, so far as we know, there is no difference of opinion among us. But, in our estimation, it is a matter worthy of the most deliberate and enlightened consideration, whether the residue of the subject may not yet be advantageously reviewed; and whether some recommendation may not be originated by the ensuing general conference, which, when concurred in by all the annual conferences, may serve to repair at least any breach which may have been made in the guarantees which had previously existed,—should such a course, on a mature review, be deemed advisable. This is the point to which we alluded in the introductory part of this article. And in inviting attention to it at this particular juncture, as we must do or be too late to do it at all, we trust that we have no need to add an assurance, or to invoke the candour of brethren to believe, that our remarks have no reference whatever to any questions of a subordinate character which may ever have been agitated among us; but are intended to be confined strictly and solely to the propriety of the existence of guarantees not less strong at least than those in the restrictive limitations, for the satisfaction and assurance of *all the parties interested*, in regard to those great points which constitute the very basis on which our whole fabric rests, and in reference to which our houses of worship and preachers' houses have been built and settled.

The consideration last mentioned is one, in our view, regarding it both retrospectively and prospectively, which amounts to a degree of magnitude and importance little short of absolute imperativeness. By giving certainty and permanency to the great principles of their *economy* as well as their *doctrines*, our British brethren have been enabled, in conformity thereto, so to settle the form of their deeds of trust as to secure their chapels and preachers' houses, irrevocably and inalienably, to the uses and purposes for which they were built. This also enabled them, in the year 1808, farther to establish on the same basis the very important regulation that the preachers should not occupy any chapel, thereafter to be built, until it was first settled according to rule: so that, whilst all persons were free to be or to become Methodists or not, or to contribute for the erection of Methodist chapels or not, yet the conference refuses to recognise any as such unless they agree to conform to the essential principles of Methodist order. This, in our humble judgment, is as it should be. But never shall we be able to accomplish this most desirable object, nor perhaps can we be reasonably entitled to its accomplishment, till the fundamentals at least of our system are settled on a basis of certainty and stability. And is a more propitious epoch than the present, for this purpose, likely shortly to occur? On some minor points, it is true, there have been, and possibly may yet be, differences of opinion among brethren. But if a design ever existed, or ever was cherished any where among us, to sap the foundations of our economy, that leaven, we repeat our persuasion, has been pretty thoroughly purged out: and even as to any such minor differences, whatever settlement of them might be judged expedient on abstract principles, or did they now for the first time come before us in *originating* the details of a plan, yet, considering all the circumstances in which we are placed,—

and especially those produced by the events of the last few years,—with the peace and harmony we now enjoy, and the cheering prospects opening before us,—it may well be worthy of calm and deliberate reflection whether it be not possible to employ our invaluable moments in general conference both more usefully and more agreeably than by perpetuating controversies which *are*, confessedly, of minor moment. If we be inquired of what those primary principles in our system are, to which we have alluded in the course of this article, we answer,—that for ourselves we think them expressed with sufficient comprehensiveness in the restrictive limitations,—with the exception, for the reasons above stated, of the second item. As regards the sixth item, which, also, some might not be disposed to reckon among fundamentals, we formerly expressed our opinion that it ought to be retained where it is, for the more perfect assurance of our deficient, suffering, and worn-out brethren, and of widows and orphans; and that if to these objects of our tenderest and strongest sympathies we can give but a pittance, we should at least assure them, by the strongest guarantee in our power, that the means of affording them this partial relief, however inadequate in itself, shall be carefully husbanded, and sacredly applied. This will serve, not only to impart a degree of present relief to those already actually suffering, but also, in some measure, to console those yet in health and strength, and to encourage them to labour on, though in prospect of age and infirmity and want, and of widows and orphans hereafter to be left to the care of their brethren and to the good providence of God.

We regret that we are under the necessity of throwing off these remarks in haste; but the truth is, the press has overtaken us, and already waits for the sheets from our pen. Indeed, we take this occasion to say, that an editor placed as we have been, in the responsible superintendence of so weighty a charge as that of our general Book Concern, with all its numerous and various operations and interests, is most disadvantageously situated for conducting a periodical of such a character as we have desired to make this. With the assistance of our able and faithful colleague in the business department, we have done what we could,—not what we would. We are well convinced, at the same time, that, however burdensome and trying such a connection inevitably must be to an editor, the harmonious and efficient action of all the parts of this most important institution require that a very close and intimate association should continue to subsist between its editorial and business departments. Whether any improvement can be made in its organization, so as to maintain its unity and energy, with a continued extension of its operations commensurately with the growth of the country and the Church, and with a special reference to the interests of our benevolent institutions, and particularly of our Sunday schools, as well as of the general book business, yet so as not to impose on its managers a murderous weight of care and toil, will doubtless occupy the early and close attention of the general conference.

It had been our purpose to subjoin a few additional remarks on some other points which we presume will importunately press themselves on the consideration of that body:—such, for example, as the cause of missions, both domestic and foreign, Sunday schools, Bibles and tracts,

education, temperance, houses of worship and preachers' houses, the means of improving in our personal qualifications for the ministry, connected with those of improvement in the financial measures necessary for the support of the regular work, and of those faithful labourers who have been truly superannuated and worn out in it, and of the widows and orphans of such as endure to the end; together with the watchful preservation of that vital principle of *itinerancy* which constitutes the main spring of our whole system, and to which we greatly fear, that, under various plausible pretexts, a disposition is creeping in and gaining in strength among us, to admit of too many *exceptions*:—exceptions to an extent, which, if we continue to multiply them at the rate of our late progress in this respect, bid fair speedily to swallow up the rule. We find, however, that our limits forbid us even to enter on these tempting and fruitful themes, or to do more than barely to name them; and that, for the residue of our article, we must content ourselves with a few brief and general reflections.

The first which we will submit is, on what has frequently appeared to us a most lamentable waste of time, particularly in the *commencement* of the sessions of our general conferences, in settling rules of order, and other matters of a very subordinate character. Surely this ought not so to be. The importance of a multitude of rules, very minutely specified, we are persuaded has been greatly overrated. A few general ones as to the order of business, with the experience and good sense of the presidents, guided by the usual order of deliberative bodies, and subject of course to an appeal to the conference itself on any grave occasion, seem to be all that are really necessary. And for the framing of such, or even of a minuter code if deemed better, could we not trust a judicious committee, say even so large a one, if desired, as of one delegate from each annual conference, especially with the rules of all preceding general conferences before them. And rather than to consume invaluable and irredeemable time in debating on the report of such a committee, would it not be better to wait till experience should show the expediency or necessity of any addition or amendment: for, after all our debating, it may happen, and frequently has happened, that the points debated never prove, in the process of business, of the practical value of a straw.

We have been struck with a remark which we have met with in reading, respecting the convention which met to form the constitution of the United States. It is said that a disposition was soon discovered in some of the members to *display* themselves in oratorical flourishes; but that the good sense of the convention put down all such attempts. And of Dr. Franklin in particular, who was esteemed as the Mentor of the body, it is remarked, that he was distinguished not less by the *simplicity* with which he expressed his thoughts, than by their appropriateness and strength. How much more should this amiable, we had almost said enviable, characteristic, distinguish the minister of God, in a deliberative ecclesiastical assembly, where, as says our Discipline, every thing should be considered 'as in the immediate presence of God,' and every speaker should 'have an especial care to set God always before' him. To simplicity, let brevity, observance of order and the point in hand, be added, on the part of the speaker, with silent attention on the part of others, and all the parts of business

would proceed, we venture to say, not only with greater expedition, but with greater satisfaction, as well to every speaker ultimately, and to the entire body, as it certainly could not fail to do to the presiding officers. Plain sound sense, concisely, appositely, and clearly expressed, is worth infinitely more on such occasions, and indeed on any occasion, than all the pretty, jingling, empty words, that can be heaped together: and surely it is as consistent both with compass and depth of thought, and with beauty and strength of diction.

Let it only be considered, that, if there be two hundred members present, every minute wasted is equal to two hundred minutes of the time of an individual;—every hour, to two hundred hours;—and every day, to two hundred days! Besides that, in this way, important business may not only be delayed, but absolutely hindered, from want of time, ultimately, to attend to it. Within the first two or three days, it seems to us peculiarly desirable that the committees should be appointed and organized as fully as practicable, and the various subjects for their consideration referred to them. And perhaps, to enable them with despatch to prepare business for the action of the conference, it might be well that the time occupied in conference during the three or four remaining days of the first week, should be short; in order that the committees, embracing in fact, as they doubtless will, a large portion of the whole body, may have opportunity, during the intervals, for suitable consultation and deliberation, and to prepare their respective reports. This, in our judgment, would be a means of expediting and not of delaying business, in the end.

In the respects just named, our brethren of the British connection certainly have greatly the advantage of us. Their standing committees are appointed a year beforehand, and meet several days before the sitting of each conference; so that, when the conference meets, the subjects for its consideration have already been maturely digested and prepared. The members of the committees, at the same time, are ready to enter immediately and fully into the discussions in conference, and consequently to spend a full proportion of time, equally with others, in conference hours. It is from this cause also, that, from the very commencement of their sessions, they can, both with convenience and propriety, spend more time in actual conference than, in our circumstances, we either can or ought. These advantages result from the narrow limits of their field of labour, and their assembling in a general conference, in effect, annually. The essential difference of our circumstances, unavoidably debars us from similar advantages. Whether it be not possible, however, in some way, to lessen our disadvantages, at least in regard to some of the subjects which uniformly come before every general conference, may be worthy of consideration. With regard to the annual conferences, that a considerable improvement might be made, in relation to the appointment and the meetings of standing committees, we are well persuaded.

Regarding, then, the present as a most propitious era for the perfecting and strengthening of our bonds of union, for the perpetuation of our true Wesleyan economy, and for the developing of its yet latent energies, rather than for weakening and unsettling it, we look forward to the meeting of the next general conference with more than an ordinary degree of pleasing anticipation. That

subjects may not come before us which it will require all the wisdom and all the piety of such a body to adjust, on principles universally satisfactory, is not to be supposed. Like the broad surface of our civil union, that of our ecclesiastical union is spread over an immense field, and embraces a great variety of interests and views. To generalize and to harmonize these, so as to sacrifice nothing essential in either doctrine or discipline, and yet to allow reasonable liberty in things unessential, seems to us the great desideratum. In doctrines, indeed, we have the happiness of a unanimity, throughout the whole extent of our work, unexampled perhaps in almost any other denomination. This is surely a ground of eminent felicitation; and certainly imposes on us an obligation, with a grateful sense of so high a blessing, to take the more earnest heed that we fall not out by the way on smaller matters. In order to this, (in the language of our excellent discipline again,) let us, in the intermediate hours, redeem all the time we can for private exercises, and therein give ourselves to prayer for one another, and for a blessing on our labour. And may we not hope that in these fervent and united petitions to Him who is 'great in counsel, and mighty in work,' we may be joined, with one accord, by the common supplications of the whole Church. Such *praying* breath cannot be spent in vain. May it rise in pure and ceaseless clouds from every quarter of our wide-spread charge, and go up with acceptance to the throne of Him whose is the kingdom, and the power, and the glory.

'MR. WESLEY'S BISHOPS.'

Some of our Protestant Episcopal brethren (very kindly perhaps, though certainly very recently,) seem to have taken upon themselves the care of Mr. Wesley's good name, and the charge of vindicating the character of that 'highly eminent minister of Jesus Christ' from the reproach incident to the idea of his having contributed to the institution of the episcopacy of the Methodist Episcopal Church! 'No, Sir,'—exclaims one of these modern friends, a writer in the Episcopal Recorder,—

'Mr. Wesley had more correct principles, than to attempt to create an order higher than his own, or give a title which could by any possibility of construction, intimate the most distant intention to create such an order; he simply *set apart* Doctor Coke (who was likewise a presbyter of the Church of England) to act in conjunction with Mr. Asbury, as *superintendents* over the societies in this country, which had been established through his instrumentality.'

Now, our new friend, who subscribes himself 'Titus,' must excuse us for saying to to him that his logic has two small faults. The first is, that it is a total *ignoralio elenchi;* and the second, a *petitio principii:*—it entirely mistakes (charity forbidding us to say misrepresents) the question; and at the same time it assumes what is not granted. 'Mr. Wesley had more correct principles than to attempt to create an order higher than his own.' Certainly he had. But what does this arguing reprove? Has Titus yet to learn that Mr. Wesley, that 'highly eminent minister,' after a careful and conscientious examination of the subject, declared himself convinced 'that bishops and presbyters are *the same order*, and consequently have the same right to ordain?'—Alas! Titus, *ibi omnis effusus labor!*—There all your labour's lost!—You beat the air, and evince an amazing want of acquaintance with the 'history' of the case, or else a lamentable want of candour in stating it.

The reader will be pleased to note carefully that the question here, between Titus and us, is not whether bishops and presbyters *are* the same order, or not;—but what was *Mr. Wesley's* opinion on this subject. Our assertion is, that, at the time alluded to, he unequivocally held that they *are;* and that this single fact, so 'fully authenticated,' totally deprives *Titus's* little article of all its point. The 'merits of the question,' he disclaims the intention of entering into at all;—consequently we

might here leave him, having shown that he has assailed a position which, among us, he will find no adversary to defend; and in regard to which if he could fight, it must be with a mere fiction of his own imagination.

But, although Mr. Wesley held the identity of the order of bishops and presbyters in the primitive Church, and consequently that the right of ordaining, which flows from the intrinsical power of order, was equally in both, yet it was further his opinion, and also is ours, that presbyters may agree, for the sake of avoiding confusion, to restrain themselves as to the individual exercise of this right, and to commit the execution to one or more chosen from among themselves, on whom shall be devolved the exercise of this power and of an enlarged jurisdiction as to presidency and oversight. This was the true origin and the true nature of that episcopacy which took place in the Christian Church after the death of the Apostles, and is the principle of that which exists in the Methodist Episcopal Church. Will Titus undertake the task of proving that such a frame of polity, *on the principles held by Mr. Wesley*, is either unlawful or absurd? Until he accomplishes this, his sarcasm falls harmless at our feet.

On what principle it was that Mr. Wesley, assisted by other presbyters, considered himself justified in ordaining Dr. Coke for the office of a general superintendent in the American Methodist Church, then about to be organized, is already sufficiently 'matter of history.' His acknowledged power of jurisdiction, in relation to the societies of which, under God, he had been the founder, was such as no other man, presbyter or not, did or could possess. This power he was solicited to exercise in behalf of his suffering societies in America, at a time when their case was clearly one of the exigence of necessity,—when the Church of England in America had become extinct, and the Protestant Episcopal Church had never existed. This was a case which justified his proceeding, and that of the original organizers of the Methodist Episcopal Church, on principles conceded even by high-church authorities themselves. For this branch of the argument, were it necessary to enter into it, we might rest our defence on the principles asserted in a pamphlet published in Philadelphia in 1783, by Dr. (now Bishop) *White*, entitled 'The Case of the Episcopal Churches in the United States considered.' The arguments and authorities there adduced, so far as regards the general principle in question, were as strikingly adapted to the necessities of the Methodist societies in America, at that period, as to the case of the Episcopal Churches. Perhaps Titus has seen that pamphlet. If he has not, perhaps the publisher of the Episcopal Recorder can furnish him with it. It has been before the public now nearly fifty years, and we are not aware that it has ever been retracted. Indeed, in any case, we might well say of it as Dr. White so appositely remarked of Stillingfleet's Irenicum,—it would be 'easier *retracted* than *refuted*!'*

But Titus adds, 'these gentlemen, [Dr. Coke and Mr. Asbury,] considering that *superintendent* was a long Latin word, and *bishop* a Scriptural one, assumed the latter as their title, in the face of Mr. Wesley's disapprobation and reprehension.'

Is it then merely the 'title' borne by our bishops that offends Titus? or does he mean to stake both his understanding and his conscience on the desperate position that the solemnities used by Mr. Wesley in setting apart Dr. Coke, and through him Mr. Asbury, were not intended as an ordination, and as the institution of an *episcopacy in fact*, on Mr. Wesley's principles of episcopacy, for the American Methodist societies? If this be what he means to insinuate, (with the kind design of garnishing Mr. Wesley's sepulchre to be sure, but of slaughtering before it, at the same time, the American Methodist bishops,) we beg leave, since he has so much regard for 'matters of history,' to quote for his information a passage from a review of Moore's Life of Wesley, for which we believe ourselves indebted to the pen

* The editor of the Recorder has asserted that Stillingfleet 'afterward publicly renounced and opposed' the opinions defended in the Irenicum. We shall be very much obliged to him to point out where this may be found, *in Stillingfleet's own words*. The special pleading by which he has attempted to sustain his assertion, scarcely even touches the case. Stillingfleet has not denied, in the business which he had in hand in 'The Unreasonableness of Separation,' the work to which the Recorder refers, there was any contradiction of what he had said in the Irenicum. The point maintained in the Irenicum is, that no one form of church-government is so founded upon Divine right that all ages and Churches are bound unalterably to observe it. If it can be shown that Stillingfleet afterward publicly renounced and opposed this position, we pledge ourselves to conviction, for ever thereafter to renounce his *name*, as authority on this point, though still to his *arguments*, or *the authorities quoted* by him.—As to the passage cited by him from the preface to the book of ordination, Bishops White and Hoadly shall answer both for Stillingfleet and us.—'Dr. Calamy having considered it as the sense of the Church [of England,] in the preface to the ordination, that the three orders were of Divine appointment, and urged it as a reason for nonconformity, Bishop [Hoadly] *with evident propriety*, remarks, that the service pronounces *no such thing*, and that therefore Dr. Calamy created a difficulty, where the Church had made none; there being "no difference," says he, "between these two sentences——bishops, priests, and deacons, are three distinct orders in the Church *by Divine appointment*,——and——*from the apostles' time* there have been in Christ's Church, bishops, priests, and deacons."——'The same distinction is accurately drawn and *fully proved* by Stillingfleet in the Irenicum.'—*Case of the Episcopal Churches considered*, p. 22, and note.

of the Rev. Richard Watson,—a writer who, perhaps, may be supposed as *sincerely* concerned for Mr. Wesley's just fame as even Titus.

'The author has spent some time in showing that episcopacy, by *name*, was not introduced into the American Methodist Society by the sanction of Mr. Wesley, who, though he in point of *fact* did ordain *bishops* for the American societies, intended them to be called "*superintendents*." To this statement of this as an historical fact, no objection certainly lies; but the way in which it is enlarged upon, and the insertion of an objurgatory letter from Mr. Wesley to Mr. Asbury on the subject,—can have no tendency but to convey to the reader an impression somewhat unfavourable to Dr. Coke and Mr. Asbury, as though they were ambitious of show and title. Mr. Moore, indeed, candidly enough relieves this, by admitting that, *on Mr. Wesley's principle itself*, and *in his own view*, they were true Scriptural *episcopoi*, and that Mr. Wesley's objection to the *name*, in fact, arose from its association in his mind rather with the adventitious honours which accompany it in Church establishments, than with the simplicity and pre-eminence of labour, care, and privation, which it has from the first exhibited in America, and from which it could not, from circumstances, depart. According to this showing, the objection was grounded upon no principle, and was a mere matter of taste or expediency.—Whether the *name* had or had not the sanction of Mr. Wesley, is now *of the least possible consequence*, as *the episcopacy itself* WAS OF HIS CREATING.' *Wesleyan Methodist Magazine* for 1825, p. 183."

One other historical authority we will quote for Titus's information:—

'Peace being now established with the United States; and Mr. Asbury and the other preachers, having been instrumental of a great revival during the war, solicited [Mr. Wesley] to send them help. Hence, in February this year [1784] he called Dr. Coke into his chamber, and spoke to him nearly as follows: That as the American brethren wanted a form of discipline, and ministerial aid; and as he ever wished to keep to the Bible, and as near to primitive Christianity as he could, he had always admired the Alexandrian mode of ordaining bishops. The presbyters of that great apostolical Church, would never allow any foreign bishop to interfere in their ordinations; but on the death of a bishop, for two hundred years, till the time of Dionysius, they ordained one of their own body, and by the imposition of their own hands. Adding withal, that he wished the doctor to go over and establish that mode among the American Methodists.

All this was quite new to the doctor. The idea of an Alexandrian ordination was at first somewhat revolting to his prejudices. However, being about to set out for Scotland, he weighed the subject for two months, and then wrote his entire approbation of the plan. Accordingly, he was ordained bishop, and brothers Whatcoat and Vasey, presbyters.' *Crowther's Portraiture of Methodism*, second edition, pp. 412-13.'

This is the 'fact' as to the *thing*, though it is admitted that Mr. Wesley's desire was that Dr. Coke and Mr. Asbury should retain the *title* of superintendents. The reasons for this, however, did not exist in America as they appeared to Mr. Wesley in England. And had he been in America, and witnessed the style and the labours of *Methodist* bishops, (who, we undertake to say, *practically*, and as to the Divine seal on their commission, exhibit at least as near a resemblance to the apostolical pattern as any in existence,) we are persuaded that the reprehension which, under the influence of misrepresentations and some peculiarly exciting causes about that period, he subsequently expressed in regard to the title, would have been greatly mitigated, if not wholly prevented. Be this, however, as it may, the change of the 'long Latin word' superintendent for the 'Scriptural one' bishop, was sanctioned by the American conference, in the exercise of a lawful liberty. But it was a change in the *name* only. No change whatever was made in the *thing*. And it is the *thing*,—the simple *fact* of episcopacy, in the language of Bishop White,—for which we are concerned.

Titus's taunt is grounded on the assumption that the title 'bishop,' in itself, *ex vi termini*, imports an order essentially higher than that of a presbyter. But this is a sheer begging of the question;—an assumption which certainly has no warrant in the authority of Mr. *Wesley*. Neither has it any in philology, or in Holy Scripture. *We* use the term in its true and legitimate sense;—primarily, as signifying an order identical with that of presbyter;—secondarily, as the title of a superior officer in that order;—a *primus inter pares*,—to whom is committed an extended jurisdiction, with the executive power of ordination and oversight. This we think a sufficient reason both for our original adoption of it, and for refusing to abandon it, now that it is established and well understood. It is those who arrogate 'exclusive ministerial authority,' and attempt to support this 'extravagant pretension' by an unwarranted use of the term 'bishop,' who abuse and pervert it. As to the possibility of its being misconstrued, in our use of it, if this be a valid objection, what title is there, civil or ecclesiastical, which, on this principle, ought not to be repudiated. Nay, the better course, we think, is to 'rescue' the title 'from the reproach incident' to its abuse, by explaining, defending, and retaining it, in its proper sense. This, by God's blessing, we have already in a great measure effected, and hope yet, by the same grace, to prosecute it to so complete a triumph, that Protestant Episcopalians themselves shall be made ashamed of their 'extravagant pretension,' and of the 'strange [twin] doctrine' of 'uncovenanted mercies;' as we have good reason to believe very many of them already are.

In one respect, however, we are happy to be able to agree with Titus, we mean in the well merited eulogy which he pronounces on Mr. Wesley,—that 'highly eminent minister of Jesus Christ, who lived and died a presbyter in the Church of England, and whose indefatigable and laborious ministerial exertions, through a long life, tended more to the advancement of vital godliness in England, Ireland, America, and other parts of the world, than those of any other man since the reformation.' *We* should be willing to ascend even higher. Yet, from such a one as Titus, thus much, perhaps, ought to content us. Possibly, indeed, since even *he* makes so ingenuous a concession, he may at least bear with our weakness should we indulge the idea, that, if that extraordinary man was not an apostle to others, yet doubtless he was to us, the seals of whose apostleship, or of whose *bishopship* if you please, we believe to be more numerous, both on earth and in heaven, 'than those of any other man, not only 'since the reformation,' but since the apostolic age.

REV. JOHN DEMPSTER,

of the Oneida Conference.

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A FUNERAL SERMON,

On occasion of the death of General Samuel L. Winston. Delivered at Washington, Mississippi, March 11, 1832.

BY REV. WILLIAM WINANS.

The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ, 1 Cor. xv, 56, 57.

It is a well known fact, that, in the economy of Providence, death is made to minister to life. The seed which is sown in the earth dies to impart nourishment to the plant which springs from it; and, in innumerable instances, the life of one animal is sustained at the expense of that of another. The economy of grace is similar to that of Providence. All spiritual life, in the case of sinful man, is the fruit of death. In accordance with the scheme of both Providence and grace, we would render the melancholy occasion of our present meeting tributary to the purpose of our existence—to our eternal salvation. We would press into the service of our souls the death of our brother and friend, whose obsequies we meet to celebrate. Our business is not with the dead: to them we preach not: for them we pray not. They are in weal or wo beyond our reach, and beyond the reach of change. Nor is it our business to eulogize their memory. But we would seize the occasion, when the heart is softened by affliction, to attempt the making of those impressions which in seasons of prosperity it is too unapt to receive. In our exposition of the text we shall keep this object in view; and we shall do this the rather, as we consider the history of our lamented friend a practical comment on the doctrines of the text. We observe,—

That death, to the unregenerate of our fallen race, has ever been considered an enemy. Few of those have been able to contemplate his approach without consternation; and the few who have succeeded in quieting their apprehensions, have done it at the expense of that rational sensibility which exalts man above the beasts that perish. An instance of more brutish stupidity could not be evinced than that of meeting death with composure unassured of the Divine favor.

But whence is it that death is so terrible to man? Is it because it removes him from the enjoyments of the present life? This might be assumed if only the wealthy, the gay, those in good health and surrounded by ample means of both selfish and social enjoyment, looked upon death with alarm. But, when it is seen that poverty, that sorrow, that affliction, that a deprivation of pleasure and of friends—that any of these, or that all of them together, are insufficient to reconcile man to death, or to disarm him of those terrors by which he affrights the child of sin, we are compelled to seek some other solution of the question.

Nor is it that annihilation is apprehended, as the consummation of death. Man, however educated, *feels* in himself an instinctive evidence that he is destined to immortality; nor did vice ever put man, prone as he is to absurdity, upon a more difficult attempt than that of discrediting this testimony which the Author of nature has so legibly impressed upon his intellect and passions. That love of life, that invincible abhorrence which every man feels to a deprivation of being, or what amounts to much the same thing, of consciousness, have all the force of demonstration, in support of the immortality of man; especially when it is seen that this love and this abhorrence are strong in those who suffer the extremity of human misery, as well as in the most happy of mankind.

But may we not account for the terribleness of death to man, by the uncertainties of that destiny which is to follow upon it? So far from it, that, if there was not some other, and very different ground of apprehension, there are thousands of the human family whose spirit of adventure, whose love of novelty and passion for discovery, would send them, before their time, to explore that *terra incognita*, "that undiscovered country, from whose bourne no traveller returns." They would pant for those "new scenes, that untried being," which await those who die; and, sick of treading the beaten track of life's perpetual round, would hasten away to scenes more adventurous, and perhaps more various.

The question, therefore, recurs upon us, Why is death terrible to man? and is answered by our text—'The sting of death is sin.' It is sin, and sin only, that renders death formidable to man. But what is sin? Sin, some will tell us, is moral wrong, an incongruity to the fitness of things, a derangement of the order and harmony of the moral world. And all this is true: but who, on simply considering sin in this abstract light, will be able to trace its relation to death, or discover that it is this which renders death so terrible to man? Were it allowed us thus to consider the subject, we should mock at the terrors of death, and laugh at the shaking of his spear, confident in its weakness. But when we learn that the strength, the energy, the efficiency of sin is derived from '*the* law'—the law of God, and that it is, consequently, guaranteed and enforced by the authority and sufficiency of the Deity himself, the subject assumes a quite different aspect. Death,

thus armed and thus supported, becomes insupportably terrible and invincibly formidable to man. It is thus that he has held mankind in bondage to fear in every age. It is thus that his terrors have made the most stout-hearted quail and faint at his approach. It is because he is thus armed and supported that man, even in the extremity of human suffering, chooses to continue in life a little longer. Disarm the tyrant of his sting, or withdraw the energy which renders this weapon effective, and thousands who now shudder at the thought of death, would hail his coming as the period of calamities utterly intolerable in any other view than as they can be removed only by his agency. It is guilt alone which makes man afraid to die; and guilt has this effect only because it involves the displeasure of the righteous Governor of the world, from a violation of whose law this guilt proceeds, and whose character, as Lawgiver and Governor, renders it requisite that he should secure the inviolability of his law and the order of his dominions, or avenge their violation upon the head of the guilty. This connection between sin and the penalty of the Divine law, and between that penalty and the displeasure of the omnipotent Ruler of the universe, establishes in the human mind a conviction that, either in this life or in some future state of being, the guilty must suffer for their crimes; and, as retributive suffering is seldom seen to fall upon the offender in this life, it is inferred, with moral certainty, that it is to be endured in a future state. Hence, death is intimately associated in the mind of the sinner with the fearful reckoning with Divine justice to which his offences expose him, and with the punitive sufferings which are to be the award of that reckoning. To the apprehension of the sinner, death is always closely followed by hell. To his affrighted imagination, 'the *tyrant*, brandishing his spear, appears, and hell is close behind.' These views of the subject are the sober inductions of reason, from principles firmly fixed in the very constitution of the human mind: but they do not derive their *whole* support from such inductions. The *conclusive* authority of Scripture confirms the inductions of reasoning, and assures us that, 'as it is appointed unto men once to die,' so 'after this, the judgment' will sit upon the conduct of man, when he must give an account of his deeds, and receive according to what they have been, 'whether they have been good, or whether they have been evil;' so that they who have sowed 'to the flesh, shall of the flesh reap corruption:' but they that have sowed 'to the Spirit, shall of the Spirit reap life everlasting.' What wonder, then, that death is terrible to the guilty? What wonder that the boldest, whose hearts are not steeled against feeling, if they are not confident of the divine favor, should tremble at the prospect of being arrested by this invincible agent of the Divine wrath, and of being handed over to the tribunal from whose sentence there is no appeal, whose awards are irreversible, whose punishments are unmitigable and eternal? Not to tremble in such

circumstances would evince, not bravery, but brutal insensibility—not magnanimity, but madness.

But may not this enemy be propitiated by man? No: he scorns alike the bribery of wealth, the blandishments of beauty, the pride of power, the amiableness of virtue, the charms of youth, and the venerableness of age. True to the trust committed to him, no argument can swerve him, no wit can dazzle, no flattery can soothe. His commission he executes to the letter, though the heart of brotherhood, of parental, of filial, or even of conjugal affection bleed in consequence. Of all the human family, two only, and these by especial dispensation from God, have passed from life without being victims to death.

But if death may not be eluded by man, may he not be disarmed? Cannot man, armed in the panoply of his own virtues, repel or render innoxious the sting to which this adversary owes the terrors by which he is rendered so formidable to man? As successfully would he man a straw against a whirlwind. To accomplish this, there must be in those virtues atoning merit, to satisfy the claims of violated law, and the demands of insulted justice. There must be an energy equal to the healing of the breach, occasioned by sin, in the order and harmony of the moral world. The law must be indemnified for its violation; and sufficient satisfaction rendered to magnify and make it honorable. Its dignity had been insulted, its sanctity sullied, its authority brought into question:—these injuries must be atoned, or death remains armed in all his terrors. And can the independent virtues of man, even supposing him capable of such virtues, accomplish all this? No: nor any part of it.

Is there, then, no possibility of man's escaping from these terrors? There is; and the knowledge of the fact inspired the apostle, as it should do every man, with ardent gratitude to God. He had contemplated death in all the terrors derived from a violated law exacting upon man, under the guarantee of omnipotence, for his sins; and, while overwhelmed with the anguish which such a view of the wretched condition of man was calculated to produce, he casts his eye to Calvary, and, in view of the blood-stained banner of the Redeemer, under which man may achieve a victory over death, he breaks out with, 'Thanks be to God!' Nor was there ever greater cause for thankfulness, whether we consider the greatness of the benefaction, or the manner in which it was wrought. It is, considered in all its relations and dependencies, nothing less than complete deliverance from the dreadful consequences of both original and personal transgression. It implies pardon, sanctification, the assurance of hope, and resurrection from the dead. It raises man from the ruins and ignominy of the fall, to 'glory, honor, immortality, and eternal life.' The manner in which this deliverance was wrought is equally calculated to inspire gratitude. It was not by a simple benevolent

volition of the Deity: it was not by a mighty exertion of Omnipotence: it was by giving up his own Son to be a propitiation for the sins of the world. We said before, that the life of the world was derived from death. It was the death of Jesus of which we spake. The cross on which he expired, watered by his blood, is fruitful of eternal salvation to all those who conform themselves to the requirements of that plan on which the Gospel proposes to save man.

But how does the death of Jesus bring life to the world? How is man, through him, made to triumph over death? Had he been a mere creature, no matter of what dignity or worth, he could not have procured this benefit for man by his death; and for these reasons:—1. He would have had nothing to offer to satisfy the claims of law and justice against man,—because the whole ability of the creature, of every creature, is evidently due to the constant service of the Creator; and, therefore, can have no merit, imputable to another. 2. No creature has life inherently and independently; and, consequently, had Jesus been a creature, he could not have accomplished the salvation of man by his death: for he himself would, in that case, have either remained the prisoner of death, or have been dependent on another for his resurrection. But he was not a mere creature. In his person were united, in a manner inscrutable to man, the proper natures of God and man, of Creator and creature:—the one could suffer and die,—the other could impart virtue and merit to those sufferings and that death, available to the salvation of man; and could resume the life which had been laid down. It is not for man to explain or to understand the particulars of this most important transaction. He cannot comprehend the manner of that incarnation of Deity upon which the whole efficacy of this beneficent scheme was based; nor the reason why the sufferings and death of Jesus redound to the salvation of man; nor how the resurrection of Jesus secures the resurrection of the dead of Adam's family. Nor is it important that we should comprehend these matters. It is enough for all the purposes of faith and comfort, that we are made acquainted with the facts themselves. A more important inquiry is, 'By what means we may secure to ourselves the benefits of this scheme in their full extent?' This is an inquiry to the last degree important to every individual: but, unfortunately, too many will turn away from this inquiry, because it leads to no new discovery. The answer must be the same which has been reiterated till it has palled upon the taste of the fastidious,—till it has become stale and uninteresting to the lover of novelty. This is, however, a case of quite too much importance to permit us the liberty of disguising or embellishing the truth, with a view to pleasing the imagination. The old directions, 'Repent and believe the Gospel!' are the only ones which would not betray the inquirer to perdition. However tasteless from repetition, however revolting to pride and self-love,

these directions *must* be heard and followed; or, as sure as there is a just God in heaven, we must be damned. Death will remain our inveterate, our invincible, our eternal foe. By 'repentance toward God, and faith toward our Lord Jesus Christ,'—a repentance arising from conscience of sin, and sorrow for having sinned, and showing itself in humility, confession, reformation, and seeking God in the means of grace;—faith that relies on Christ for salvation, trusts the word of God, works by love, purifies the heart, and creates the soul anew in Christ Jesus;—by this repentance and faith, man, with reference to what concerns his salvation, becomes identified with the omnipotence of his Redeemer; and, having overcome his spiritual foes as they arose against him, he is enabled to conquer the last that assails him,—God gives him the victory over death through our Lord Jesus Christ.

You, my brethren, wish for this victory: you say, with Balaam, 'Let me die the death of the righteous, and let my last end be like his.' But are you willing to have it on the terms prescribed in the Gospel? Hitherto many of you have not been thus willing. Hitherto you have obstinately rejected the counsel of God against yourselves, or carelessly neglected the great salvation offered you through Jesus Christ. Perhaps the example of one you knew,—one dear to many of you, a neighbor, a brother, a friend, may have more success with you than the most forcible reasonings, or the most authoritative precepts. Such an example I am now to propose to you. You knew Samuel L. Winston too intimately for it to be necessary to enter into a detail of his history. You knew him when he was *of* the world, devoted to its interests, directed by its maxims, and controlled by its opinions and customs; and you have known him since the important epoch when, renouncing the world, he became the pledged follower of Jesus Christ. I will not presume that rigid scrutiny into his character, even during the latter period, would have found it faultless:—he himself would have decided more humbly with regard to his course:—but this I am happily able to say, that, late in life, when in full and constant expectation of his appearing before the bar of Him whose knowledge of all things is perfect, who loveth truth and hateth iniquity, he did assure a friend that, from that time when, by uniting himself to the Church, he publicly announced to the world his purpose of being a Christian, he had never, for a moment, swerved from that purpose.

There is one part of his conversation with that friend which deserves to be especially noted. His friend having observed to him, that as he had been travelling, his opportunities of religious improvement had been small, and his exposure to temptation greater than in ordinary circumstances; and having intimated the inquiry whether his soul had not, consequently, suffered loss, he replied to this intimation, that, 'during his journeyings, he had, as much as possible, avoided contact with the world, by obtaining a

private apartment; and, where he could not do this, by retiring into himself:—that, consequently, he had not suffered loss.' Now, let it be remarked, that *necessary* intercourse with the world, any more than an intercourse which aims at the religious advantage of the world, does not place the Christian without the pale of Divine protection; and, therefore, though a man be and live *thus* IN the world, he is not OF it, nor corrupted by it: whereas, that Christian who *chooses* his pursuits and associations in the world, naturally subjects himself to its influence; and, by violating a plain command of God, alienates the Divine protection; and, imbibing the spirit, adopting the maxims, and submitting to the customs of the world, to which he has united himself, he loses the life of religion from his soul, remits the strictness of external performances, indulges in conformity to the world, and, in short, renounces the profession as well as the practice of godliness, and becomes twofold more the child of perdition than he was before he embraced religion. It was a conviction of the danger of voluntary and needless intercourse with the world, which suggested to our deceased friend the precaution to which he imputed the impunity with which he passed through scenes usually so pernicious to unwary Christians. And O! how many fatal instances exist of shipwreck of faith and a good conscience from a disregard of the apostle's injunction to 'come out from among the wicked and to be separate!' Are there not many, even in this congregation, conscious that they are now on the broad road to damnation, who can trace their fall from grace and their return to the ways of sin principally, if not entirely, to their needless connection with the world, and to their criminal friendship for it? Be warned, then, Christians, young Christians especially, against mixing with the world on any other than strictly Christian principles. Know that whoever is a 'friend of the world is an enemy to God.' Use the same precaution to which our lamented friend ascribed his safety, while necessarily in the world. Fear not the imputation of singularity. You *must*, in reference to the world, be singular, or you must be damned. There is no other alternative.

Brother Winston was apprized that he was near his end. He was not disgusted at life, he was not weary of the world: but he *was* reconciled to die. 'I should,' he said to the friend alluded to above, 'I should like to remain longer with my little family, but I am prepared and willing to die.' It was natural, it was virtuous to wish to remain with his family, to comfort them, to protect them, and especially to train up his children, whom he had solemnly dedicated to God, in the ways of godliness: but it was to rise above nature, and to attain to the sublime of Christian virtue, to be willing to leave objects so dear, in obedience to the Divine mandate, and thus to rise superior to all fear of death, all dread of judgment, and thus calmly, confidently, and joyfully, to enter the valley and shadow of death.

Nor was the triumph of Christian temper shown by our friend in this victory over the fear of death alone. One who watched his sufferings with almost unexampled vigilance and perseverance has assured me that, during his long-protracted and agonizing sufferings, nothing like a murmur ever escaped his lips; and another, who saw much of his sufferings, spoke with admiration of the sweetness of temper, the humility and the gratitude which he displayed to those who ministered to him in his affliction. Confidence in God, love to him, to his people and to mankind, resignation to the Divine will, patience under sufferings, peace of conscience, hope of glory, and joy in God, were fruits of that religion which he had nourished in his heart, which were now gathered in full maturity, affording ample evidence of the goodness of the tree which produced them.

And can we doubt, with these evidences before us, the final safety and happiness of our friend? Can we doubt the triumph of one who entered upon his conflict with the last enemy thus armed and thus sustained? No: we cannot, we do not doubt it. We sorrow for our loss of a near relation, a dear friend; and it is right we should sorrow; 'twere worse than brutal not to do so: but 'we sorrow not as those without hope.' We sorrow not *for him.* Death to him was a discharge from a perilous war—the end of long-continued and severe affliction—the beginning of full, unspeakable, eternal felicity. He might have said,—in effect he did say, 'Weep not for me: but weep for yourselves and your children.' I shall 'overcome through the blood of the Lamb;' and, having thus overcome, I shall 'sit down with Jesus in his throne, as he overcame and is set down with his Father in his throne.' He will say to me, 'Well done, good and faithful servant! enter thou into the joy of thy Lord.' There the 'wicked cease from troubling; there the weary are at rest.' 'I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day.' Then 'weep not for me, but weep for yourselves,' whom I leave in an enemy's land, in a region of sin and sorrow, where, in order to make your calling and election sure, you must pass through many fiery trials, many sore and hazardous conflicts. 'Iniquity shall abound, the love of many shall wax cold,' you shall be tempted, scorned, persecuted: but, if you have entered upon the Christian course, and if you 'endure to the end, you shall be saved.' Weep for yourselves; you especially whom I leave in your sins. For you there is no hope but in the most poignant sorrow, working repentance, casting down all proud imaginations, stripping you of all dependence on yourselves, bringing you, humbled, stricken, heart-broken, to the feet of Jesus in that faith which, 'renouncing all, both righteous and unrighteous deeds,' casts you, with full and exclusive confidence, upon the merits of Jesus Christ for salvation.

Such was the language of the *facts* in the death scene of our beloved brother Winston. And will you be deaf to this appeal, as you have been to so many others? Will you, who this day feel the intimacy of your relationship to the deceased in the grief his loss has excited, reject the admonition that sounds as it were from his just closing tomb? If ever again you see the face of that neighbor, brother, father, friend, and husband, with pleasure, 'prepare to meet your God.' Then, soon, O how soon! will you meet him, with a pleasure now utterly inconceivable as well as indescribable—a pleasure heightened by the assurance that that meeting is never to be succeeded by separation.

'Who meet on that delightful shore,
Shall never part again.'

HISTORY OF METHODIST MISSIONS.

Authentic History of the Missions under the care of the Missionary Society of the Methodist Episcopal Church. By Nathan Bangs, D. D. *New-York, Published by J. Emory & B. Waugh, for the Methodist Episcopal Church,* 1832. 12mo, pp. 258.

The announcement of this publication, so long expected, was greeted by the Church with no ordinary satisfaction. It is now more than three years since the public were informed that such a history was contemplated, and the friends of Methodism and its missions, in the United States and elsewhere, have been eagerly expecting its appearance. The reviewer is among those who regard the Missionary Society of the Methodist Episcopal Church as an institution possessing high and holy claims to the attention and liberality of the friends of the Redeemer's kingdom of every denomination; and one whose organization, progress, and success, need only be known to be every where appreciated and amply sustained. He therefore hailed the publication of the present history, as one calculated to supply a desideratum to the Church and to the world; and he has risen from its perusal with a conviction that it cannot be read without intense interest, and hopes it may obtain a circulation commensurate with its intrinsic value.

As an introduction to this history of our own missions, the author has very appropriately presented the reader with a brief outline of the origin and progress of missionary labor among the Protestants in different parts of the world, both among Christian and Heathen nations. And without any invidious distinction between the various missionary enterprises which have been prosecuted since the reformation, all of which have been laudable and useful, one cannot help remarking the prominent part which Dr. Coke and the other Wesleyan Methodists have performed, and the astonishing success which has ever attended their labors. Nor can it be overlooked, that the missions commenced by Dr. Coke in 1786,

in the West Indies, and subsequently prosecuted by him in Ireland, Wales, Nova Scotia, Gibraltar, and France, are still in successful operation. For when this great apostle of missions fell a martyr to his zealous and untiring labors, on his voyage to the East Indies to carry the Gospel thither, in 1813, the Wesleyan Methodist Missionary Society was forthwith organized, and 'took up the missionary cause where the indefatigable Dr. Coke left it, and has carried it forward with a zeal and liberality worthy of all praise.' Already the labors of this noble institution have extended to the four quarters of the globe, to New Holland and the isles of the sea, and their success has probably exceeded that of all other missionary societies in existence in either hemisphere.

Having included in the introduction a sketch of all the Protestant missions that have been in operation for the last three hundred years, the author next proceeds to narrate the origin and organization of the Missionary Society of the Methodist Episcopal Church, which was instituted in the year 1819, the proposition for its establishment being made at a meeting of the book agents and preachers stationed in New-York. Of the nine brethren whose names are given as including all who were present when it was determined to form the society, two of them, Rev. Freeborn Garrettson, and Rev. Thomas Thorp have fallen asleep in Jesus, and now rest from their labors, while seven of them yet live to see the pleasure of the Lord prospering in their hands. At the general conference of 1820, the objects of the society were cordially sanctioned and recommended to the several annual conferences for their support, and immediately thereafter the active operations of the society were commenced according to the provisions of the constitution.

The author now enters upon the history of the *aboriginal* missions in the United States and territories, to the salvation of whom the labors of this society have thus far been chiefly devoted. And the first of these is the Wyandott mission, at Upper Sandusky, Ohio. This mission had been commenced in 1816 by a free colored man, named John Steward, who was a member of our Church in Powhattan county, Virginia, and who, actuated by love to Christ and the souls of men, and impelled by an impression that it was his duty to travel to the north-west, he knew not whither, went alone and on foot until he came to Sandusky, where by a most singular train of providences he was induced to remain, and where he was eminently owned and blessed of God. For though he had to speak to the Indians through an interpreter—and he a wicked and ungodly Indian, and though this interpreter would often say to the people after repeating what Steward had said, '*So he says, but I do not know whether it is so or not, nor do I care; all I mind is to interpret faithfully what he says; you must not think that I care, whether you believe it or not;*' and notwithstanding the word preached was accompanied by such an exposition, and passed

through so unworthy a medium ; yet it became the 'power of God' not only to those who heard, but to Jonathan the interpreter himself; for the truth so often repeated by him at length got hold of his own heart, and brought him to Christ the Saviour of sinners, and he became a living witness of the power of Christianity, and a valuable aid to Steward in his missionary labors. In the year 1819 Steward was regularly licensed to preach by the Church at Urbana, and appointed a missionary to Upper Sandusky, where he continued to prosecute his labors of love assisted by a number of the local preachers in the vicinity ; and in the same year a society was organized by Rev. J. B. Finley presiding elder of the district in which the mission was located. In 1820 Moses Hinkle, sen., was appointed missionary to Upper Sandusky, and in 1821 Rev. Mr. Finley was placed in charge of the mission, which had by this time become deeply interesting and prosperous.

This chapter contains a narrative of a succession of events the most remarkable, amusing, and instructive, of any which the history of the aborigines has ever furnished. The labors, sufferings, persecutions, and triumphs, of that most extraordinary man, John Steward, whom the God of missions had visibly thrust out, and who died a martyr to the Gospel he preached with the demonstration of the Spirit and with power, is of itself a monument of Divine grace worthy of the devout contemplation of every pious mind. And the description given of the love-feast held by Mr. Finley on his first visit to the mission; the subsequent interview of the converted chiefs with Bishop M'Kendree and the Ohio conference ; the visits of Bishops M'Kendree and Soule to the mission and their interviews with the converted natives, present incidents of the most affecting kind, and of the most cheering character. No one can read this chapter without a conviction that the God of providence and grace has placed the seal of his approbation upon this 'labor of love.' It is said that when it was read by the committee of the board who were examining it for publication, every member became affected to tears, and the reading was interrupted by the melting emotions it occasioned in the hearts of all present.

The Asbury mission among the Creek Indians was commenced by the South Carolina conference in 1822 under the direction of the Rev. Dr. Capers, and continued until 1830, under circumstances of a painful and afflicting character when it had to be reluctantly abandoned, not however without some individual instances of usefulness; and those who have gone to their new home west of the Mississippi, will be followed by the missionaries, and may yet 'know the joyful sound.' The narrative of the origin and progress of this mission from the pen of Dr. Capers recorded in this chapter will be found to be of a most interesting and affecting character.

The Cherokee mission was commenced by the Tennessee conference in 1822, and under the superintendence of Rev. Wm.

M'Mahon, had been greatly prospered a few years since. Of late, however, difficulties of a peculiar and painful character have greatly distracted this unhappy people, and interrupted the progress of the Gospel among them. The authentic account given in this chapter of the past and present state of the work among the Cherokees is highly valuable, and will not be read without exciting commiseration in their behalf in every sensitive mind.

The Choctaw mission under the direction of Rev. Alex. Talley, had an unexampled success during the five years which followed its commencement in 1825 by the Mississippi conference, but this nation is also distracted by state policy, and the natives are rapidly emigrating to the distant west. Thither Mr. Talley has accompanied them, who, with a few native laborers, continue to spend and be spent in the cause. This chapter is rich in incident and variety, and contains information of the state of the country acquired by Mr. Talley in his tour of observation, made on behalf of these Indians to the Rocky mountains, which is highly important.

After an account of the Oneida mission among the Mohawks and Onondagas under the Rev. D. Barnes which is greatly prospered, and also that among the Shawnees and Kanzas by the Missouri conference, the author introduces the original missions in Upper Canada, where the Lord has so signally and extensively blessed the labors of his servants as to attract the attention of the Christian world in both hemispheres. The extent of the field which is here open to missionary enterprise, the zeal and industry of the Rev. Wm. Case and his associates in this great work, and the astonishing results which have followed the native preachers and exhorters who are proclaiming in their own tongue the unsearchable riches of Christ, are presented by our author in a manner calculated deeply to affect every reader, and the anecdotes which abound in this part of the history cannot fail to amuse and instruct. To enlarge, however, here would do injustice to the publishers, and would too much extend the review.

The domestic missions, in remote and destitute settlements, as well as among the slaves of the south, form the fifth and last chapter of our history, and with some concluding remarks close the volume. These missions are comparatively few, for in general the success attending these has been such, that they are speedily formed into circuits and incorporated into the several annual conferences. A great amount of good has been done by this department of the society's labors.

Beside the multitudes under religious instruction by our missionaries, it is found that thirteen thousand six hundred and thirty-four souls have been received into the Church upon our mission stations, and there are now eight hundred and twenty-four children included in the several mission schools. This then has been the visible result of the labors of the society in thirteen years, and

the whole expense has been $80,482 20. These results, from so small an expenditure, if compared with the expenditure and results of other missionary societies, will abundantly testify to the excellence and superiority of our plans, and show that in accordance with Methodist policy, the institution is laboring to effect the greatest possible good at the lowest possible expense; a consideration which will not be overlooked by those who are casting in of their abundance into the treasury of the Lord.

The circulation of this history of missions among our ministry and people is designed and calculated to inform the public, and especially all who have in any wise contributed to the objects, what has been the result of their liberality; and this information is given more fully, and with greater minuteness of detail, than is possible in the annual reports. Here too we can compare the amounts received and expended in each successive year of the society's labors, from which it appears that the demand made on the funds for the support of missions is gradually though steadily increasing, and it will be found that during the last two years the expenditures have exceeded the receipts more than three thousand dollars; and notwithstanding the balance reported the last year as unappropriated, it is clear in view of the ordinary ratios of extension of labor, that unless increasing liberality be manifested on the part of the friends of the society, the treasury will be exhausted. This is much to be apprehended when we consider that arrangements are now made for *foreign missions*, to be commenced the present year, which will greatly increase the demands on the funds.

There can be little doubt, however, that there is ability and disposition on the part of the Christian public to sustain an institution, whose history exhibits so unequivocal evidences of being favored with the smiles and benediction of Heaven. And the effect of the present publication will be, wherever it is read, to make the public better acquainted with the economy of our Church, and the policy of our missionary exertions: at the same time it will cheer the hearts and strengthen the hands of the auxiliary societies, by familiarizing them with some of the scenes of labor, privation, and suffering on the part of the missionaries to whose support and that of their families they are contributing. And it is truly desirable, that when auxiliary societies are employed in raising money, and individuals bestowing their bounty, they should not merely know that the amount is forwarded to the treasurer of the missionary society at New-York, but they should know that those whom they support in the work are preaching in the wilderness of North America, among the negro plantations of the south, amid the swamps and marshes of the far west, the same Gospel which has brought consolations to them so exceedingly precious. And they should know too that this Gospel is sent not in word only, but in demonstration of the Spirit, and that many are 'plucked as brands from the burning.' This valuable history will accomplish all this,

and ought to give an impulse to the cause, which it has never received.

Since its publication the session of the General Conference has taken place, and on recommendation of the managers of the parent society, new fields have been opened for foreign missions. One or more missionaries have been appointed to the colony at Monrovia in Africa, another to Green Bay, and an exploring agent is to be sent to South America to provide for the immediate organization of a mission in that idolatrous country, while the board are empowered to contribute $1500 per annum to the support of the missions in Upper Canada, which are under the control of the Canada conference. Thus it would seem apparent, that more men and means are loudly called for in this holy enterprise, and who would withhold his prayers or his contributions? If we love our neighbor as ourselves, must we not admit the obligation to send him the Gospel of free salvation whatever else we withhold? While so many millions of our race groan under evils which the Gospel will remove, who can be indifferent when an effort is made to send them that Gospel, and especially when we are commanded to preach that Gospel to every creature. And as faith cometh by hearing, and hearing by the word of God, how can he preach except he be sent?

To all who bear the name of Methodists, it is only necessary to say in the language of the author, 'Methodism has been missionary in its character from its beginning,' and to remind them of the maxim of Mr. Wesley, 'the world is my parish.' We ourselves are the fruit of missionary labors, and we must partake of this missionary spirit, or we should either change our name or change our character. And what encouragement do we find in the fact so prominent in this history, that wherever our society have begun a mission in a Heathen land, the God of missions has taken the work into his own hands, and raised up native messengers of his truth, speaking to every man in his own tongue the unsearchable riches of Christ. Thus the gift of tongues, or its equivalent is given with the outpouring of the Spirit, and thus it is that a nation will be born in a day, and the earth be filled with the knowledge of God.

In conclusion it may be remarked, that the author of the History of Missions has performed a most desirable work, and one which cannot fail to be of essential service to the Church and to the cause of missions. It remains to be seen whether the results of its publication shall be such as it merits, especially since its author refused remuneration for his labor, preferring that the cause itself should be benefited by its publication. Let it be seen in every family, and found in every Sabbath school library bearing the name of Methodist.

R. M. D.

HISTORY OF METHODISM
ON THE CONNECTICUT WESTERN RESERVE, OHIO.

BY REV. ALFRED BRUNSON.

This Reserve is one hundred and twenty miles long, and averages forty-three miles and three quarters in breadth, and contains an area of three millions three hundred and sixty thousand acres. It is bounded on the east by Pennsylvania, on the south by the forty-first degree of north latitude, west by a line parallel with the western line of Pennsylvania, one hundred and twenty miles distant, and north by Lake Erie.

It derived its name from the following circumstances:—At the time Charles II., king of England, was granting charters to the colonies on this continent, the geography of it was but little known. The country had been explored only as far west as the mountains, and the adventurer, after passing the dividing ridge, seeing the waters run to the west, supposed they emptied themselves into the great western ocean, which had been discovered by the Spaniards, distant, probably, as far as the Atlantic was on the east. And from this view of the continent, the king, in granting a charter to the colony of Connecticut in 1662, extended the territory thereof between the forty-first and forty-second degrees of north latitude, from Rhode Island to the great western ocean.

Charters for other colonies were given in the same way, and others again were so bounded as to cross these grants, which led to considerable collision among the colonists afterward. The Wyoming country on the Susquehannah river, in Pennsylvania, was settled by people from Connecticut, authorized by the government of that colony, which claimed all that part of Pennsylvania lying between the two lines above named, by a charter dated anterior to that of William Penn. The colony of Virginia also claimed under her charter, to run her northern boundary 'north-west from old Point Comfort to the great western ocean;' which would include the south and west part of Pennsylvania, including fort Pitt, this Reserve, and all the north-west part of the continent. These conflicting claims led to some difficulty between the colonies.

But the concerns of the revolutionary war called the attention of the parties from the dispute; and the Wyoming settlement being principally destroyed by the British, Indians, and Tories, and fort Pitt being a military post, the matter rested till the close of the war, when the bounds and claims of all the states were finally settled. Virginia relinquished her claims to the territory, included in the states of Maryland and Pennsylvania, and to what was called 'the territory north-west of the Ohio,' reserving the right of soil to the lands lying between the Sciota and the Little Miami, for the purpose of remunerating her revolutionary soldiers, which is now called 'The Virginia Military District.' And Con-

necticut relinquished her claim to all her chartered limits, west of the east line of the state of New-York, reserving three millions three hundred and sixty thousand acres, west of the western line of Pennsylvania, which lies as above described, and is called '*The Connecticut Western Reserve.*'

Of this Reserve five hundred thousand acres off the west end, now constituting Huron county, were appropriated to the relief of those who suffered in the revolutionary war by the enemies burning their towns, and are called '*The Fire Lands.*' *Thirty thousand* acres were sold to Gen. Parsons, to remunerate him for services done the state; and the remaining two millions eight hundred and thirty thousand acres were sold by the state, to a company formed for that purpose, for the round sum of one million two hundred thousand dollars, or about forty-three cents per acre. This money constitutes the most if not all of 'the Connecticut School Fund;' the avails of which is said to pay nearly half the expense of the common schools in that state.*

The company purchased these lands in the year 1795, the year of Wayne's treaty with the Indians, by which the Indian title was extinguished as far west as the Cuyahoga. And in the summers of 1796 and 1797, the lands were surveyed into townships of *five miles square*, and distributed to the purchasers in proportion to their respective payments; to some a township, or more, or less, as the case required; which was surveyed again into smaller tracts by the owners, and put into the market as suited their convenience.

The first settlement was formed by the surveyors, at Cleveland, in 1796. In 1797 the settlement in Youngstown was commenced, and in 1798 those of Warren, Canfield, Deerfield, Harpersfield, and Burton. From this time the country has settled with such rapidity, that now it is divided into *eight* counties, and contains, according to the last census, about one hundred and twelve thousand inhabitants, of the most thriving and enterprising character.

* Some difficulties arise in giving the exact area, price per acre of this Reserve, &c, on account of the conflicting data I have to go by. The state of Connecticut, it seems, intended to reserve just three millions of acres; but when the reservation was surveyed, it contained, according to the map taken from those surveys, about two hundred and ten townships of *five miles square* each. And as each township of that size must contain sixteen thousand acres, the whole area must contain three millions three hundred and sixty thousand acres. The note appended to Summer's Map of the Reserve, gives the length at one hundred and twenty miles, and the average breadth at fifty-two, and the area at just three millions of acres. But this length and breadth would give an area of three millions nine hundred ninety-three thousand and six hundred acres, which is nearly one million too much. But as the length is known to be one hundred and twenty miles, and the breadth, according to the map, cannot be over forty-three miles and three quarters, the area must be neither more nor less than three millions three hundred and sixty thousand acres. And as it is known that the *fire lands* contain five hundred thousand acres, and that General Parsons' purchase was thirty thousand acres, the remainder must be two millions eight hundred and thirty thousand acres. And as the purchase money of this remainder is known to have been one million two hundred thousand dollars, the price per acre must have been nearly forty-three cents.

The face of the country is sufficiently level to make beautiful farms, and sites for towns; and sufficiently rolling to give water fall for mills and manufacturing establishments. In many places falls can be obtained of from *ten* to *one hundred* feet in the space of a few rods, on streams of considerable depth. The inhabitants are mostly from New-England; and they brought with them the habits, manners, intelligence, and enterprise of those states. And consequently the settlements, schools, churches, &c, are mostly of the New-England stamp. There is one college, to which is attached a theological seminary, under Presbyterian influence, and five or six incorporated academies on the Reserve; beside district schools in every township, which are considerably assisted by funds drawn from the county treasury, and some selected schools supported by the proprietors.

Methodism was introduced into the Reserve nearly with the first settlers. The first society was formed in Deerfield in 1801, by the voluntary association of some members who had emigrated from Massachusetts, consisting of Lewis Day, Lewis Ely, their families, and a few more. The next year a society was formed in Hubbard, in the same way, at George Frazier's, who had emigrated from the eastern shore of Maryland. In the year 1802 Henry Shual, (then an exhorter, but now a local preacher,) went from Georgetown, Pa., nearly forty miles through the woods, to hold a meeting with the brethren in Deerfield, and as he was pleased with the country, he made a purchase, and soon after settled his family there. In the same year William Veach, now a local preacher, and Amos Smith, a local preacher, settled in Hubbard, and Obed Crosby, a local preacher, settled in Vernon.

The first regular Methodist preacher who came to the Reserve, was Shadrach Bostwick, who was transferred from the New-York conference, held that year at Ashgrove, to the Baltimore conference in 1803, and stationed a missionary at Deerfield. He formed a circuit of a few appointments, which he travelled by following Indian trails, marked trees, bridle paths, &c; but in the winter was obliged to desist travelling for want of roads and bridges: he returned sixteen members to conference that year. In the same year, on the 10th of August, Noah Fidler, who travelled the Shenango circuit in Pennsylvania, came over the state line into Hubbard, and received the little society, which consisted of ten or twelve members, into his circuit. And in 1804 brother Bostwick was continued on Deerfield, and extended his circuit to Hubbard and Vernon, distant nearly fifty miles from Deerfield, and returned to conference that year thirty members. At this time Thornton Fleming was presiding elder.

In 1805 brother Bostwick located, and the few appointments on the Reserve were attached to the Erie circuit, which was under the charge of David Bert and Joseph A. Shukelford, who returned five hundred and fifty-five members; but what part of these were on

the Reserve it is now impossible to tell. That year was distinguished in the annals of old Erie circuit for an extensive revival of religion; but whether it extended to the Reserve I am not able now to tell. This country at that time was included in the Monongahela district, Baltimore conference. And this year James Hunter was presiding elder.

In 1806 Thornton Fleming returned to the district, and Robert R. Roberts and James Watts rode the circuit. In 1807 Erie circuit was rode by C. Reynolds, A. Daniels, and T. Divers. In 1808 by Job Guest and William Butler. In 1809 by J. Charles, J. M. Hanson, and J. Decellum. What number of members were on the Reserve in these years, I have not the means of stating, but the numbers must have increased considerably fast, as we find that thirty increased to three hundred and thirty-seven in the space of five years.

In 1810 the Reserve was again put into a circuit by itself, called Hartford, and rode by James Charles and James Ewin, who returned three hundred and thirty-seven members. Jacob Gruber presiding elder. In 1811 the circuit was called Trumbull, and rode by William Knox and Joshua Monroe, who returned four hundred and forty-five members.

In 1812 a new district was formed, called Ohio, Jacob Young presiding elder; and the circuit being divided, Thomas J. Crocknell and John Somerville rode *Trumbull*, and returned in six months four hundred and forty members; and Abraham Daniels rode *Grand river*, for the same length of time, and returned one hundred and forty members; making in all five hundred and eighty. This year the Ohio conference met for the first time, in Chilicothe, October 1. And from this time forward the minutes for any given year, in the Ohio and Pittsburg conferences, (within which the Reserve is included,) were taken in the fall of the year, previous to the one in which they appear in the printed minutes. Thus the minutes for 1813 were taken in October, 1812. And to preserve a proper distinction in dates, I shall hereafter give both years, a part of which was included in the conference year: it being understood that the first year named in each date was the year (in the fall of which) the preachers came on the circuits, districts, &c; and the second year named is the year (in the fall of which) the preachers left the circuits, and returned the numbers attached to their respective circuits, and the year in which their appointments appear in the printed minutes. It was in the fall of this year, 1812, that I moved my family on the Reserve, and have since that time had more or less of a personal acquaintance with the movements of Methodism in the country.

1812–13. The appointments were, OHIO DISTRICT, Jacob Young presiding elder. *Trumbull circuit*, James M'Mahon. *Grand river*, John M'Mahon and Robert C. Hatton. But brother Hatton was soon removed to Erie circuit. And Trumbull and Grand

river circuits were united again, and rode by the two brothers, (M'Mahons,) who returned six hundred members.

1813–14. Ohio District, Jacob Young presiding elder. The circuit was this year called *New Connecticut*, and rode by John Solomon and Oliver Carver, who returned, according to the minutes, eleven hundred and ten members.

1814–15. Ohio District, Jacob Young presiding elder. James M'Mahon and Lemuel Lane on the circuit, who returned eleven hundred and ten members.

1815–16. Ohio District, David Young presiding elder. (Though by a change Jacob Young continued on the district.) *Mahoning*, John Waterman and Shadrach Ruark. *Grand river*, Samuel Brown. But brother Brown was soon removed to another circuit, and brothers Waterman and Ruark rode the whole, and returned only four hundred and eighty-six members. What was the cause of this great reduction in numbers I am not able to state precisely; but it is my impression that it was occasioned by correcting an error in the returns of 1814, which was not corrected the next year, because the preacher in charge was prevented from attending conference, by sickness in his family; and as is usual when no returns are made, the old numbers are taken.

1816–17. Ohio District, James B. Finley presiding elder. *Grand river* and *Mahoning*, Henry Baker and John P. Kent, transferred from Erie, who returned six hundred and twenty-five members. During this year a new circuit was formed, west of the Cuyahoga, called *Huron*, which returned one hundred and forty-eight members, making in all seven hundred and seventy-three.

1817–18. Ohio District, James B. Finley presiding elder. *Grand river* and *Mahoning*, Daniel D. Davidson and Ezra Booth; to whom was soon after added by the presiding elder, Edward H. Taylor. *Huron*, John C. Brook. But brother Brook, finding ample room for a four weeks' circuit east of it, which he called *Cuyahoga*, did not go west of the Black river. And brother Finley gave me a list of the few appointments left out, which I soon succeeded in enlarging into a four weeks' circuit, called *Huron*, and returned one hundred and forty-two members. In the returns for this year, *Grand river* and *Mahoning* is credited on the minutes with six hundred and forty-eight members; but *Cuyahoga* and *Huron* have no credit. But the latter I know to have had one hundred and forty-two members, and I suppose the former to have had at least two hundred and fifty, making in all ten hundred and fifteen.

1818–19. From this time the Reserve is included in two or more districts. The appointments and numbers were as follows. Ohio District, J. B. Finley presiding elder. *Mahoning*, Calvin Ruter and John Steward, who was exchanged in six months with Samuel Adams. Numbers returned from *Mahoning* this year six hundred and seventeen.

Tuscarawas District, Charles Waddle presiding elder. *Cuyahoga*, Ezra Booth and Dennis Goddard, who returned three hundred and nine. *Huron*, William Westlake, two hundred and ninety. *Grand river*, Ira Eddy, three hundred and forty-four, in all fifteen hundred and sixty.

1819–20. Ohio District, William Swayze presiding elder. *Mahoning*, James M'Mahon and Henry Knapp; the last by the presiding elder. Return, seven hundred and fifty. Lancaster District, C. Waddle presiding elder. *Huron*, Dennis Goddard, two hundred and twenty-seven. *Grand river*, Ira Eddy, three hundred and fifty-three. *Cuyahoga*, Ezra Booth and John Manary. But the latter did not travel: four hundred and fifty, in all seventeen hundred and eighty.

1820–21. Ohio District, William Swayze presiding elder. *Mahoning*, James M'Mahon and Ezra Booth. Numbers, eight hundred and seventy-five. *Cuyahoga*, Alfred Brunson, who was exchanged with J. M'Mahon in the beginning of the year; so that I rode Mahoning with Ezra Booth, and he and Francis Duglass (by the presiding elder) rode Cuyahoga. Numbers, four hundred and ninety. *Grand river*, Philip Green and William H. Collins; the latter by the presiding elder; five hundred and forty-six. Lancaster District, Jacob Young presiding elder, but soon exchanged with C. Waddle. *Huron*, D. Goddard. Orin Gillmore six months, by the presiding elder; three hundred and thirty, in all two thousand two hundred and forty-one.

1821–22. Ohio District, W. Swayze presiding elder. *Mahoning*, Charles Elliott, D. Goddard, and John Crawford, by the presiding elder, ten hundred and seventy. *Grand river*, A. Brunson and Henry Knapp, seven hundred and eighty-six. *Cuyahoga*, Ira Eddy, and B. O. Plimpton by the presiding elder, six hundred. Lancaster District, C. Waddle presiding elder. *Huron*, Philip Green, three hundred and forty-five, in all twenty-eight hundred and one.

1822–23. Ohio District, W. Swayze presiding elder. *Grand river*, E. H. Taylor and J. Crawford, five hundred and thirty. *Youngstown*, William Tipton and Albert G. Richardson, seven hundred and seventy-seven. *Deerfield*, E. Booth and William Westlake; no numbers in the minutes, probably four hundred. *Hudson*, Ira Eddy, but his health failing he was dismissed, and Julius Brunson took his place; numbers, four hundred and fifteen. *Brunswick*, Charles Truscott and James Rowe. Brother Truscott only reached his circuit to die a most triumphant death, having preached but one sermon; four hundred and forty. Lancaster District, J. Young presiding elder. *Huron*, Nathan Walker and John Walker, three hundred and thirty-six, in all twenty-eight hundred and ninety-eight.

1823–24. Ohio District, Charles Elliott presiding elder. *Grand river*, A. Brunson and Robert Hopkins, four hundred and

eighty-five. *Youngstown*, Samuel Adams and Sylvester Dunham, seven hundred and one. *Hartford*, Charles Thorn, three hundred and twenty-two. *Deerfield*, D. Goddard; Elijah H. Field and John Chandler, each a part of the year; four hundred and thirty-seven. PORTLAND DISTRICT, W. Swayze presiding elder. *Hudson*, W. H. Collins and Orin Gillmore, three hundred and fifty-seven. *Brunswick*, Solomon Minear and John Pardo, three hundred and ninety-nine. *Black river*, Zara H. Coston, one hundred and fifty-six. *Huron*, True Pattee and James M'Intyre, four hundred and five, in all thirty-two hundred and sixty-two.

1824–25. OHIO DISTRICT, C. Elliott presiding elder. *Youngstown*, J. Somerville and A. Brunson, six hundred and thirty-two. *Hartford*, Thomas Carr, and Joseph S. Davis by the presiding elder, four hundred and fifty-six. *Deerfield*, Ira Eddy and B. O. Plimpton, five hundred and twelve. *Hudson*, P. Green and William C. Henderson, four hundred and forty-two. *Grand river*, David Sharp and S. Dunham, four hundred and ninety-four. PORTLAND DISTRICT, James M'Mahon presiding elder. *Huron*, True Pattee and J. M'Intyre, four hundred and five. *Black river*, James Taylor, one hundred and eighty-eight. *Brunswick*, Orin Gillmore and Jacob Ragan, four hundred and fifty-one. *Sandusky city* appears to have been set off as a station in the course of this year, and returned ninety-eight members, in all thirty-six hundred and seventy-eight.

At the general conference in 1824, the Pittsburg annual conference was established, and in September, 1825, it had its first session in Pittsburg. In dividing the Ohio conference, the Reserve was divided by the line of the Ohio and Erie canal, so that hereafter the appointments will be noted in each conference, respectively.

1825–26. PITTSBURG CONFERENCE, OHIO DISTRICT, Charles Elliott presiding elder. *Grand river*, P. Green and J. S. Davis, four hundred and fifty-seven. *Deerfield*, J. Somverville and Ira Eddy, five hundred and thirty-seven. *Hudson*, R. Hopkins, three hundred and fifty-nine. *Hartford*, T. Carr and J. Chandler, five hundred. *Youngstown*, E. H. Taylor and William R. Babcock, five hundred and thirty-one. OHIO CONFERENCE, PORTLAND DISTRICT, J. M'Mahon presiding elder. *Huron*, S. Ruark, three hundred and seventy-nine. *Black river*, E. H. Field, two hundred and thirty-one. *Brunswick*, J. Crawford and J. C. Taylor, five hundred and two. *Sandusky city*, John W. Clark, one hundred and fifty, in all thirty-six hundred and forty-six.

1826–27. PITTSBURG CONFERENCE, OHIO DISTRICT, Charles Elliott presiding elder. *Grand river*, T. Carr and John Scott, three hundred and seventy. *Deerfield*, P. Green and Peter D. Horton, four hundred and forty-seven. *Hudson*, J. Crawford and W. R. Babcock, four hundred and fourteen. *Hartford*, W. C. Henderson and J. L. Davis, four hundred and fifty-eight. *Youngs-*

town, R. C. Hatton and R. Hopkins, five hundred and seventy-six. *Windsor*, Ira Eddy, (a new circuit,) one hundred and seventy-seven. OHIO CONFERENCE, PORTLAND DISTRICT, J. M'Mahon presiding elder. *Huron*, S. Ruark, three hundred and forty-five. *Black river*, Henry O. Sheldon, three hundred and thirty-four. *Brunswick*, S. Minear and Adam Poe, six hundred and three. *Sandusky city*, Arza Brown, two hundred and seventy-seven, in all four thousand and one.

1827–28. PITTSBURG CONFERENCE, OHIO DISTRICT, Daniel Limerick presiding elder. *Youngstown*, R. C. Hatton and S. Adams, five hundred and seventy-four. *Hartford*, Nathaniel Ruder and Hiram Kinsley, four hundred and fifty-eight. *Grand river*, Thomas Carr and W. R. Babcock, three hundred and seventy. *Cleveland*, J. Crawford and Cornelius Jones, three hundred and ten. *Deerfield*, E. H. Taylor and George W. Robinson, four hundred and forty-seven. *Windsor*, W. C. Henderson, one hundred and seventy-seven. OHIO CONFERENCE, PORTLAND DISTRICT, James M'Mahon presiding elder. *Black river*, S. Ruark, three hundred and thirty-four. *Brunswick*, J. M'Intyre and H. O. Sheldon, six hundred and three. *Huron*, J. Hazard and A. Poe, three hundred and forty-five. *Sandusky*, Arza Brown, two hundred and seventy-seven, in all thirty-eight hundred and ninety-five.

1828–29. PITTSBURG CONFERENCE, OHIO DISTRICT, Ira Eddy presiding elder. *Youngstown*, B. O. Plimpton and E. W. Schon, five hundred and sixty-four. *Hartford*, J. Somerville and J. Scott, four hundred and thirty-eight. CANTON DISTRICT, W. Swayze presiding elder. *Deerfield*, J. W. Hill and J. C. Ayers, five hundred and fifty-six. *Windsor*, J. Chandler, two hundred and seventy-six. *Cleveland*, Ignatius H. Tacket and C. Jones, five hundred and twenty-eight. *Grand river*, J. Crawford and Lorenzo D. Prosser, four hundred and eighty-eight. OHIO CONFERENCE, PORTLAND DISTRICT, Russel Bigelow presiding elder. *Brunswick*, J. M'Mahon and L. Gurley, seven hundred and seventy. *Huron*, John Hazard and C. S. Carpenter, four hundred and forty-two. *Black river*, Shadrach Ruark and J. C. Havens, three hundred and sixteen. *Sandusky city*, John Janes, twenty-six, in all forty-four hundred and four.

1829–30. PITTSBURG CONFERENCE, OHIO DISTRICT, Ira Eddy presiding elder. *Youngstown*, B. O. Plimpton and Richard Armstrong, five hundred and thirty-seven. *Hartford*, Job Wilson, and Clark Brown by the presiding elder, four hundred and fifty-seven. CANTON DISTRICT, W. Swayze presiding elder. *Deerfield*, J. W. Hill and C. Jones, six hundred and thirty-seven. *Windsor*, J. Scott, three hundred and forty-nine. *Cleveland*, J. Chandler, John M'Lean, and T. Vaughn. But the latter left his work, and then the connection, and John J. Swayze took his place, by the presiding elder, five hundred and sixty-six. *Grand*

river, J. Crawford and Caleb Brown, five hundred and ninety-four. OHIO CONFERENCE, PORTLAND DISTRICT, R. Bigelow presiding elder. *Brunswick*, Jacob Dixon and Elmore Yocum, seven hundred and thirty-two. *Huron*, John Janes and Joab Ragan, five hundred and fifty-seven. *Black river*, Cyrus S. Carpenter and Henry Colclazer, four hundred and thirty-six. *Sandusky city*, William Reynolds, sixty, in all forty-nine hundred and twenty-five.

1830–31. PITTSBURG CONFERENCE, OHIO DISTRICT, Ira Eddy presiding elder. *Cleveland*, B. O. Plimpton, five hundred and sixty-six. *Grand river*, J. W. Hill, J. M'Lean, and D. Goddard by the presiding elder, five hundred and ninety-four. *Cleveland*, Caleb Brown and John Ferris; but the health of the latter failing he was dismissed by the presiding elder, and William Butt took his place, five hundred and sixty-six. *Deerfield*, C. Jones and John Moffit, six hundred and thirty-seven. *Youngstown*, A. Brunson and T. Carr, five hundred and thirty-seven. *Windsor*, Philip Green and P. D. Horton; but the latter was soon removed to Newcastle, and Andrew M'Common took his place, by the presiding elder. *Hartford*, James Hitchcock and Daniel Richie, three hundred and forty-nine. OHIO CONFERENCE, PORTLAND DISTRICT, R. Bigelow presiding elder. *Brunswick*, John Hazard and James Wilson, seven hundred and thirty-two. *Huron*, E. B. Chase and A. Minear, five hundred and fifty-seven. *Black river*, C. S. Carpenter and E. C. Gavitt, four hundred and thirty-six. *Sandusky city*, W. Reynolds, sixty, in all five thousand and thirty-four.

1831. The stations of the preachers are as follows;—but the numbers they return cannot be reported till the ensuing fall. PITTSBURG CONFERENCE, OHIO DISTRICT, Ira Eddy presiding elder. *Euclid* and *Cleveland*, A. Brunson, D. Goddard, and John J. Steadman. *Deerfield*, B. O. Blimpton and T. Carr. *Youngstown*, C. Jones and John Luccock. *Windsor*, D. Richie and John E. Akin. *Hudson*, J. W. Hill. *Hartford*, P. Green and William Carroll. *Ashtabula*, C. Brown and P. D. Horton. *Chardon*, Isaac Winans, J. M'Lean, and Thomas Jamison. OHIO CONFERENCE, PORTLAND DISTRICT, R. Bigelow presiding elder. *Brunswick*, J. Wilson and Lorenzo Bevans. *Norwalk*, Adam Minear and C. S. Carpenter. *Elyria*, W. Reynolds and George Elliott. *Sandusky city*, Leonard B. Gurley. Thus in thirty years from the formation of the first society of twelve or fifteen members, our Church has grown on this Reserve into *ten circuits* and *two stations*, containing ——— members, and calling for the labors of *twenty-six* itinerant preachers, and perhaps thirty or forty local preachers.

It is proper to remark here, that some of the circuits named as being on the Reserve, include appointments not on it; and some circuits, the main body of which lies off from the Reserve, included appointments on the Reserve. But from the best calculation I can make, the numbers in each case will be about the same, so that in

giving the whole number, we are not far from being correct. But those friends who live in those societies attached to circuits not mainly on the Reserve, will not find in this history the names of the preachers who have served them, except in the first settlement of the country.

Of the preachers who have labored in word and doctrine on this Reserve, some have located, some have withdrawn from the connection, some have died in triumph, some have backslidden and been expelled, and some are bending under the infirmities of age; but far the greater portion are still in the work, resolved to live and die on the walls of our Zion; being truly devoted to their calling, united in sentiment and effort, and zealous in the pursuit of lost sinners.

In giving the numbers and growth of our Church on the Reserve, we do not pretend that *all* of them were either converted to God or first joined our communion here. We have many respectable members who found the pearl of great price before they saw the woods of Ohio; and though some who were Methodists in the east or south, seemed to leave their religion behind when they emigrated to this country, yet our good and faithful friends who kept the fear of God before their eyes and his love in their hearts, were generally the first who solicited preaching in the different settlements, and would be like the stalk from which the new branches shoot, in forming new societies.

The difficulties attending the pioneers of the Gospel on the Reserve were very considerable. The distance between settlements was generally great, and the roads very bad. The roads at first were nothing more than paths made by cutting out the under brush and blazing or marking the trees; and when the under brush was not cut out, the traveller was obliged to follow the marks on the trees. And as the soil is composed mostly of a mixture of rich clay and loam, and as the face of the country is rather flat than otherwise, (though in fact it rises and falls *gradually* for several hundred feet,) having some extensive tracts on the highest parts of the land that are flat and whitish, the roads, especially in wet seasons, become very muddy; and when half frozen in the spring and fall, our horses suffered extremely, and were sometimes so lamed as to be unfit for travelling for some length of time.

There are, however, some extensive tracts of this country where the land is rolling and the soil sandy, so as to afford dry roads at most seasons of the year. To this class belongs the ridge or natural turnpike along the margin of Lake Erie, which never fails to attract the attention of the traveller, as a natural curiosity. This ridge runs parallel with the lake nearly its whole length, distant from one to three miles, and varying in its form, character, and usefulness. In some places it is a dry, barren sand bank thirty or forty feet high, varying in width from one to twenty

rods; in other places it spreads out into rich and fertile plains, forming some of the most beautiful farms the eye of man ever beheld; and in other places it is divided into two or three ridges, running parallel with each other. In Huron county, which lies on the west end of the Reserve, there are a number of ridges bearing timber, and of a dry sandy soil, which intersperse the untimbered prairies, and form the best, and in many instances, the only dry road to be had. But the traveller was not allowed to continue an uninterrupted journey over these natural turnpikes; he frequently found a water course, a swale, or a swamp athwart his path, through which, in bad weather, he was obliged literally to wallow or swim his horse. And in passing across a prairie from one ridge or point of timbered land to another, in foggy or snowy weather, it was no uncommon thing to be out of sight of timbered land; and in the first settlement of the country, such was the dimness of the paths in such places, and especially in snow storms, that without a compass the traveller was in danger of losing his way and wandering over thousands of acres, if not perishing by the frost before he could reach a human habitation. What rendered these prairies more difficult and dangerous to pass in the winter, spring, or fall, was their being frequently covered with water from one to two feet deep for several rods together; and if frozen, but not so as to bear man or beast, one or both were liable to be wounded by the ice.*

* The origin of this ridge and these prairies, has been a topic of considerable speculation, and a variety of opinions have been advanced on the subject, as well as the origin of the ancient fortifications which abound on the Reserve, and also other parts of the western country. In this ridge have been found, by digging cellars, wells, &c, at depths varying from three to thirty feet, sticks, leaves, charcoal, shells of water fish, &c, which prove it to have been thrown up by water. And as we have no account that water ever overflowed the earth since there were people on it to make charcoal, except at Noah's flood, it appears most reasonable to suppose that this ridge was formed at the time those waters subsided. Of this I am satisfied, not only from the facts just named, but from observing the face of the country, and comparing it with the sea shore after the tide has subsided in time of high winds, where the water, driven by the fierce winds, frequently beats up ridges of sea weed, sticks, leaves, shells, sand, &c, and then falls away and leaves them. And the evidence thus furnished, that water once covered the face of the earth, is no small proof of the truth of the Mosaic account of the flood.

And as to the prairies I am equally well satisfied, notwithstanding all that has been said about the soil not being naturally inclined to bear timber, or that the waters of the flood destroyed it, that it was *fire* that destroyed the timber. The earth was made to bear the tree, 'whose seed is in itself,' as well as 'the grass;' and it is a fact well known to the settlers on these woodless plains, that if the fire is kept away the timber will grow. The observing traveller will perceive farther evidence of this fact, in passing over the lands. He will see sprouts of a year's growth, and on examining the root, will find one sometimes six or twelve inches in diameter; and the reason the top bears no more proportion to the root, is because the top is so frequently burned off. The way and manner of it I suppose to have been this,—It is well known that the Indians are in the habit of burning over wood land in the spring of the year, so as to promote the early growth of the grass and herbage, for the purpose of attracting the deer to their favorite hunting ground. This burning of the leaves, herbage, grass, and fallen twigs of the trees, naturally kills all the under brush, and frequently scalds the bark of the larger trees, which by another year becomes dry and burns with the other combustible substance

And though there are still some extensive forests, through which the roads are very bad, yet the country in general is so far improved, that the leading and principal roads are tolerably good for a horse, and sometimes for a carriage. And such is the improvement in the means of conveyance, that we have no less than *six* lines of daily stages from the lake, through the Reserve toward the Ohio river, and one daily line up and down the lake, beside seven steamers on the lake during the season of navigation. But as a Methodist preacher is required to go to every place where he can obtain attentive hearers within his assigned field of labor, and as we design to carry the Gospel to the people as soon as they are well settled in their new habitations, we cannot have the privilege of following the good roads *only*, but must frequently *yet* go through the woods and brush, mud and beach roots, and over old logs and tree tops in quest of immortal souls.

In the early settlement of the country we had but few bridges, and of course were obliged to ford the streams of water in general; and frequently in the winter season had to cross on the ice, or force our horses between or over the cakes of it when it was broken, and the stream swollen; and this too when the water was to the saddle skirts, and even to our knees as we sat upon our horses. And several of the preachers have, in such times, been thrown from their horses and plunged into the water. Sometimes to cross the high waters we would take our saddle and saddle bags to a canoe and swim the horse by its side; and if we could get ourselves over without our horses, we have gone to our appointments on foot rather than disappoint a waiting congregation.

In consequence of having but few roads, in an early day, and

around it, which extends the wound still deeper. The fibre of the tree becomes dead when thus deprived of its bark, and soon begins to decay, which exposes it still more to the annual fires; and in a few years the tree becomes so weakened that a strong wind will blow it over, rending the trunk frequently into splinters. The body and limbs of the tree in this situation soon become dry, and every returning fire contributes to lessen its bulk, till it finally disappears. In the mean time the lessening of the timber gives more room and opportunity for the grass and herbage to grow; and this in its turn provides more fuel to help burn down the trees. The reason why streaks of timber land intersperse these prairies is evidently this: the land on which the timber grows, being dry ridges, does not produce as much grass and herbage as the flatter prairie ground does, and of course, when the fire passes over it, the heat is not sufficiently intense to scald through the thick bark of the large trees, because the quantum of fuel is less than in more grassy places. But even in these places the under brush is frequently destroyed by the devouring element. But if these prairies were left without timber because the flood went over them, why were not other lands, over which the flood spread, left in the same timberless situation? The truth is, many generations of timber have grown and decayed on the face of the earth since the waters of the flood subsided, so that the lands being *now* without timber is no evidence that the flood was the cause of it. These remarks are the result of actual and personal observation during many a dreary as well as many a pleasant day's ride over these natural and bleak meadows.

But I never saw nature clad in its native beauty till I saw them. Nor did I ever see so ample a field for botanical observation and experiment as these prairies and the surrounding wood lands. Here nature seems to bloom in its most verdant and lively hues, in a variety of opening flowers, from the earliest opening of spring to the closing in of the 'autumnal gloom.'

these but poor and difficult to find, the preachers have often been lost in the woods, and been obliged to take up their lodgings with the beast of the forest. In the second year that the Rev. James M'Mahon travelled on the Reserve, he lay in the woods between Vienna and Hubbard, in a light snow storm. And in the same year his colleague, the Rev. Lemuel Lane, in attempting to find his way through the woods by a pocket compass, in hopes to save some miles' travel in going to a quarterly meeting in Burton, missed his way and lay in the woods. The next day he reached a house about ten o'clock, and after refreshing himself and horse, commenced his journey again, and then missing his way, he was obliged to lie out the second night. On one of the nights the wolves attacked him very fiercely, and every attempt to drive them off with sticks, clubs, and hallooing, proved ineffectual. At length he thought of the saying, that music would charm a wild beast, and he commenced singing, at which the wolves retreated and left him to repose as well as he could on the snow.*

The fare and lodgings of the preachers in the early part of this history, was, as might be expected in a new country, sometimes rather rough. But as it was the *best* the people had, and appeared in general to be given with hearty good will, it was cordially and thankfully received. But there was, and is still, a considerable difference in this respect, owing to the different tastes, improvements, and means of the people. Some of the settlers were men of business, science, taste, and ambition; some had failed in business in the east or south, and came here to begin the world anew; some were young and single, while others were just married; some were rogues and runaways, but the great bulk of the settlers were farmers and mechanics of small capital, but of industrious and enterprising habits, while some were very poor, and others were men of large capital. In this way the country commenced and continued settling and improving till it has become one of the most flourishing, improved, and wealthy sections of the state.

Owing to these circumstances, as we visited and continued to visit all sorts and descriptions of people *who have souls to save*, we of course had and still have all kinds of fare. Sometimes sleep enveloped in curtains, and perhaps the next night lie on a straw bed on the floor; one night in a tight well finished frame, brick, or

* I have been told by some of the early settlers, that the Rev. Joseph Badger, first Presbyterian preacher who visited the Reserve, was lost one night in the woods, and attacked by a bear; to avoid which he hitched his horse to a bush and climbed a tree, one which he supposed was too small for his enemy to work upon to advantage. But bruin was about to make the attempt, when the horse shook himself, and a pair of horse shoes in the saddle bags rattled and jingled together, the noise of which seems to have created some suspicions in bruin that possibly there was danger ahead; so he walked back a few steps, and seating himself, waited patiently till morning, while the Rev. gentleman sat perched in the thick boughs of a small beach tree. At day break the bear moved off, apparently with great reluctance, and the preacher went his own way, no doubt thankful for his preservation.

stone house, and perhaps the next in an open log cabin, where the snow would drift in our faces, or the rain run through a leaky roof upon us while in bed; or if we had a clear sky, 'the stars I could see through the chinks of my log room, bright twinkling on me.' But in general we found the people neat and clean about their houses and persons, though in some few instances it was otherwise. Our food was sometimes of the best the earth can afford, and at others the poorest on which man can subsist. If we had pork, beef, venison, bear meat, wild turkey, rabbits, squirrels, partridges, pigeons or domestic poultry, with bread and vegetables, we called it *first rate:* if we had corn bread baked in the embers, or on a board or chip before the fire, or mush and milk without meat or vegetables, it would rank at *second rate:* but potatoes or turnips alone, either boiled or roasted in the embers, has in a few instances been our fare. But our poorest food being served up by our good friends with all the solicitude of a 'Martha's care,' knowing that it was as good, if not the best the house afforded, it was accepted with as much thankfulness as it was given with pleasure, though we were frequently obliged to eat, preach, and sleep, all in the same room. Nor are we insensible of the guidance and assistance of a kind Providence in these things, as we have heard our friends tell, in their solicitude to render us as comfortable as possible, how Providence had favored them in obtaining game from the woods, or vegetables from the earth, at the time of the preacher's periodical visits.

Our horses, in the meantime, have varied in their keeping, as much as their riders. Sometimes they had a shelter, and sometimes none. One night in a good stable with plenty to eat, and the next lie by a hay stack without shelter or grain, and the third perhaps in a hovel, and to feed on straw, corn stalks, or a little bran. And though we still have some appointments with roads and lodgings as is above described; yet, on the whole, most of the circuits on the Reserve are now well supplied in these respects. But the *changes* to which an itinerant preacher is exposed in his fare, lodging, &c, which are often very great and very sudden, materially affect his health, and must in time wear out the strongest constitution.

In an early day our rides between appointments were frequently long and tedious; and as we had *opponents* as well as other difficulties to encounter, we could not always be sure of a night's lodging without paying well for it, if we happened to fall short of our appointed stopping place. One of the preachers, who was in ill health, could not reach a distant appointment, and stopped for the night at a *****, recently from the land of 'steady habits.' The preacher had bread and milk for supper, something of similar quality for breakfast, and his horse was fed on poor hay. But his host not considering him an ambassador of Jesus Christ, considered himself under no *obligations* to keep him for nothing, and as he was

a *Methodist*, he seemed to think it no *charity* to keep him, so in the morning he demanded a *dollar* for the night's lodging. But the poor preacher had no money, and was therefore obliged to give his note, payable in four weeks, and (I think) leave a book in pawn, for security. But I am happy to have it to say that *all* the ***** on the Reserve are not of this class: we have found some of them pious and friendly.

Among the difficulties attendant on the first planting of Methodism on the Reserve, was one of serious magnitude, arising from the distance of the country from the homes of the preachers, and the usual places of holding the conferences. At first the preachers came from Baltimore, nearly four hundred miles distant; then from the lower part of Ohio or Kentucky, from two to four hundred miles. The time necessarily occupied in travelling this distance before and after conference was very considerable; and as the preachers were mostly young and single, and as none who had families moved them to the circuit (on account of its poverty) for many years, much time was occupied by them in visiting their families and friends, (which the single men usually did about conference time,) so that on the whole eight or nine months in the year was as much, generally, as we had preaching from our itinerant brethren. And the people thought, also, that some of the preachers were not altogether free from what is called national or provincial prejudice against them, because they were called *yankees;* and had different manners, and customs, and different modes of cooking, eating, &c, to what they had been accustomed in other parts. It was likewise thought by the people that some of the preachers were too reluctant in coming to and continuing on the circuit on account of its hard fare, bad roads, and poor pay. In addition to this, the distance and poverty of the circuit were such, that few but single men, who were mostly young and inexperienced, were sent to it for several years: all these things served to lower the prospects and rising hopes of the societies.

But in 1814 Rev. James M'Mahon married and settled his family on the Reserve. In 1818 the writer of this sketch, who had a family in the country, commenced travelling under the presiding elder. In 1819 Rev. Ira Eddy and Rev. Ezra Booth, both married, and Rev. Wm. Swayze moved to the Reserve; and in 1820 Rev. Philip Green married, and all living in different sections of the Reserve, and having their attachments, interests, and feelings identified with the country, of course felt a greater interest in its prosperity than a transient person could be expected to do. And not having several hundred miles to travel to visit friends, and since 1825 not having so far to go to conference, more time is spent in laboring with the people in word and doctrine, and of course more good is done. Several other preachers have since married, and several young men have been raised up for the itinerancy on the Reserve, and several local preachers who had families,

years, and experience, have entered the itinerant field; in all which cases similar results have followed, as in the cases first named.

The Methodist Episcopal Church on the Western Reserve has had to share, with other parts of our Zion, in the troubles which disaffection to our good and wholesome discipline produces; and though they have not been equal to those in some places, yet they have exceeded those of others. It is a remark worthy of note, that the spirit which opposes Methodism, has evinced its opposition in different ways. At first it opposed our doctrines, but when fairly foiled in this, it attacked our discipline and government, through the means of mistaken zealots or designing partizans; knowing very well that if our economy should be clogged in its operations, or thwarted in its designs, our doctrines and their natural effects would spread with less rapidity,—if not finally lose their distinctive character altogether; which, if we may judge from the great and simultaneous efforts of some late writers, printers, preachers, booksellers, pedlars, travelling agents, &c, would be paramount (in their view) to the destruction of every other evil.

The first attempt at revolutionizing our economy on the Reserve, was made by one Ross, a disciple of O'Kelly, who formed a society of ten or twelve members in Youngstown, about the year 1810. But such was the rapidity of its retrograde march that in *two* years it existed only in the story of by-gone days. About the year 1813 Mr. Ross made another attempt, and formed a small society in Brouville, under the name of *Christians*, which went to pieces in about the same length of time.

In 1819, the disciples of Elias Smith, of exceptionable and changeable memory, made their appearance on the northeast part of the Reserve, and attempted to build up their cause by producing secessions from other Churches, but especially from ours. This they wished to do by annulling all creeds, disciplines, rules, regulations, &c, and all distinction between sects and parties, and having all join them, forming one general Church under the specious name of *Christ*-ians, with no other creed or discipline than the New-Testament, allowing every one to construe it for himself. They essayed to preach our doctrine of free grace, because it was much more popular than its counterpart, 'the horrible decrees;' but they considered us in a dreadful bondage, as to the government and economy of our Church. And with all the kindness and soothing tales of halcyon spirits, offered to our people an asylum from the tyranny of bishops, presiding elders, circuit preachers, &c; and perhaps some dozen or twenty, who found the restraints of our wholesome discipline rather disagreeable to their dominant propensities, found relief from episcopal oppression in a fraternity of Arians, professedly without government.* But our troubles from

* One of the seceders from our Church, at this time, delivered an address to his new brethren on the superior advantages of their new association, in substance as follows: 'My brethren, we have reason to be thankful that we have escaped from

this source were soon at an end, for soon they fell to pieces by their own weight, and have long since fell into obscurity and forgetfulness.

About the year 1821, a new sect appeared on the margin of lake Erie, called 'Reformed Methodists.' They rose, I think, about the year 1814 in Massachusetts and Vermont, professedly for the purpose of rescuing the members of our Church from the oppression of that dreadful little thing called 'the discipline.' Their first missionary and principal preacher in this country, despising the idea of presiding eldership, as a species of popery, gave himself the more *modest* title of *district elder.*

The first success he met with, was in the acquisition of one Montgomery, a local preacher. This man had been rejected by the annual conference, and afterward had his license discontinued on account of improper conduct. But on the appearance of this sect of self-styled reformers, he thought it advisable if possible to recover his license, which would serve to recommend him to their notice, and then secure himself a name and a place where he would not probably be disturbed in the privilege of doing as he pleased. Accordingly, he made such concessions to the Church for the past, and promised such reformation for the future, as to induce the quarterly meeting conference to renew his license. About three months after this, he pretended to be preparing for a journey to the west, to visit a sister, and requested and obtained a certificate to accompany his license, so as to be entitled to the privilege of a preacher on his journey. But instead of going the journey as he pretended, in four months after he withdrew from the Church; and when asked for his license and certificate, he gravely informed the preacher that they were not in his hands, as he had previously given them to Mr. Cass.

Montgomery, it seems, made large calculations on the weight of his influence, and expected to lead off half or two-thirds of the circuit, (Grand river,) but he succeeded in leading astray only two or three individuals. Knowing the disposition and tact of such self-deceived zealots to call all kinds of opposition, though it should be the mildest and most friendly arguments that could be advanced, by the odious name of *persecution;* and knowing the sympathies of human nature in such cases, and believing that if any body, or any thing, (even if it was Satan himself,) was to pass through the country as a preacher, and complain of being persecuted, it would excite pity in the breast of some people who would thereby be induced to befriend him; the preachers on the circuit determined to say nothing about them in public, and as little about them in private as duty to their immediate charge would allow of, lest it should be called persecution. But notwithstanding this caution, the cry of persecution was raised, and such pathetic appeals were made to the sympathies of the public, attended, too, in

episcopal bondage we were under. Thank God, we have liberty *now*, we can do as we please, and the preachers *have no power* to bring us to an account for it!!!"

some instances, with tears, that a momentary excitement was raised in their favor. But persons in whom this pity began to operate, felt desirous of hearing this wonderful abuse for themselves, which was said to come from the episcopal Methodists, and attended our meetings for that purpose: but, to their astonishment, they heard not a word about the reformers, and having heard the reformers say every thing that was bad, almost, about us, they concluded, and very justly, too, that the persecution was on the *other* side; which, in its turn, produced a reaction in our favor. And had not the preachers on the circuit the next year pursued a different course, it is probable that our opponents would not have been able to form a single society: but as it was, they formed two or three small societies which soon dwindled into insignificance.

Like others of their name and profession, they went *not* 'into the highways and hedges,' to 'call sinners to repentance,' but strove to 'enter into other mens' labors,' and lead the unwary astray, under the specious pretence of being delivered from '*episcopal bondage.*'* But what few societies they succeeded in forming on the Reserve, in this or any other way, have become Arians in their sentiment, and have mostly been scattered by their own internal discords, leaving but small fragments of them, which are fast dwindling into forgetfulness.

About the year 1827, the subject of radicalism from the Baltimore school, made its appearance in and about Youngstown on the southeast part of the Reserve, which produced some excitement. And in the summer of 1830, a secession of about *thirty* took place, in that and an adjoining town; and an attempt was made to take with them the new meeting house, in which unjust measure, however, they were disappointed. The measures used to promote their cause, were, as usual, loud declamation *against*, and gross misrepresentation *of*, our economy. And not only so, they went from house to house, from shop to shop, from store to store, and from tavern to tavern, to tell their slanderous tales, and advise the people not to hear us preach. The result was, the public lost confidence in both parties,—our congregations were so diminished that both together could not get the congregation we used to have before the division took place. But at length the excitement subsided, and the public mind became weary with hearing the 'hue and cry'

* At the close of one of Montgomery's harangues against the government of our Church, 'the brethren' were invited to 'free their minds;' when an old father in Israel arose and said, 'We have heard a great deal about the episcopal Methodists, as if they were the worst people in the world. But they are good enough for me yet; they took me out of the ashes and made a man of me, and I'll never leave them. If they turn me out, I will lie at the door till they will take me in again.' What rendered these remarks particularly appropriate at the time, was the fact, which was generally well known, that our opponent owed what little standing he had in the world to his having been a Methodist, and for him to inveigh with unchristian virulence against his greatest earthly benefactors, was treated as an act of great ingratitude. This circumstance put an end to the pretended reform in that place, and public sentiment there and elsewhere has long since consigned the man to the narrow limits of his own domestic circle.

about the tyranny of the Methodist Episcopal Church. Our congregations began to increase,—several obtained religion and joined our Church,—the members were quickened and encouraged, and radicalism seemed to be fast on the wane.

But though they seemed to prosper for a while, the injudicious conduct of one of their principal preachers so disgusted those who became acquainted with it, that they have but few in number who embrace their peculiarities, while our own Church has gained in credit for its integrity and purity, as well as in the number of its members.

But we have had more serious opposition to contend with in propagating Methodism on the Reserve, from another and more formidable source than that of radicalism. I allude to the Calvinists. The people here are mostly of New-England descent, and the majority of them came here attached to the 'standing order' either by membership or the prejudice of education. We had, therefore, and in many places still have to meet the strong prejudices of New-England Calvinism. This sect, when headed by Oliver Cromwell, so far gained the ascendency in England as to govern the state and oppress the Episcopalians. But when the latter regained the ascendency at the restoration of the monarchy, it was considered an impious encroachment on the liberty of conscience, and induced many to remove to the wilderness of America.

Soon after the political revolution in Connecticut in 1816, a clergyman of this stamp took a 'mission to the Heathen,' and visited the Reserve apparently with a full expectation of forming an ecclesiastical establishment, in the likeness of its New-England parent. He cautioned the people very affectionately and pathetically to guard against the influence of the Methodists and Churchmen, (he might have added the Baptists, Quakers, and every other sect, except his own,) 'for,' said he, 'they have ruined Connecticut,—they have brought about a revolution in the government of the state, and we have no hopes of preserving a pure Church there any longer; our only hope is now centered in the Western Reserve.' But the poor man had forgotten that he was in Ohio, where the constitution and laws place all men on a level in these respects.*

But the more wise and prudent of them seem to have known that the only means of gaining and holding the ascendency in this country is by *moral* and not by *legal* influence; to secure which, a variety of means and measures have been adopted, and as far as practicable, carried into effect. And from their varied and simultaneous

* About this time an outer-court Presbyterian was expatiating on the impropriety of suffering so many sects of Christians to exist in the country. 'There ought,' said he, 'to be but one church and one minister in a town,' (meaning each five miles square,) 'and all the people should be compelled to pay to his support.' Well, said a by-stander, you would allow the majority to rule in such a case, I suppose? 'O! yes,' was the reply. Well, I understand, said the speaker, that the Methodists are far more numerous in the state than any other sect; would you be willing to pay to them? 'No; I s——r I won't;' said he, 'for they are not fit to live on the earth.'

exertions to keep the Methodists (above all others) on the back ground, it would seem as if they considered us the greatest enemies of the Christian religion existing on the soil.

The uniformity with which the missionaries who come among us from the east press their claims and extend their operations, leads us to suspect that they undergo a thorough training before they leave home; and it is somewhat remarkable that they seem to direct all their measures with a view to oppose and render ineffectual the labors and plans of the Methodists. I should be exceedingly sorry to indulge in uncharitable thoughts respecting the designs of any sect of professing Christians, but I cannot help suspecting that Methodism is the main object of their attack. This I judge from a variety of circumstances, not necessary to be mentioned. But whatever may be the object of them or others, I trust in God, that we, as a people, will mind our own work, and go on in his name to preach salvation by grace through faith in Jesus, until all the sinners in this Reserve shall be converted to God.

Notwithstanding all the ways and means used to impede our progress, the march of Methodism has been *onward*. Our meetings, and especially our camp meetings and other popular meetings have been, for many years, numerously attended, and have resulted in the salvation of many hundreds of precious souls. Our ministry is fast improving in experience and useful knowledge, as they advance in years: and both preachers and people, taken as a whole, were never more spiritual in their ministrations and devotions than at the present time. Men of science, business, and property, are overcoming the prejudices of the day, and uniting with us, not for the sake of worldly gain, but for conscience' sake. Some scores of chapels already stand on the firm and sure basis of our deed of settlement, and scores more are now in contemplation or in progress. And we have pleasing prospects of future usefulness from the promising talents which begin to develope themselves in many of the youth who have placed themselves in our ranks. For all which, together with all other mercies and blessings, we feel thankful to God.

Hubbard, Ohio, Feb. 4, 1832.

ADVENTURES ON THE COLUMBIA RIVER.

Adventures on the Columbia River, including the Narrative of a residence of six years on the western side of the Rocky mountains, among various tribes of Indians hitherto unknown: together with a journey across the American continent. By Ross Cox. 8vo. pp. 335.

The discovery of the new world by Christopher Columbus, in the year 1692, gave a new impulse to the human mind, and opened a wide and variegated field for the exercise and display of its energies. And from that memorable era to the present time the abo-

riginal inhabitants of this extensive continent have been the constant objects of attention, either as forming a theme of speculation for the philosopher, as subjects on which the Christian missionary could exercise his benevolence in reclaiming them from their savage barbarity, or as beings destined to become the sport of fortune with whom the mercenary white man might carry on a lucrative traffic, and enrich himself with the spoils of the untaught Indians.

What considerate American can read the history of his country without alternate feelings of admiration and regret, of joy and sorrow, at the manner in which its native inhabitants have been treated? Even in tracing the adventurous history of the bold and intrepid Columbus, whose name is now and ever will be associated with the heroic benefactors of mankind, we cannot but feel some abatement of our admiration of his character when we recollect the sad necessity he felt himself under to introduce native slavery into his newly acquired colonies. And our apologies—for we are compelled to apologize for this part of his conduct—detract from the glory of his achievements, while they afford demonstrations that the force of his circumstances compelled him to be unjust, and to resort to a species of cruelty even at the very time he was filling the world with the fame of his valorous deeds and his perilous enterprises.

But what shall we say for some of his successors? Not content with robbing Columbus of his justly acquired fame as the discoverer of a new continent, and the founder of a new and mighty empire, in which the old world could empty itself of its surplus population, and enrich itself with the spoils of the vanquished inhabitants, by associating the name of the country with the name of his rival, they made themselves odious in the eye of posterity by their deeds of cruelty toward the natives whom they had conquered. Almost all our pleasure is indeed lost in reading the history of the discovery and settlement of Spanish America by the necessary association of Spanish cruelty with its heroic and chivalrous deeds. Christianity, especially, bleeds at every pore, being 'stabbed in the house of its friends,' while its professed advocates were attempting to introduce it among the untaught inhabitants of Mexico and South America. Who would now think of converting pagans to the sublime doctrines and mild precepts of Christianity with the crucifix in one hand and the sword in the other! Yet this was the way in which the Mexicans were compelled to renounce the gods of their fathers and embrace the religion of their conquerers.

Is it any wonder that these natives imbibed an unconquerable hatred against the hard-hearted invaders of their soil? Is it any matter of wonder that they rebelled against them? To have submitted without a struggle to treatment so cruel, to conduct so perfidious, to practices so destructive of their liberties, independence, and happiness, would have betrayed an abjectiveness of mind and an insensibility of nature not to be found among any beings possessed

of reason or animation. Even the brute beast will struggle for his life and liberty while under the hand of his conqueror and oppressor, so long as life remains. And surely it is not in human nature to submit in quietness to be stripped at once of its only covering from the storm and tempest, to be turned out houseless and compelled to roam friendless and forlorn, or be driven under the merciless lash of its cruel oppressor and tormentor, without a sigh or groan.

But such was the condition of many of the native clans of South America. And it would seem as if these states were even now, as they have been for some time past, groaning under the hand of a retributive justice, which 'visits the iniquities of their fathers upon the children unto the third and fourth generations of them that hate' God, and who refuse to appease his wrath by repentance and restitution.

Let us, however, turn away our eyes from beholding this horrid picture of human perversity, suffering, and misery, where courage and humanity, abjectness, tyranny and wickedness, alternately struggled for the mastery, and while pity weeps at beholding such sad evidences of human degradation and misery, let us turn our attention to another region of our country, on which, though often stained with the blood of the slain, we find some bright spots to relieve the eye from the pain of seeing nought but 'garments rolled in blood,' defenceless villages ravaged, innocent victims falling under the sword of the vanquisher, women despoiled of their virtue, and whole nations reduced to slavery under the hand of an odious despotism: we say, let us turn from these scenes of desolation and wo, on which the eye seems to linger with a sort of instinctive but sorrowful sympathy for the oppressed sufferer, to a more favored portion of our country.

North America presented to the European adventurer another, and, in many respects, altogether a different race of human beings. Like the country which he inhabited, wild and uncultivated, a climate less enervating and more conducive to health of body and vigor of intellect, our ancestors found a race of barbarians, though lofty in stature and intellect, yet wild and untutored, and though savage in their manners, yet quite friendly toward their visiters. Here, also, a more Christian-like intercourse with the natives marked the conduct of the emigrants. With their minds strongly, though somewhat superstitiously—having but just escaped from the relics of popery and the land of civil and religious despotism—imbued with religious truth, at an early period of their settlement they endeavored to introduce to the natives of these forests the blessings of Christianity. And in this work of mercy and charity they happily succeeded in many instances and to a considerable extent. Many of the savages, we have reason to believe, were savingly converted to the Christian faith, at different periods of the settlements of New-England, as well as in other parts of our country.

But notwithstanding these efforts of piety and benevolence, coupled as they were with a desire to civilize these wild barbarians, they gradually receded before the advance of civilized man, and, either voluntarily for a stipulated price, or compelled from the circumstances in which they were placed, resigned their inheritance to the invaders of their soil. As if made to roam in the wilderness and to obtain a scanty livelihood by their bows and arrows, they sought shelter in the wilds from the sun of civilization and the lights of revelation. And even those who embraced Christianity, and became in some measure civilized, did not long retain their standing in their adopted community, but gradually melted away or mingled again with the Pagans of the forest.

Such has been the fate of the original possessors of the American soil. We cannot help thinking, however, that it might have been otherwise. Had our forefathers brought to these sons of nature the blessings of Christianity and civilization pure and unmixed with European policy and European vices, we have reason to conclude that other results would have been witnessed. Instead of deteriorating in their morals and degenerating in their habits and manners—as they evidently have since the period they were visited by the white man, an era in their history might have commenced at that time which should have dated the beginning of their glory and renown among the nations of the earth. Though savage in their manners—being ignorant of letters and the arts of civilized life—they were strangers to many of those vices by which the Europeans were distinguished and disgraced, and by which the Indians were corrupted and destroyed. To those destructive diseases of the body, which are the necessary accompaniments of luxury, and the precursors of premature old age and death, they were strangers; and though unrestrained from sensual indulgence by the rites and laws of matrimony, and though the passion for revenge in their numerous wars was allowed full scope, yet they were not then stimulated in either of these things by intoxicating liquors. No! To the Europeans—to the civilized and Christianized Europeans—were they indebted for the use of this liquid poison! How mortifying to reflect that those who came among them under the professions of friendship, at the very time they held out to them in one hand the blessing of Christianity, should have presented to them with the other the cup which contained the means of their destruction! Is it any wonder that a hatred almost irreconcilable and interminable should have entered their hearts against those invaders of their rights and destroyers of their quietude? How many have fallen under the merciless tomahawk and cruel scalping knife, who might have escaped had it not been for the fury infused into their brains by the use of ardent spirits! The present generation have no other means of all to roll off this mighty load of guilt, which has been accumulating for years, and which, in many instances, is still growing heavier

and heavier by the repetition of the same odious practice, than by making a speedy restitution to these injured tribes.

This work has recently been begun, and with a promising success. But still the philanthropist and the Christian missionary have to contend with those evils we have been deprecating. To the disgrace of our countrymen, the same mercenary spirit which impelled *some* of our ancestors—for thank God they were not *all* involved in the same horrid traffic and crime—to cheat the Indian by first making him drunk, invites many a mercenary trader to carry on the same demoralizing practice from the hope of temporal gain. If our nation is free from a temporizing policy toward the natives, carried on with a view to deprive them of their inheritance and drive them still farther back into the wilderness—which we awfully fear is not the case—are there not thousands of individuals who, lost to all sense of justice and humanity, are still sucking their life blood from their veins? Actuated by a cupidity, as sordid as it is disgraceful, do they not still hurl among them the bottles and kegs of whiskey and rum, for the base purpose of decoying them into the fatal snares which they have laid for their unwary feet? Does not the hope of temporal gain still swallow up every moral principle, and stifle in its mercenary progress every sting of conscience? Such is the direful influence of the *root* of all evil, the *love* of money.

Even while we are writing the sound of war is heard from the west. The Sioux and the Foxes have again lifted the fatal hatchet, and are burying it in the heads of their white neighbors. Why is this? Is there not a cause? Cannot the Indian reason? Is he not as much alive to his own interests as the white man? May he not conclude that he might as well die fighting for his rights, for his inheritance, as to be for ever driven by those who ought to protect him, back, and yet farther back, until he shall reach the utmost verge of the far west, and thence plunge hopelessly into the western ocean? And can we blame him? Can we accuse him of unmanly feelings or of unnatural love and hatred? Is it not natural for him to love his country, his kindred, his fireside, though it be only in the middle of a wigwam? And is it not equally natural for him to hate those who thus oppress him, deprive him of his rights, despoil him of his inheritance, and drive him from his native soil and hunting ground? Let us put ourselves in his place, and we shall be at no loss to answer these questions. Let us at last awake to our own true interests, to the Indian's interest, and to the interests of humanity. Let us redeem our character as a nation, as Christians, and as individuals who have ourselves an immortal interest at stake. Let us fly to their relief with the blessing of Christianity in the one hand, and the arts and comforts of civilized and domestic life in the other. In a word, let us arouse from the slumber of ages, and exert ourselves in the name of the Lord Jesus who died for *all* men, to wipe off the reproach under

which we groan, for having so long not only neglected them, but even looked upon them with the eye of avarice and malevolence. God has placed them within our reach, and placed the means in our hands wherewith we may enrich them with all the blessings peculiar to the age and dispensation in which and under which we live. The red man is our brother—let us treat him as such, and he will love us in return.

But it is time to turn our attention to the work placed at the head of this article.

'The following narrative,' says the author in his preface, 'embraces a period of six years, five of which were spent among various tribes on the banks of the Columbia river and its tributary streams; and the remaining portion was occupied in the voyage outward, and the journey across the continent.

During this period the author ascended the Columbia nine times, and descended it eight; wintered among various tribes; was engaged in several encounters with the Indians; was lost fourteen days in a wilderness, and had many other extraordinary escapes.

He kept journals of the principal events which occurred during the greater part of this period, the substance of which will be found embodied in the following pages. Those who love to read of "battle, murder, and sudden death," will, in his description of the dangers and privations to which the life of an Indian trader is subject, find much to gratify their taste; while to such as are fond of nature, in its rudest and most savage forms, he trusts his sketches of the wild and wandering tribes of western America may not be found uninteresting.'

To study the Indian character in connection with his pursuits and peculiar modes of life, has been the favorite employment of the philosopher and civilian, ever since the former has been discovered in his native wilds. There is, indeed, something so peculiarly romantic in the life and condition of the Indian, in his habits and means of living, as to make his history a subject of absorbing interest. Hence the intensity with which the incidents of his life are traced, and the avidity with which the volume is perused which treats of Indian manners, life, and customs.

The present volume opens with an account of the author's departure upon his voyage from the city of New York, on the 17th of October, 1811, with a gentle breeze from the northward, and, after encountering all that variety of weather, of perils, and deliverances common to voyages in that direction, on the 26th of March, 1812, the ship anchored outside of the bar in Whytetee (Owhyhee?) bay. Here, on landing, they were entertained by the natives with great hospitality. At the time of this visit the Christian religion had not been introduced into any of these islands, and of course Mr. Cox had an opportunity of seeing the islanders in all the loveliness of nature's best style, which, indeed, fully evinced the necessity of a renovation in order to raise them to the true dignity of human beings. Their manner of life, their sports and

plays were all such as to convince their visiters that Paganism associates with itself, and tolerates with impunity, all those vices which degrade and brutify the human character, however else the intellect may be improved or the morals guided and guarded. 'Since then,' says Mr. Cox, 'thanks to the indefatigable and praiseworthy exertions of the missionaries, this rude but noble-hearted race of people have been rescued from their diabolical superstitions, and the greater part of them now enjoy the blessings of Christianity.' Of the manner in which this great reformation was effected, and the subsequent change in the life and manners of these islanders, so beneficial to themselves, as well as honorable to their Christian teachers, our readers are presumed to be well acquainted.

After spending the time from March 26th to April 5th, at this island, they set sail for Columbia river, on the northwest coast of America, and on May 1st, in lat. 41 deg. north, they came in sight of Cape Orford, at the mouth of this mighty river. The following is the author's account of his entrance and reception at this place :—

'We coasted along shore until the 5th, when we had the happiness of beholding the entrance of the long-wished-for Columbia, which empties itself into the Pacific in lat. 46 deg. 19 min. N., and long. 124 deg. W. Light baffling winds, joined to the captain's timidity, obliged us to stand off and on until the 8th, on which day we descried a white flag hoisted on Cape Disappointment, the northern extremity of the land at the entrance of the river. A large fire was also kept burning on the cape all night, which served as a beacon. A dangerous bar runs across the mouth of the Columbia; the channel for crossing it is on the northern side close to the cape, and is very narrow, and from thence to the opposite point on the southern side, which is called Point Adams, extends a chain or reef of rocks and sandbanks, over which the dreadful roaring of the mighty waters of the Columbia, in forcing their passage to the ocean, is heard for miles distant.

Early on the morning of the 9th, Mr. Rhodes was ordered out in the cutter, on the perilous duty of sounding the channel of the bar, and placing the buoys necessary for the safe guidance of the ship. While he was performing this duty we fired several guns ; and, about ten o'clock in the morning, we were delighted with hearing the report of three cannon from the shore in answer to ours. Toward noon an Indian canoe was discovered making for us, and a few moments after a barge was perceived following it. Various were the hopes and fears by which we were agitated, as we waited in anxious expectation the arrival of the strangers from whom we were to learn the fate of our predecessors, and of the party who had crossed the continent. Vague rumors had reached the Sandwich Islands from a coasting vessel, that the Tonquin had been cut off by the Indians, and every soul on board destroyed ; and, since we came in sight of the river, the captain's ominous forebodings had almost prepared the weaker part of our people to hear that some dreadful fatality had befallen our infant establishment. Not even the sound of the cannon, and the sight of the flag and fire on the cape

were proofs strong enough to shake his doubts. "An old bird was not to be caught with chaff:" he was too well acquainted with Indian cunning and treachery to be deceived by such appearances. It was possible enough that the savages might have surprised the fort, murdered its inmates, seized the property, fired the cannon to induce us to cross the bar, which, when once effected, they could easily cut us off before we could get out again. He even carried his caution so far as to order a party of armed men to be in readiness to receive our visiters. The canoe arrived first along side: in it was an old Indian, blind of an eye, who appeared to be a chief, with six others, nearly naked, and the most repulsive looking beings that ever disgraced the fair form of humanity. The only intelligence we could obtain from them was, that the people in the barge were white like ourselves, and had a house on shore. A few minutes afterward it came along side, and dissipated all our fearful dreams of murder, &c, and we had the delightful, the inexpressible pleasure of shaking hands with Messrs. Duncan, M'Dougall and Donald M'Lennan; the former a partner, and the latter a clerk of the company, with eight Canadian boatmen. After our congratulations were over, they informed us, that on receiving intelligence the day before from the Indians that a ship was off the river, they came down from the fort, a distance of twelve miles, to Cape Disappointment, on which they hoisted the flag we had seen, and set fire to several trees to serve in lieu of a light house.

The tide was now making in, and as Mr. Rhodes had returned from placing the buoys, Mr. M'Lennan, who was well acquainted with the channel, took charge of the ship as pilot; and at half past two P. M., we crossed the bar, on which we struck twice without sustaining any injury; shortly after which we dropped anchor in Baker's bay, after a tedious voyage of six months and twenty-two days. Mr. M'Dougall informed us that the one-eyed Indian who had preceded him in the canoe was the principal chief of the Chinook nation, who reside on the northern side of the river near its mouth; that his name was Comcomly, and that he was much attached to the whites: we therefore made him a present, and gave some trifling articles to his attendants, after which they departed.'

This part of our country is now attracting the attention of the American people, and will doubtless soon become a place of considerable traffic, and should be seized upon by the Christian missionary as a central position for the commencement and prosecution of aboriginal missions on the west side of the Rocky mountains. And, as perhaps it may not be much known to our readers what has been done to secure a settlement in that place, we will present them with the following account of the incidents attending the visit of the ship Tonquin, which left New-York for this place in 1810, one year before our author embarked on a similar enterprise. The following extract will be read with deep and lively interest, as not only exhibiting the dangers and hardships to which those are exposed who navigate these seas, and who visit such

inhospitable climes, but also some traits of the Indian character in the interior of that wilderness:—

'After the vessel was securely moored, Captain Sowles joined our party, and we took our leave of the good ship Beaver; in which, after a voyage of six months and three weeks, we had travelled upward of twenty thousand miles.

In the evening we arrived at the company's establishment, which was called Fort Astoria, in honor of Mr. Astor. Here we found five proprietors, nine clerks, and ninety artizans and canoe-men, or, as they are commonly called in the Indian country, voyageurs. We brought an addition of thirty-six, including the islanders; so that our muster-roll, including officers, &c, amounted to one hundred and forty men.

The accounts which we received from our friends at Astoria were highly discouraging as to our future prospects, and deeply melancholy as to the past. But that my readers may understand the situation of affairs at the time of our arrival, it will be necessary to take a short retrospect of the transactions that occurred antecedent to that period.

The ship Tonquin, to which I have alluded in the introduction sailed from New-York on the 6th September, 1810. She was commanded by Captain Jonathan Thorn, a gentleman who had been formerly a first lieutenant in the navy of the United States; and while in that service, during their short war with Algiers, had distinguished himself as a bold and daring officer. His manners were harsh and arbitrary, with a strong tincture of that peculiar species of American *amor patriæ*, the principal ingredient of which is a marked antipathy to Great Britain and its subjects.

Four partners, namely, Messrs. Alexander M'Kay, Duncan M'Dougall, David and Robert Stuart, embarked in her, with eight clerks, and a number of artizans and *voyageurs*, all destined for the company's establishment at the Columbia. Those gentlemen were all British subjects; and, although engaged with Americans in a commercial speculation, and sailing under the flag of the United States, were sincerely attached to their king and the country of their birth. Their patriotism was no recommendation to Captain Thorn, who adopted every means in his power to annoy and thwart them. To any person who has been at sea it is unnecessary to mention how easy it is for one of those nautical despots to play the tyrant, and the facilities which their situation affords, and of which they too often avail themselves, of harassing every one who is not slavishly subservient to their wishes.

Messrs. M'Kay, M'Dougall, and the Stuarts, had too much Highland blood in their veins to submit patiently to the haughty and uncivil treatment of the captain; and the consequence was, a series of quarrels and disagreeable recriminations, not merely in the cabin, but on the quarter-deck.

They touched at the Falkland Islands for a supply of water; and while Mr. David Stuart and Mr. Franchere, with a party, were on shore, the captain, without any previous intimation, suddenly gave orders to weigh anchor, and stood out to sea, leaving the party on one of the most desert and uninhabitable islands in the world. The gentlemen on

board expostulated in vain against this act of tyrannic cruelty, when Mr. Robert Stuart, nephew to the gentleman who had been left on shore, seized a brace of pistols, and presenting one at the captain's head, threatened to blow out his brains if he did not instantly order the ship to lay to and wait for his uncle's party. Most part of the crew and officers witnessed this scene; and as they appeared to sympathize deeply with young Stuart, the captain thought it more prudent to submit, and gave orders accordingly to shorten sail and wait the arrival of Mr. Stuart's party.

The determined resolution evinced by young Mr. Stuart on this occasion, and the apparent apathy of his officers, who stood quietly by while a pistol was presented to his head, were never forgiven by Captain Thorn.

The Tonquin doubled Cape Horn in safety, and arrived in the middle of February at the Sandwich Islands, from which place they took ten natives for the establishment, and sailed for the coast on the 1st of March.

On the 23d of March they arrived at the mouth of the Columbia; and although it blew a stiff breeze, the captain ordered Mr. Fox, the chief mate, with two American sailors and two Canadian *voyageurs*, to proceed in the long-boat toward the bar, for the purpose of sounding the channel. From the threatening appearance of the sky, and the violence of the gale, Mr. M'Kay thought this a most hazardous undertaking, and implored Captain Thorn to postpone it until the weather became more moderate. His orders however were peremptory; and finding all remonstrance useless, Mr. Fox with his little crew embarked, and proceeded to fulfil his instructions. That unfortunate officer seemed to have a presentiment of his approaching fate, for on quitting the vessel he took an affectionate farewell of all his friends; to some of whom he mentioned he was certain they would never see him again. His prediction was verified; but we could never ascertain correctly the particulars of their fate. It is supposed, however, that the tide setting in, joined to the violence of the wind, drove the boat among the breakers, where it and its unfortunate crew must have been dashed to pieces.

The ship stood off and on during the 24th, and on the 25th, the wind having moderated, she stood in for Cape Disappointment. Mr. Aikin, one of the officers, accompanied by Weekes, the smith, Coles, the sailmaker, and two Sandwich Islanders, were sent ahead in the jolly-boat to ascertain the lowest depth of water in the channel; the ship in the meantime following after, under easy sail. Aikin reported by signal that there was water sufficient; upon which the captain ordered all sail to be crowded, and stood in for the bar. The jolly-boat was now ordered to fall back and join the ship; but having unfortunately got too far to the southward, it was drawn within the influence of the current, and carried with fearful rapidity toward the breakers. It passed within pistol shot of the vessel, its devoted crew crying out in the wildest accents of despair for assistance. This, however, was impossible, for at that moment the Tonquin struck on the bar; and the apprehension of instant destruction precluded the possibility of making any attempt to save the jolly-boat, which by this time was carried out of sight. The wind now moderated to a gentle breeze;

but owing to the tide setting out strongly, the water became so low that the ship struck several times; and to add to the horror of their situation, they were quickly surrounded by the darkness of night. During an awful interval of three hours the sea beat over the vessel; and at times some of the crew imagined they heard the screams of their lost companions borne by the night winds over the foaming billows of the bar. A little after twelve o'clock, however, the tide set in strongly, with a fresh breeze from the westward; and all hands having set to work, they providentially succeeded in extricating themselves from their perilous situation, and worked the ship in Baker's bay, inside Cape Disappointment, where they found a safe asylum. It blew a perfect gale the remainder of the night.

On the morning of the 26th some of the natives came on board.—They appeared to be very friendly, and betrayed no symptoms of fear or distrust. Parties were immediately despatched toward the northern shore, and round the cape, in order to ascertain, if possible, the fate of the two boats.

Shortly after one of them returned, accompanied by Weekes, who gave the following account of his miraculous escape from a watery grave:—"When we passed the vessel, the boat, owing to the want of a rudder, became quite unmanageable, and, notwithstanding all our exertions, we were carried into the northern edge of the great chain of breakers. The tide and current, however, were setting out so strongly that we were absolutely carried through the reef without sustaining any injury, but immediately on the outer edge a heavy sea struck us, and the boat was upset. Messrs. Aikin and Coles disappeared at once, and I never saw them afterward. On recovering my first shock, I found myself close to the Sandwich Islanders, who had stripped off their clothes with extraordinary despatch. We all seized the boat, and after much difficulty succeeded in righting it. We then got out a little of the water, which enabled one of the islanders to enter the boat, and he quickly bailed out the remainder. His companion also recovered the oars, and we then embarked. I endeavored to persuade the two poor islanders to row, well knowing the exertion would keep them alive; but it was quite useless, they were so spent from fatigue, and benumbed by the cold, that they refused to do any thing, and threw themselves down in the boat, apparently resigned to meet their fate. I had no notion, however, of giving up my life in that manner, and therefore pulled away at the oars with all my strength. About midnight, one of my unfortunate companions died, and his surviving countryman flung himself on the body, from which I found it impossible to dislodge him. I continued hard at work during the night, taking care to keep to the northward of the bar, and at daylight found myself close to a sandy beach, on which the surf beat heavily. I was nearly exhausted, and therefore determined to run all risks to get ashore. I fortunately succeeded, and ran the boat on the beach. I then assisted the islander, who had some signs of life still in him, to land; but the poor fellow was too weak to follow me. I was therefore obliged to leave him, and shortly after fell on a well beaten path, which in a few hours brought me in sight of the ship, when I met the party who

conducted me on board. Thanks to the Almighty for my wonderful escape!"

The people who went in search of the surviving islander did not find him until the following morning, when they discovered him in a deplorable state, close to some rocks. They carried him to the ship; and in a few days, by the proper and humane treatment of Mr. Franchere, he was perfectly restored to his health.

Some time was occupied after their arrival in looking out for a proper place to build their fort; and at length, on the 12th of April, they selected a handsome and commanding situation, called Point George, twelve miles from the cape, and on the south side of the river. The keel of a schooner of thirty tons' burden was also laid at the same time, the skeleton of which had been brought out from New-York.

During the month of May, Messrs. M'Kay, Stuart, Franchere, and Matthews, made several excursions up the river as far as the first rapids, in which they were well received by the natives, from whom they collected a quantity of furs.

It having been arranged that the Tonquin was to make a coasting excursion as far as Cook's river, and touch at the various harbors between that place and the Columbia, she weighed anchor on the first of June, and dropped down to Baker's bay. Mr. M'Kay, and Mr. Lewis, one of the clerks, embarked in her for the purpose of obtaining a correct knowledge of the various tribes on the coast, it being intended that after her cruise to the northward the ship was to return to the Columbia, take what furs they might have purchased during her absence, which the captain was to dispose of in Canton, from whence he was to return to New-York with a cargo of Chinese goods.

Mr. Mumford, the chief mate, in consequence of a dispute with Captain Thorn, refused to proceed farther with him, and was engaged by the company to take the command of the little schooner when finished.

The Tonquin took her final departure from the Columbia on the 5th of June, with a fair wind, and passed the bar in safety.

In the month of July, Mr. David Thompson, astronomer to the Northwest Company, of which he was also a proprietor, arrived with nine men in a canoe at Astoria, from the interior. This gentleman came on a voyage of discovery to the Columbia, preparatory to the Northwest Company forming a settlement at the entrance of the river. He remained at Astoria until the latter end of July, when he took his departure for the interior; Mr. David Stuart, with three clerks and a party of Canadians, accompanying him, for the purpose of selecting a proper place on the upper parts of the river for a trading establishment.

Early in the month of August a party of Indians from Gray's harbor arrived at the mouth of the Columbia for the purpose of fishing. They told the Chinooks that the Tonquin had been cut off by one of the northern tribes, and that every soul on board had been massacred. This intelligence was not at first believed; but several other rumors of a similar nature having reached Astoria, caused

considerable uneasiness, particularly as the month passed away without any news of a satisfactory nature having been received.

During the month of September, the people at the fort were kept in a state of feverish alarm by various reports of an intention on the part of the natives to surprise and destroy them. October commenced, and the period fixed for the return of the Tonquin had long since elapsed, still no intelligence of her arrival, with the exception of farther reports of her destruction, accompanied by additional evidence, of a nature so circumstantial as to leave little doubt but that some dreadful fatality had occurred.

On the 5th of October, Messrs. Pillet and M'Lennan, two of the clerks who had gone to the interior with Mr. D. Stuart, returned to Astoria, accompanied by a free hunter named Bruguier, and two Iroquois hunters. They stated that Mr. Stuart had chosen a place for a trading post about seven hundred miles up the Columbia, at the mouth of a river called Oakinagan, and among a friendly tribe, who appeared to be well furnished with beaver. About this period the schooner was completed and launched. She was called the *Dolly*, in honor of Mrs. Astor; and as provisions at the fort became scarce, she was despatched up the river for a supply, under the command of Mr. R. Stuart and Mr. Mumford.

The dark and dismal months of November and December rolled over their heads without bringing them any certain intelligence of the Tonquin. During this period it rained incessantly; and the Indians had withdrawn themselves from the banks of the Columbia to their winter quarters in the sheltered recesses of the forests, and in the vicinity of springs or small rivulets.

They continued in this state of disagreeable anxiety until the 18th of January, 1812, when their drooping spirits were somewhat raised by the arrival of Mr. Donald M'Kenzie, with two canoes from the interior. This gentleman was accompanied by Mr. M'Lellan, a proprietor, Mr. Read, a clerk, and ten men. He had left St. Louis in the month of August, 1810, in company with Mr. Hunt. They passed the winter of that year at a place called Nadwau, on the banks of the Missouri, where they were joined by Messrs. M'Lellan, Crooks, and Miller, three American traders, connected with Mr. Astor.

In the spring of 1811, they ascended the Missouri in two large barges, until they arrived on the lands of a powerful tribe named the Arikaraws. Here they met a Spanish trader, Mr. Manuel Lisa, to whom they sold their barges and a quantity of their merchandise.

Having purchased one hundred and thirty horses from the Indians, they set off in the beginning of August on their land journey, to cross the Rocky mountains. Apprehensive of coming in contact with the Black Feet, a warlike and savage tribe, who have a strong antipathy to the white men, they were obliged to proceed as far south as the latitude of 40 deg.; from whence they turned into a north-west course. This brought them to an old trading post, situated on the banks of a small river; and as they had no doubt it would bring them to the Columbia, they immediately set about making canoes for the purpose of descending that river.

Mr. Miller, not liking the aspect of affairs at this place, requested

permission to return to the United States, which was granted; and a few men were allowed to accompany him on his way back.

The party, which now consisted of about sixty people, commenced their voyage downward; but from the rapidity of the current, and the number of dangerous rapids, they determined, after having lost one man and a portion of their baggage, to abandon such a perilous navigation, and undertake the remainder of their journey on foot.

In pursuance of this resolution they divided into four parties, under the commands of Messrs. M'Kenzie, Hunt, M'Lellan, and Crooks; still keeping in view their original intention of following the course of the river. Messrs. M'Kenzie and M'Lellan took the right bank, and Messrs. Hunt and Crooks the left. They were under a strong impression that a few days would bring them to the Columbia, but they were miserably disappointed. For three weeks they followed the course of the river, which was one continued torrent; and the banks of which, particularly the northern, consisted of high precipitous rocks, rising abruptly from the water's edge. The greater part of this period was one of extreme suffering. Their provisions became shortly exhausted, and they were reduced to the necessity of broiling even the leather of their shoes to sustain nature; while, to complete their misfortunes, they were often unable to descend the steep declivities of the rocks for a drink of the water which they saw flowing beneath their feet.

From the tormenting privations which they experienced in following the course of this stream, they called it Mad river; and in speaking of it afterward, the Canadians, from the bitterness of their recollections, denominated it *la maudite rivière enragée.* Mr. Hunt's party did not suffer so much as those on the right bank, in consequence of occasionally meeting some of the natives; who, although they always fled on perceiving them, left their horses behind. The party were obliged to kill a few of these animals, and in payment for them left some goods near their owners' huts.

After a separation of some days the two parties came in sight of each other; and Mr. Hunt had a canoe made out of the skin of a horse, in which he sent some meat over to his famishing friends. He also suggested the idea of their crossing over in the canoe one by one to the south side, where they would at all events have a better chance of escaping death by starvation. This was readily agreed to; but the attempt was unfortunately unsuccessful. One of the best swimmers embarked in the canoe; but it had scarcely reached the centre of the river when, owing to the impetuosity of the current, it upset, and the poor *voyageur* sunk to rise no more.

Finding the impracticability of their reunion by this means, they continued to pursue their respective courses, and in a few days after M'Kenzie's party fell on a considerable river, which they subsequently ascertained to be Lewis' river. Here they met a tribe of friendly Indians, from whom they purchased several horses, and with renovated spirits they pursued their journey along the banks of the principal river. Among this tribe they found a young white man in a state of mental derangement. He had, however, lucid intervals, and informed them that his name was Archibald Pelton, and that he

was a native of Connecticut; that he had ascended the Missouri with Mr. Henry, an American trader, who built the house our people saw at the upper part of Mad river; that about three years ago the place was attacked by the savages, who massacred every man belonging to the establishment, with the exception of himself; and that having escaped unperceived, he wandered about for several weeks, until he met the friendly tribe with whom we found him. The dreadful scenes he had witnessed, joined to the sufferings he had gone through, produced a partial derangement of his intellect. His disorder was of a harmless nature; and as it appeared probable that civilized companionship would in the course of time restore him to his reason, Mr. M'Kenzie very humanely brought him along with the party.

On arriving at the entrance of Lewis' river, they obtained canoes from the natives in exchange for their horses; and meeting with no obstruction from thence downward, arrived at Astoria on the 18th of January, 1812. Their concave cheeks, protuberant bones, and tattered garments, strongly indicated the dreadful extent of their privations; but their health appeared uninjured, and their gastronomic powers unimpaired.

From the day that the unlucky attempt was made to cross in the canoe, Mr. M'Kenzie had seen nothing of Mr. Hunt's party, and he was of opinion they would not be able to reach the fort until the spring was far advanced. He was however mistaken; for on the 15th of February, Mr. Hunt, with thirty men, one woman, and two children, arrived at Astoria.

This gentleman stated that shortly after his last separation from the northern party he arrived among a friendly tribe, whose village was situated in the plains. They treated him and his party with great hospitality; in consequence of which he remained ten days with them, for the double purpose of recruiting his men, and looking for one of his hunters, who had been lost for some days. Having received no intelligence of the man, Mr. Hunt resumed his journey, leaving Mr. Crooks, with five men who were much exhausted, among the Indians, who promised to pay every attention to them, and conduct them part of the way downward on their recovery.

Mr. Hunt in the meantime fell on the Columbia, some distance below its junction with Lewis' river; and having also obtained canoes, arrived safely on the day above mentioned. The corporeal appearance of his party was somewhat superior to that of Mr. M'Kenzie's, but their outward habiliments were equally ragged.

The accession of so many hungry stomachs to the half-starved garrison at Astoria would have produced serious inconvenience had not the fishing season fortunately commenced earlier than was anticipated, and supplied them with abundance of a small delicious fish resembling pilchard, and which is the same mentioned by Lewis and Clarke as anchovy.

On the 30th of March, the following departures took place: Mr. Read for New-York, charged with despatches to Mr. Astor, accompanied by Mr. M'Lellan, who quitted the country in disgust. This gentleman had fancied that a fortune was to be made with extraordinary celerity on the Columbia; but finding his calculations had

exceeded the bounds of probability, he preferred renewing his addresses to the fickle jade in a country less subject to starvation and fighting.

Messrs. Farnham and M'Gillis, with a party, also embarked for the purpose of proceeding to the head of Mad river, for the trading goods which Mr. Hunt had deposited there *en cache;* and Mr. Robert Stuart set off at the same time with a fresh supply for his uncle's establishment at Oakinagan.

It is now time to return to the Tonquin, of which no news had been heard during the winter, with the exception of the flying rumors already alluded to. That vessel, as mentioned in the preceding chapter, sailed from the Columbia on the 5th of June, 1811, on a trading speculation to the northward; and Mr. M'Kay took on board, as an interpreter, a native of Gray's Harbor, who was well acquainted with the various dialects of the tribes on the coast. From this Indian the following melancholy particulars were learned.

A few days after their departure from the Columbia they anchored opposite a large village, named *New Whitty*, in the vicinity of *Nootka*, where Mr. M'Kay immediately opened a smart trade with the natives. He went on shore with a few men; was received in the most friendly manner, and slept a couple of nights at the village. During this period several of the natives visited the vessel with furs. The unbending manners of the captain were not calculated to win their esteem; and having struck one of their principal men whom he had caught in a theft, a conspiracy was formed by the friends of the chief to surprise and cut off the vessel. The faithful interpreter, having discovered their designs, lost no time in acquainting Mr. M'Kay, who instantly hurried on board for the purpose of warning the captain of the intended attack. That evening Mr. M'Kay told the interpreter that the captain only laughed at the information, and said he could never believe that a parcel of lazy, thieving Indians would have the courage to attack such a ship as his. The natives, in the meantime, apprehensive from Mr. M'Kay's sudden return that their plans were suspected, visited the ship in small numbers, totally unarmed, in order to throw our people off their guard. Even the chief who had been struck by Captain Thorn, and who was the head of the conspiracy, came on board in a manner seemingly friendly, and apparently forgetful of the insult he had received.

Early in the morning of the day previous to that on which the ship was to leave New Whitty, a couple of large canoes, each containing about twenty men, appeared along side. They brought several small bundles of furs; and, as the sailors imagined they came for the purpose of trading, were allowed to come on deck. Shortly after another canoe, with an equal number, arrived also with furs; and it was quickly followed by two others, full of men carrying beaver, otter, and other valuable skins. No opposition was made to their coming on board; but the officer of the watch perceiving a number of other canoes pushing off, became suspicious of their intentions, and warned Captain Thorn of the circumstance. He immediately came on the quarter-deck, accompanied by Mr. M'Kay and the interpreter. The latter on observing that they all wore short cloaks or mantles of skins,

which was by no means a general custom, at once knew their designs were hostile, and told Mr. M'Kay of his suspicions. That gentleman immediately apprized Captain Thorn of the circumstances, and begged of him to lose no time in clearing the ship of the intruders. This caution was however treated lightly by the captain, who remarked, that with the arms they had on board they would be more than a match for three times the number. The sailors in the meantime had all come on deck, which was crowded with the Indians, who completely blocked up the passages, and obstructed the men in the performance of their various duties. The captain requested them to retire, to which they paid no attention. He then told them he was about going to sea, and had given orders to the men to raise the anchor; that he hoped they would go away quietly; but if they refused he should be compelled to force their departure. He had scarcely finished, when at a signal given by one of the chiefs, a loud and frightful yell was heard from the assembled savages, who commenced a sudden and simultaneous attack on the officers and crew with knives, bludgeons, and short sabres, which they had concealed under their robes.

Mr. M'Kay was one of the first attacked. One Indian gave him a severe blow with a bludgeon, which partially stunned him; upon which he was seized by five or six others, who threw him overboard into a canoe along side, where he quickly recovered, and was allowed to remain for some time uninjured.

Captain Thorn made an ineffectual attempt to reach the cabin for his firearms, but was overpowered by numbers. His only weapon was a jack-knife, with which he killed four of his savage assailants by ripping up their bellies, and mutilated several others. Covered with wounds, and exhausted from the loss of blood, he rested himself for a moment by leaning on the tiller wheel, when he received a dreadful blow from a weapon called a *pautumaugan*,* on the back part of the head, which felled him to the deck. The death-dealing knife fell from his hand; and his savage butchers, after extinguishing the few sparks of life that still remained, threw his mangled body overboard.

On seeing the captain's fate, our informant, who was close to him, and who had hitherto escaped uninjured, jumped into the water, and was taken into a canoe by some women, who partially covered his body with mats. He states that the original intention of the enemy was to detain Mr. M'Kay a prisoner; and after securing the vessel, to give him his liberty, on obtaining a ransom from Astoria; but on finding the resistance made by the captain and crew, the former of whom had killed one of the principal chiefs, their love of gain gave way to revenge, and they resolved to destroy him. The last time the ill-fated gentleman was seen, his head was hanging over the side of a canoe, and three savages, armed with *pautumaugans*, were battering out his brains.

In the meantime the devoted crew, who had maintained the unequal conflict with unparalleled bravery, became gradually overpowered. Three of them, John Anderson, the boatswain, John

* A species of half sabre, half club, from two to three feet in length, six inches in breadth, and double edged.

Weekes, the carpenter, and Stephen Weekes, who had so narrowly escaped at the Columbia, succeeded, after a desperate struggle, in gaining possession of the cabin, the entrance to which they securely fastened inside. The Indians now became more cautious, for they well knew there were plenty of firearms below; and they had already experienced enough of the prowess of the three men while on deck, and armed only with handspikes, to dread approaching them while they had more mortal weapons at their command.

Anderson and his two companions seeing their commander and the crew dead and dying about them, and that no hope of escape remained, and feeling moreover the uselessness of any farther opposition, determined on taking a terrible revenge. Two of them therefore set about laying a train to the powder magazine, while the third addressed some Indians from the cabin windows, who were in canoes, and gave them to understand that if they were permitted to depart unmolested in one of the ship's boats, they would give them quiet possession of the vessel without firing a shot; stipulating however that no canoe should remain near them while getting into the boat. The anxiety of the barbarians to obtain possession of the plunder, and their disinclination to risk any more lives, induced them to embrace this proposition with eagerness, and the pinnace was immediately brought astern. The three heroes having by this time perfected their dreadful arrangements, and ascertained that no Indian was watching them, gradually lowered themselves from the cabin windows into the boat; and having fired the train, quickly pushed off toward the mouth of the harbor, no obstacle being interposed to prevent their departure.

Hundreds of the enemy now rushed on deck to seize the long-expected prize, shouting yells of victory; but their triumph was of short duration. Just as they had burst open the cabin door, an explosion took place, which in an instant hurled upward of two hundred savages into eternity, and dreadfully injured as many more. The interpreter, who had by this time reached land, states he saw many mutilated bodies floating near the beach, while heads, arms, and legs, together with fragments of the ship, were thrown to a considerable distance on the shore.

The first impression of the survivors was, that the Master of Life had sent forth the evil spirit from the waters to punish them for their cruelty to the white people. This belief, joined to the consternation occasioned by the shock, and the reproaches and lamentations of the wives and other relatives of the sufferers, paralyzed for a time the exertions of the savages, and favored the attempt of Anderson and his brave comrades to escape. They rowed hard for the mouth of the harbor, with the intention, as is supposed, of coasting along the shore to the Columbia; but after passing the bar, a head wind and flowing tide drove them back, and compelled them to land late at night in a small cove, where they fancied themselves free from danger; and where, weak from the loss of blood, and the harassing exertions of the day, they fell into a profound sleep.

In the meantime the terror of the Indians had in some degree subsided, and they quickly discovered that it was by human agency so many of their warriors had been destroyed. They therefore deter-

mined on having the lives of those who caused the explosion; and being aware, from the state of the wind and tide, that the boat could not put to sea, a party proceeded, after dark, cautiously along the shore of the bay, until they arrived at the spot where their helpless victims lay slumbering. Bleeding and exhausted, they opposed but a feeble resistance to their savage conquerors; and about midnight their heroic spirits mingled with those of their departed comrades.

Thus perished the last of the gallant crew of the Tonquin: and in reflecting on their melancholy fate, it is deeply to be regretted that there was no person of sufficient influence at Astoria to bring about a reconciliation between Captain Thorn and Mr. M'Kay; for were it not for the deplorable hostility and consequent want of union that existed between these two brave men, it is more than probable this dreadful catastrophe would never have occurred.*

On the morning of the 11th of May, the day after our arrival, while walking with some of my companions in front of the fort, indulging in gloomy reflections on the fate of the Tonquin, and the unpromising appearance of our general affairs, we were surprised by the arrival of two canoes with Messrs. Robert Stuart, M'Lellan, Reed, and Farnham, together with Messrs. David Stuart, and R. Crooks. The unexpected return of the four first individuals, who had only left the fort on the 30th of March, was caused by a serious rencounter which they had with the natives in ascending. On arriving at the portage of the falls, which is very long and fatiguing, several of the Indians in a friendly manner tendered their horses to transport the goods. Mr. Stuart, having no suspicion of their dishonesty, gladly accepted the offer, and entrusted a few of them with several small packets of merchandise to carry. On arriving, however, in a rocky and solitary part of the portage, the rascals turned their horses' heads into a narrow pathway and galloped off with the goods, with which they escaped. Their comrades on foot in the meantime crowded about the *voyageurs* who were carrying the packages, and as Mr. Stuart observed the necessity of greater precaution, he took his post at the upper end of the portage, leaving Messrs. Reed and M'Lellan in charge of the rear guard. Mr. Reed was the bearer of the despatches, and had a tin case, in which they were contained, flung over his shoulders. Its brightness attracted the attention of the natives, and they resolved to obtain possession of the prize. A group therefore patiently watched his motions for some time, until they observed he had separated himself from M'Lellan, and gone ahead a short distance. The moment they supposed he was alone they sprung on him, seized his arms, and succeeded in capturing the tin case after a brave resistance, in the course of which he was knocked down twice, and nearly killed. Mr. M'Lellan, who had been an attentive observer of the whole transaction, instantly fired, and one of the robbers fell; upon which his companions fled, not, however, without securing the plunder. Mr. M'Lellan, imagining that Mr. Reed had been killed, immediately joined Mr. Stuart, and urged that gentleman to fly from a place

* From the particular description given by our informant of the dress and personal appearance of Anderson and the two Weekes's, we had no doubt of their identity.

so pregnant with danger. This, however, he refused, until he was satisfied respecting Mr. Reed's fate; and taking a few men with him, he repaired toward the spot where Reed had been attacked. The latter had in the meantime somewhat recovered from the effects of his wounds, and was slowly dragging himself along, when Mr. Stuart's party came to his assistance, and conducted him to the upper end of the portage in safety. The loss of the despatches determined Mr. Stuart to postpone Mr. Reed's journey to New-York, and the whole party proceeded to Oakinagan, the post established by Mr. David Stuart. They remained here only a few days, and early in May left it on their return to Fort Astoria. On their way down, near the entrance of the Shoshoné river, they fell in with Mr. R. Crooks and a Kentucky hunter, named John Day, in a state of miserable destitution.

I have already mentioned that this gentleman, with five of his men, owing to their inability to continue the journey from excessive fatigue, had been left by Mr. Hunt among a tribe of friendly Indians, supposed to be a branch of the extensive Snake nation. Finding, however, that they had nothing to expect from the strangers, these savages, shortly after the departure of Mr. Hunt, robbed them of every article in their possession, even to their shirts, in exchange for which they gave them a few old skins to cover their nakedness.

The miserable party, thus attired, and without any provisions, recommenced their journey to the Columbia, on the banks of which they arrived a few days previous to the descent of Mr. Stuart's party.

Here was a frightful addition to our stock of disasters. Fighting, robbery, and starvation in the interior, with drownings, massacres, and apprehensions of farther attacks from the Indians on the coast, formed a combination sufficient to damp the ardor of the youngest, or the courage of the most enterprising. The retrospect was gloomy, and the future full of "shadows, clouds, and darkness." The scene before us, however, was novel, and for a time our ideas were diverted from the thoughts of "battle, murder, and sudden death," to the striking peculiarities connected with our present situation.

The spot selected for the fort was on a handsome eminence called *Point George*, which commanded an extensive view of the majestic Columbia in front, bounded by the bold and thickly wooded northern shore. On the right, about three miles distant, a long, high, and rocky peninsula, covered with timber, called *Tongue Point*, extended a considerable distance into the river from the southern side, with which it was connected by a narrow neck of land; while on the extreme left, *Cape Disappointment*, with the bar and its terrific chain of breakers, were distinctly visible.

The buildings consisted of apartments for the proprietors and clerks, with a capacious dining hall for both, extensive warehouses for the trading goods and furs, a provision store, a trading shop, smith's forge, carpenter's workshop, &c. The whole surrounded by stockades forming a square, and reaching about fifteen feet above the ground. A gallery ran round the stockades, in which loopholes were pierced sufficiently large for musketry. Two strong bastions, built of logs, commanded the four sides of the square: each bastion had two stories,

in which a number of chosen men slept every night. A six pounder was placed in the lower story, and they were both well provided with small arms.

Immediately in front of the fort was a gentle declivity sloping down to the river's side, which had been turned into an excellent kitchen garden; and a few hundred yards to the left, a tolerable wharf had been run out, by which *bateaux* and boats were enabled at low water to land their cargoes without sustaining any damage. An impenetrable forest of gigantic pine rose in the rear; and the ground was covered with a thick underwood of brier and huckleberry, intermingled with fern and honeysuckle.

Numbers of the natives crowded in and about the fort. They were most uncouth looking objects; and not strongly calculated to impress us with a favorable opinion of aboriginal beauty, or the purity of Indian manners. A few of the men were partially covered, but the greater number were unannoyed by vestments of any description. Their eyes were black, piercing, and treacherous; their ears slit up, and ornamented with strings of beads; the cartilage of their nostrils perforated, and adorned with pieces of *hyaquau* placed horizontally; while their heads presented an inclined plane from the crown to the upper part of the nose, totally unlike our European rotundity of cranium; and their bodies besmeared with whale oil, gave them an appearance horribly disgusting. Then the women,—O, ye gods! with the same auricular, olfactory, and craniological peculiarities, they exhibited loose hanging breasts, short dirty teeth, skin saturated with blubber, bandy legs, and a waddling gait; while their only dress consisted of a kind of petticoat, or rather kilt, formed of small strands of cedar bark twisted into cords, and reaching from the waist to the knee. This covering in calm weather, or in an erect position, served all the purposes of concealment; but in a breeze, or when indulging their favorite position of squatting, formed a miserable shield in defence of decency: and worse than all, their repulsive familiarities rendered them objects insupportably odious; particularly when contrasted with the lively eyes, handsome features, fine teeth, open countenance, and graceful carriage of the interesting islanders whom we had lately left.

From these ugly specimens of mortality we turned with pleasure to contemplate the productions of their country, among the most wonderful of which are the fir trees. The largest species grow to an immense size, and one immediately behind the fort, at the height of ten feet from the surface of the earth, measured forty-six feet in circumference! The trunk of this tree had about one hundred and fifty feet free from branches. Its top had been some time before blasted by lightning; and to judge by comparison, its height when perfect must have exceeded three hundred feet! This was however an extraordinary tree in that country, and was denominated by the Canadians *Le Roi de Pins.**

The general size, however, of the different species of fir, far ex-

* A pine tree has been subsequently discovered in the Umpqua country, to the southward of the Columbia, the circumference of which is fifty-seven feet; its height two hundred and sixteen feet without branches!

ceeds any thing on the east side of the Rocky mountains; and prime sound pine from two hundred to two hundred and eighty feet in height, and from twenty to forty feet in circumference, are by no means uncommon.

Buffon asserts that "living nature is less active, less energetic in the new world than the old," which he attributes to the prevalence of moisture and deficiency of heat in America. This assertion was ably combated by the late Mr. Jefferson; but without entering into the arguments of these celebrated philosophers, we may safely state, that if America be inferior to the old continent in the animal world, she can at least assert her superiority in the vegetable.

En passant, I may here remark, that although constant rains prevail eight months out of the twelve, and during the remaining four, which are the summer months, the heat is far from excessive, the large and stately elk, which are numerous about the lower shores of the Columbia, are equal, if not superior in size to those found in the hottest and driest parts of the world.'

On the 29th of June, 1812, Mr. Cox, in company with three proprietors, nine clerks, fifty-five Canadians, twenty Sandwich Islanders, and Messrs. Crooks, M'Lellan, and R. Stuart, who with eight men were to proceed to St. Louis, set off from Astoria for the interior of the country. They travelled in *bateaux* and light built wooden canoes, the former carrying eight and the latter six men. The following is his description of the Columbia river below the rapids:—

'The Columbia is a noble river, uninterrupted by rapids for one hundred and seventy miles; one hundred of which are navigable for vessels of three hundred tons. It is seldom less than a mile wide; but in some places its breadth varies from two to five miles. The shores are generally bold and thickly wooded. Pine in all its varieties predominates, and is mixed with white oak, ash, beech, poplar, alder, crab, and cotton-wood, with an undergrowth of briers, &c, through which our hunters made many ineffectual attempts to pass. The navigation is often obstructed by sand banks, which are scattered over different parts of the river below the rapids, and are dry at low water. In the neighborhood of these sand banks the shores are generally low, and present some fine flat bottoms of rich meadow ground, bordered by a profusion of blackberry and other wild fruit shrubs: in the deep and narrow parts of the channel the shores are bolder. The river, up to the rapids, is covered with several islands, from one to three miles in length; some of which are fine meadows, and others well wooded. Great caution is required to avoid sunken trees, called snags or planters, and by the Canadians *chicots*, which are generally concealed under the surface of the water; and which, if they come in contact with canoes sailing rapidly, may cause them to sink if assistance be not at hand.

About three miles above the fort a long and narrow point of land, rather high, runs near half a mile into the river from the south side: it is called Tongue Point, and in boisterous weather is very difficult to double. On quitting Astoria it blew pretty fresh, and we took in a

good deal of water in doubling this point. We stopped for the night about six miles above Tongue Point, on the south side, close to an old uninhabited village, but having no lack of animated beings of another description—I mean fleas, with which the place was completely alive; and we had not been on shore five minutes when we were obliged to strip, get a change of clothes, and drown the invaders of our late suit by dipping them in the river.'*

Having arrived at the foot of the rapids, when they parted with such of the Indian tribes as were considered friendly from having had intercourse with the settlement at Astoria, they prepared themselves to encounter the hostile savages. Here we cannot but remark, that most of those who first visit the natives of our forests adopt an injudicious policy toward them. We believe that the declaration of Solomon, 'A soft answer turneth away wrath,' will be found generally true; and this truth has been exemplified in a thousand instances in our intercourse with mankind, and in many instances with even the savages of our forests. Witness the conduct of William Penn in his friendly interviews with the natives. Guided by the principles of common justice, and exemplifying a spirit of friendliness in his intercourse with them, he subdued their savage ferocity, obtained their confidence, and conciliated their favor, so that to this day his name is held in veneration by those natives who have received by tradition an account of his virtues: and while he lived he was greeted by his red brethren as William Penn, the *just one*. Such is the effect of a consistent, friendly, and courteous conduct on the heart of strangers, even though they may be savages. And have not most of our wars, in which there has been such an amount of individual suffering as makes the heart to wring with anguish at the bare recital, originated from a want of these virtues, and from indulging in acts of injustice, of perfidy and cruelty toward the natives! These acts have provoked a spirit of hostility which has widely diffused itself among the tribes, and has been transmitted from father to son until it has settled down into a deadly hatred toward the whites. We do not say, because we have found no evidences of it as yet, that the present party provoked hostility by any imprudent acts. But how came this tribe to be considered as dangerous enemies? Is it not reasonable to conclude that their enmity had been created in the manner above recited? And could not this have been avoided? If the hand of justice and the eye of friendship had always met the hand and the eye of the Indian, we believe this feeling of hostility had never been engendered.

Even the ferocious serpent may be tamed with the charms of music. And though the depravity of human nature has ever developed itself in exhibiting a passion for war and revenge, yet if a sense of justice pervaded the hearts of mankind in their intercourse with each other, and that spirit of benignity, forbearance,

* During the warm months of summer it is difficult to select a spot for an encampment free from these annoying insects.

and mutual good will, which Christianity recognizes as her peculiar glory, were to predominate in their breasts, where would be the occasion for those hostile acts by which the world has been so long and so generally distinguished and disgraced? Bad as human nature is, and degraded as mankind are, they can hardly resist the law of kindness when suitably applied to their hearts; and were the aggressor as anxious to conciliate the good feelings of his fellow men by acts of justice and kindness, as he is to advance his own selfish purpose by chicanery and intrigue, or to subdue his antagonist by force, or retaliate upon him by revenge, we should rarely witness those destructive wars by which the earth has been so often drenched in blood and gore.

It is in vain, however, to amuse ourselves with speculations on what would be the state of society were those who compose it such as they should and might be. Our reasonings respecting the results of human conduct must be drawn from facts as they are; and our calculations on the probable course of events must be founded, unless we would deceive ourselves with false anticipations, upon what are the known and acknowledged principles of human nature, of human motives and actions, and not upon any fancied representation of an earthly millennium which has hitherto existed only in the imagination of the poet, or the brains of the speculative but warm hearted Christian. And until Christianity shall have softened the naturally hard hearts of men, and have moulded them into the benign and heavenly image of its adorable Author, we must expect to meet with beings in human shape who are as regardless of honor, justice, probity, and mercy, as they are of their Maker's glory. Until the laws of immutable justice and of mutual kindness shall regulate the intercourse of mankind with each other, temper and guide them in all their transactions of whatever character, we must expect to witness the evils of litigation, of fierce contention, of suing and being sued, of private feuds, of domestic disputes, of national quarrels, and finally of war and bloodshed in all their horrid forms. In these sad demonstrations of man's departure from his God, all nations, savage and civilized, Pagan and Christian, deplorably abound; and we must wait for Christianity to shed its heavenly light on all the world beneath, to cleanse the fountain of human nature from its impurities, before we can promise ourselves or the world around us, an exemption from these multifarious evils.

But it is time to return to our author. The following is his account of the manner in which the party prepared to meet the difficulties which they apprehended, and of their success in overcoming the obstacles to their progress. The extract which we make will also give the reader an idea of the natural state of things in this part of the country.

'We arrived on the evening of the 4th at the foot of the first rapids, where we encamped. The Indians so far had been always friendly,

and were in the habit of occasionally trading at Astoria; but as the tribe who reside at the rapids had previously manifested hostile feelings, it was deemed necessary to prepare for action. Each man was provided with a musket, and forty rounds of ball cartridge, with pouch, belts, &c; and over his clothes he wore leathern armor: this was a kind of shirt made out of the skin of the elk, which reached from the neck to the knees. It was perfectly arrow proof; and at eighty or ninety yards impenetrable by a musket bullet. Beside the muskets, numbers had daggers, short swords, and pistols; and, when armed *cap-à-pié*, we presented a formidable appearance.

A council of war was then called, in which it was arranged that five officers should remain at each end of the portage, and the remainder, with twenty-five men, be stationed at short distances from each other. Its length was between three and four miles, and the path was narrow and dangerous; one part greatly obstructed by slippery rocks; and another ran through a thick wood, from which a skilful enemy could have attacked us with advantage. We only made one half of the portage the first day, and encamped near an old village; with the river in front; a deep wood in the rear; at one end a natural intrenchment of rocks; and at the other a barrier formed by the canoes and *bateaux*. The whole brigade was divided into three watches, with five officers to each.

In the course of the day, in the most gloomy part of the wood, we passed a cemetery, materially different from those belonging to the lower tribes. There were nine shallow excavations closely covered with pine and cedar boards, and the top boards sloping to let off the rain. Each place was about seven feet square, and between five and six feet in height. They contained numbers of dead bodies; some in a state of greater or less decomposition, and a few quite fresh: they were all carefully enveloped in mats and skins. Several poles were attached to these burial places, on which were suspended robes, pieces of cloth, kettles, bags of trinkets, baskets of roots, wooden bowls, and several ornaments; all of which the survivors believed their departed friends would require in the next world. Their veneration is so great for these offerings, that it is deemed sacrilege to pilfer one of them; and although these Indians are not remarkable for scrupulous honesty, I believe no temptation would induce them to touch these articles. Several of the boards are carved and painted with rude representations of men, bears, wolves, and animals unknown. Some in green, others in white and red, and all most hideously unlike nature.

About midnight we were thrown into a state of frightful confusion by the report of a gun, and the cries of Mr. Pillet, one of the clerks, that he was shot. Every one instantly seized his arms, and inquired on which side was the enemy; but our apprehensions were quickly appeased, on learning it was merely an accident. One of the gentlemen, in examining the musket of a Sandwich Islander, to see if it was primed, handed it to him at full cock; and just as the islander had taken it, the piece went off, and the contents lodged in the calf of poor Pillet's leg, who naturally enough exclaimed he was shot. This was, however, in our present circumstances, a disagreeable event, as

it rendered Mr. Pillet not only incapable of fighting, but required three or four men to carry him in a litter over the various portages. The wound was dressed with friar's balsam and lint; the ball extracted the next day; and in about a month afterward he was able to walk.

We commenced proceedings at four o'clock on the morning of the 6th, and finished the portage about two in the afternoon. During our progress the Indians occasionally hovered about the loaded men, and made two or three trifling essays to pilfer them; but the excellent precautions we had adopted completely kept them in check, and deterred them from attempting any thing like forcible robbery. At the upper end of the portage, and while we were reloading the canoes, a number of the natives, several of whom were armed, assembled about us: they conducted themselves peaceably; but our numbers and warlike arrangements enforced respect. The dress of the men does not differ materially from that of the lower Indians; but they are incontestably more filthy and ugly. Their teeth are almost worn away. The greater number have very sore eyes: several have only one; and we observed a few old men and women quite blind. The men are generally naked, and the women merely wear a leathern belt, with a narrow piece of the same material joined to the front, which very imperfectly answers the purposes intended. Some wear leathern robes over the breast and shoulders; but others allow these parts to remain naked. We observed no one who appeared to assume the authority of a chief. Each seemed quite independent of the other, and complete master in his own house and family. Their unfeeling brutality to the few old blind people I have mentioned was really shocking; and I may safely say, a more unamiable race of democrats are not to be found in that country of republics. We distributed a quantity of tobacco among them, with which they appeared satisfied; after which we embarked, and proceeded on. The upper part of this chain of rapids is a perpendicular fall of nearly sixteen feet; after which it continues down nearly one uninterrupted rapid for three miles and a half. The river here is compressed by the bold shore on each side to about two hundred yards or less in breadth. The channel is crowded with large rocks, over which the water rushes with incredible velocity and with a dreadful noise. Above the portage the river widens to about half a mile, and is studded for some distance with several rocky and partially wooded islands. We encamped about five miles from the portage, in a pretty little creek on the north side. The pine declines considerably in size above the rapids, and is more equally mixed with other trees; among which, on the left shore, from the portage up to our encampment, the hazel is predominant. We purchased some salmon on our way up, by which we were enabled to husband our own provisions with more economy. I omitted to mention that below the rapids we also got a quantity of excellent roots, called by the Indians *wappittoo:* in size it resembles a small potatoe, for which it is a good substitute when roasted or boiled; it has a very slight tinge of bitterness, but not unpleasantly so; and is highly esteemed by the natives, who collect vast quantities of it for their own use and for barter: none of it grows above the rapids. On the evening of the 8th we reached the foot of the narrows, or, as the Canadians call them, *les dalles.*

The river from the first rapids to the narrows is broad, deep, and rapid, with several sunken rocks, scattered here and there, which often injure the canoes. The Canadians, who are very fertile in baptizing remarkable places, called an island near our encampment of the 6th *Gibraltar*, from the rocky steepness of its shore: and about half way between the first rapids and narrows a bold promontory of high black rock stretches a considerable distance into the river, which, from the difficulty we experienced in doubling it, received the name of *Cape Horn*. The current here is very strong and full of whirlpools; so that, except in calm weather, or with a fair wind, it is rather a dangerous undertaking to "double the cape." The islands in the distance are crowded with great numbers of seals, which afforded excellent sport to our marksmen. As we approached the narrows the shores on each side were less covered with wood, and immediately close to them it had entirely disappeared. The land on the north side was bold and rocky, and about our encampment rather low, mixed with rocks, a sandy soil, and totally devoid of vegetation, except loose straggling bushes some distance inland. The Columbia at the narrows, for upward of three miles, is compressed into a narrow channel, not exceeding sixty or seventy yards wide; the whole of which is a succession of boiling whirlpools. Above this channel, for four or five miles, the river is one deep rapid, at the upper end of which a large mass of high black rock stretches across from the north side, and nearly joins a similar mass on the south: they are divided by a strait not exceeding fifty yards wide; and through this narrow channel, for upward of half a mile, the immense waters of the Columbia are one mass of foam, and force their headlong course with a frightful impetuosity, which cannot at any time be contemplated without producing a painful giddiness. We were obliged to carry all our lading from the lower to the upper narrows, nearly nine miles. The canoes were dragged up part of the space between the narrows. This laborious undertaking occupied two entire days, in consequence of the number of armed men we were obliged to keep as guards to protect those who carried the goods. It was a little above this place where our party had been recently attacked, and we were therefore obliged to be doubly cautious. The chief and several of the Indians kept about us during the portage. We gave them some tobacco and trifling presents to cultivate their friendship, in return for which they brought us some salmon. They had the discrimination to see from our numbers, and the manner we were prepared to receive them, that an attack would be attended with rather doubtful success; and therefore feigned an appearance of friendship, which we affected to believe sincere. The propriety of "assuming a virtue if you have it not," however questionable in morals, must be often practised among Indians; for they are such thorough-bred hypocrites and liars, that we found it often necessary to repose apparent confidence in them when we well knew they were exerting their utmost skill to impose on and deceive us. Even here, while the chief and some of his tribe were smoking with us at one of the resting places, a few of the gentlemen who were at the upper end of the portage, seeing no symptoms of danger, wandered a short distance among the rocks to view the narrows, leaving part of the goods unguarded: this was

instantly observed by two fellows who were lurking close to the place, and who availed themselves of the opportunity to attempt carrying off an entire bale; but finding it rather heavy, were about rifling its contents when two of the loaded men arrived, and gave the alarm. The robbers had the audacity to attack the men, one of whom they knocked down; when the officers, on seeing what occurred, returned back quickly, upon which the savages fled. A shot was fired at them by our best marksman, who was told merely to wing one, which he did with great skill, by breaking his left arm, at upward of a hundred yards distance. The fellow gave a dreadful shout on receiving the ball, but still continued his flight with his comrade, until we lost sight of them. This piece of severity was deemed necessary, to prevent repetitions of similar aggressions. The chief, in strong terms, declared his ignorance of any previous intention on the part of these fellows to commit robbery, which we appeared not to doubt; at the same time giving him to understand, that in case any farther attacks were made, our balls would be directed to a more mortal part.

On the morning of the 11th we embarked, and proceeded a few miles with great labor, by dragging the canoes against the current, which is very strong between the upper narrows and the falls. The passengers all walked, and at some ugly rocky points part of the lading had to be taken out: this consumed the greater portion of the day; and we encamped that evening on the south side near the foot of the falls. Here several Indians visited us; some armed, and on horseback, others unarmed, and on foot. In language, dress, and manners, they appeared to belong to distinct nations. The horsemen were clean, wore handsome leathern shirts and leggings, and had a bold daring manner, which we did not observe with any of the tribes from the sea upward. The more humble pedestrians were the natives of the place; they were nearly naked; and rather dirty in their persons, and professed to be friendly: but from several attempts they made at pilfering, we entertained strong doubts of their sincerity; and were obliged to order them to remove some distance from the camp. They seemed to regard the mounted Indians with a suspicious degree of apprehension, for which we were for some time at a loss to account; but which we subsequently learned was caused by their having been lately at war, in which they were vanquished, and several of their tribe killed by the equestrians. The latter remained on horseback most part of the time, making observations on our party, by which they apparently intended to regulate their future proceedings: they made no show of friendship, were rather cold and distant in their manners, and appeared to be a reconnoitering party sent out by the main body to watch our progress. As a precautionary measure, we judged it expedient to show them we were fully prepared for action, and accordingly assembled all the men in the evening, each encased in his coat of mail, and armed with a musket and bayonet. They remained looking at us very attentively, while our officers proceeded to examine each man's fire-lock with all due military solemnity: one half of the men were then ordered to form a barrier with the canoes on our rear and flanks, which, with the river in front, effectually served to prevent a surprise during the night. The whole brigade was equally divided;

and one half of the men having retired to rest, the remainder were posted as sentinels about the camp. Owing to the extreme heat, the Sandwich islanders had thrown off their jackets and shirts during the day, and their swarthy bodies decorated with buff belts, seemed to excite the particular attention of the Indians, who repeatedly pointed toward them, and then spoke to each other with considerable animation. Having completed our arrangements for the night, we offered them some tobacco, which they accepted, and then left us. It is necessary to observe that in the course of the day a calumet was presented to some of the horsemen, which they refused; from which circumstance, joined to their general deportment, we were led to believe their visit was not of a pacific nature. We passed the night without any interruption to our repose, and commenced the portage of the falls early on the morning of the 12th; but as the ground over which the men were obliged to carry the baggage was covered with a deep bed of dry loose sand, which fatigued them extremely, they did not finish their laborious duty before night. We encamped late at the upper end of the falls, near a village of the Eneeshurs, from whom we purchased some salmon. A few of the horsemen occasionally reconnoitered us during the day; but as our men made short resting places, or pauses in the portage, by which the entire party were always in view of each other, the natives made no hostile attempt; and on observing the manner we had fortified our camp, and placed our sentinels for the night, they departed. The principal fall does not exeed fifteen feet in height; but at low water it is much higher. The descent of the Columbia from above this fall to the end of the lower narrows exceeds seventy feet, and throughout the whole distance (about ten miles) the river is strewed with immense masses of hard black rock, mostly honey-combed, and worn into a variety of fantastic shapes by the perpetual friction of the water in its fearful course downward. The appearance of the country here is high, rocky, barren, and without timber of any kind. We found this a sensible inconvenience; for we were obliged to purchase some drift wood from the Indians for the purposes of cooking.

On quitting this place the following morning, a number of natives collected about us, among whom we distributed a quantity of tobacco. The river for some distance above this place is deep and rapid, and the banks steep and rocky. The canoes were dragged up several miles, and some of them damaged by the rocks. About four or five miles above the fall, a high rocky island, three miles in length, lies in the centre of the river, on which the Indians were employed drying salmon, great quantities of which were cured and piled under broad boards in stacks. We encamped on the north side opposite the island, and were visited by some Indians, from whom we purchased salmon; they appeared friendly, and belonged to the Eneeshur tribe at the falls.

Here, and for several hundred miles farther upward, the country assumes a new aspect: it is free from any rising grounds or timber, and on each side nothing is to be seen but immense plains stretching a great distance to the north and south: the soil is dry and sandy, and covered with a loose parched grass, growing in tufts. The natives reside solely on the northern side: they have plenty of horses, and

are generally friendly. Here also rattlesnakes are first seen, and are found for four or five hundred miles farther on. Between this place and Lewis' river the Columbia is interrupted by several rapids; some of which are trifling, others dangerous; but there are long intervals of smooth current which occasionally allowed us to hoist small sails, and thereby diminish the laborious duty of the canoe men in paddling.'

We have neither time nor room to follow our author in his interesting narrative through all the varied scenes of his adventurous enterprise. On the 29th of July, after enduring many hardships, feeding upon horse flesh, and escaping from the bite of the rattlesnakes, with which the country abounds, the party reached the Wallah Wallah tribe, situated on a river of that name, which forms a junction with the Columbia. The following is the author's description of these natives, which seems to form an agreeable contrast with those before mentioned.

'The Wallah Wallahs were decidedly the most friendly tribe we had seen on the river; they had an air of open unsuspecting confidence in their manner, that at once banished suspicion, and ensured our friendship. There was a degree of natural politeness, too, evinced by them on entering their lodges, which we did not see practised by any others. We visited several families in the village; and the moment we entered, the best place was selected for us, and a clean mat spread to sit on; while the inmates, particularly the women and the children, remained at a respectful distance, without manifesting any of the obtrusive curiosity about our arms or clothing, by which we were so much annoyed among the lower tribes. The females, also, were distinguished by a degree of attentive kindness, totally removed from the disgusting familiarity of the kilted ladies below the rapids, and equally free from an affection of prudery; prostitution is unknown among them; and I believe no inducement would tempt them to commit a breach of chastity.'

This narrative is full of incidents of the most interesting character, and will therefore be read with avidity by all those who may wish to acquaint themselves with the interior of that vast wilderness west of the Rocky mountains. The following account, with which we conclude our extracts of the author's sufferings while separated from his companions, will be read with thrilling interest.

'On the 17th of August we left our encampment a little after four, A. M. During the forenoon the sun was intensely hot. Occasional bright green patches, intermixed with wild flowers, and gently rising eminences, partially covered with clumps of small trees, gave an agreeable variety to the face of the country; which we enjoyed the more, from the scorched and sterile uniformity of the plains through which we had passed on the two preceding days. We got no water however, until twelve o'clock, when we arrived in a small valley of the most delightful verdure, through which ran a clear stream from the northward, over a pebbly bottom. The horses were immediately turned loose to regale themselves in the rich pasture; and as it was

full of red and white clover, orders were given not to catch them until two o'clock, by which time we thought they would be sufficiently refreshed for the evening's journey.

After walking and riding eight hours, I need not say we made a hearty breakfast; after which I wandered some distance along the banks of the rivulet in search of cherries, and came to a sweet little arbor formed by sumach and cherry trees. I pulled a quantity of the fruit, and sat down in the retreat to enjoy its refreshing coolness. It was a charming spot, and on the opposite bank was a delightful wilderness of crimson haw, honey suckles, wild roses, and currants: its resemblance to a friend's summer house, in which I had spent many happy days, brought back home, with all its endearing recollections: and my scattered thoughts were successively occupied with the past, the present, and the future. In this state I fell into a kind of pleasing, soothing revery, which, joined to the morning's fatigue, gradually sealed my eyelids; and unconscious of my situation, I resigned myself to the influence of the drowsy god. Imagine my feelings when I awoke in the evening, I think it was about five o'clock from the declining appearance of the sun! All was calm and silent as the grave. I hastened to the spot where we had breakfasted: I ran to the place where the men had made their fire: all, all were gone, and not a vestige of man or horse appeared in the valley. My senses almost failed me. I called out, in vain, in every direction, until I became hoarse; and I could no longer conceal from myself the dreadful truth that I was alone in a wild, uninhabited country, without horse or arms, and destitute of covering.

Having now no resource but to ascertain the direction which the party had taken, I set about examining the ground, and at the north-east point of the valley discovered the tracks of horses' feet, which I followed for some time, and which led to a chain of small hills, with a rocky gravelly bottom, on which the hoofs made no impression. Having thus lost the tracks, I ascended the highest of the hills, from which I had an extended view of many miles around; but saw no sign of the party, or the least indication of human habitations. The evening was now closing fast, and with the approach of night a heavy dew commenced falling. The whole of my clothes consisted merely of a gingham shirt, nankeen trowsers, and a pair of light leather moccasins, much worn. About an hour before breakfast, in consequence of the heat, I had taken off my coat, and placed it on one of the loaded horses, intending to put it on toward the cool of the evening; and one of the men had charge of my fowling piece. I was even without my hat; for in the agitated state of my mind on awaking, I had left it behind, and had advanced too far to think of returning for it. At some distance on my left, I observed a field of high strong grass, to which I proceeded, and after pulling enough to place under and over me, I recommended myself to the Almighty, and fell asleep. During the night confused dreams of warm houses, feather beds, poisoned arrows, prickly pears, and rattlesnakes, haunted my disturbed imagination.

On the 18th I arose with the sun, quite wet and chilly, the heavy dew having completely saturated my flimsy covering, and proceeded in an easterly direction, nearly parallel with the chain of hills. In the

course of the day I passed several small lakes full of wild fowl. The general appearance of the country was flat, the soil light and gravelly, and covered with the same loose grass already mentioned: great quantities of it had been recently burned by the Indians in hunting the deer, the stubble of which annoyed my feet very much. I had turned into a northerly course, where, late in the evening, I observed, about a mile distant, two horsemen galloping in an easterly direction. From their dresses I knew they belonged to our party. I instantly ran to a hillock, and called out in a voice, to which hunger had imparted a supernatural shrillness; but they galloped on. I then took off my shirt, which I waved in a conspicuous manner over my head, accompanied by the most frantic cries; still they continued on. I ran toward the direction they were galloping, despair adding wings to my flight. Rocks, stubble, and brushwood were passed with the speed of a hunted antelope; but to no purpose; for on arriving at the place where I imagined a pathway would have brought me into their track, I was completely at fault. It was now nearly dark. I had eaten nothing since the noon of the preceding day: and, faint with hunger and fatigue, threw myself on the grass, when I heard a small rustling noise behind me. I turned round, and, with horror, beheld a large rattlesnake cooling himself in the evening shade. I instantly retreated, on observing which he coiled himself. Having obtained a large stone, I advanced slowly on him, and taking a proper aim, dashed it with all my force on the reptile's head, which I buried in the ground beneath the stone.

The late race had completely worn out the thin soles of my moccasins, and my feet in consequence became much swollen. As night advanced, I was obliged to look out for a place to sleep, and after some time, selected nearly as good a bed as the one I had the first night. My exertions in pulling the long coarse grass nearly rendered my hands useless, by severely cutting all the joints of the fingers.

I rose before the sun on the morning of the 19th, and pursued an easterly course all the day. I at first felt very hungry, but after walking a few miles, and taking a drink of water, I got a little refreshed. The general appearance of the country was still flat, with burned grass, and sandy soil, which blistered my feet. The scorching influence of the sun obliged me to stop for some hours in the day; during which I made several ineffectual attempts to construct a covering for my head. At times I thought my brain was on fire from the dreadful effects of the heat. I got no fruit those two days, and toward evening felt very weak for the want of nourishment, having been forty-eight hours without food; and to make my situation more annoying, I slept that evening on the banks of a pretty lake, the inhabitants of which would have done honor to a royal table. With what an evil eye, and a murderous heart, did I regard the stately goose, and the plump waddling duck, as they sported on the water, unconscious of my presence! Even with a pocket pistol I could have done execution among them. The state of my fingers prevented me from obtaining the covering of grass which I had the two preceding nights; and on this evening I had no shelter whatever to protect me from the heavy dew.

On the following day, the 20th, my course was nearly north-east,

and lay through a country more diversified by wood and water. I saw plenty of wild geese, ducks, cranes, curlews, and sparrows, also some hawks and cormorants, and at a distance about fifteen or twenty small deer. The wood consisted of pine, birch, cedar, wild cherries, hawthorn, sweet willow, honey suckle, and sumach. The rattlesnakes were very numerous this day, with horned lizards, and grasshoppers: the latter kept me in a constant state of feverish alarm, from the similarity of the noise made by their wings to the sound of the rattles of the snake, when preparing to dart on its prey. I suffered severely during the day from hunger, and was obliged to chew grass occasionally, which allayed it a little. Late in the evening I arrived at a lake upward of two miles long, and a mile broad, the shores of which were high, and well wooded with large pine, spruce, and birch. It was fed by two rivulets, from the north and north-east, in which I observed a quantity of small fish; but had no means of catching any, or I should have made a Sandwich Island meal. There was, however, an abundant supply of wild cherries, on which I made a hearty supper. I slept on the bank of the nearest stream, just where it entered the lake; but during the night the howling of wolves, and growling of bears, broke in terribly on my slumbers, and "balmy sleep" was almost banished from my eyelids. On rising the next morning, the 21st, I observed on the opposite bank, at the mouth of the river, the entrance of a large and apparently deep cavern, from which I judged some of the preceding night's music had issued. I now determined to make short journeys, for two or three days, in different directions, in the hope of falling on some fresh horse tracks; and in the event of being unsuccessful, to return each night to the lake, where I was at least certain of procuring cherries and water sufficient to sustain nature. In pursuance of this resolution I set out early, in a southerly direction, from the head of the lake, through a wild barren country, without any water, or vegetation, save loose tufts of grass, like those already described. I had armed myself with a long stick, with which, during the day, I killed several rattlesnakes. Having discovered no fresh tracks, I returned late in the evening hungry and thirsty, and took possession of my berth of the preceding night. I collected a heap of stones from the water side; and just as I was lying down observed a wolf emerge from the opposite cavern, and thinking it safer to act on the offensive, lest he should imagine I was afraid, I threw some stones at him, one of which struck him on the leg: he retired yelling into his den; and after waiting some time in fearful suspense, to see if he would reappear, I threw myself on the ground, and fell asleep; but, like the night before, it was broken by the same unsocial noise, and for upward of two hours I sat up waiting in anxious expectation the return of daylight. The vapors from the lake, joined to the heavy dew, had penetrated my frail covering of gingham; but as the sun rose, I took it off, and stretched it on a rock, where it quickly dried. My excursion to the southward having proved abortive, I now resolved to try the east, and after eating my simple breakfast, proceeded in that direction: and on crossing the two small streams, had to penetrate a country full of "dark woods and rankling wilds," through which, owing to the immense quantities of underwood, my progress was slow. My feet too

were uncovered, and, from the thorns of the various prickly plants, were much lacerated; in consequence of which, on returning to my late bivouack, I was obliged to shorten the legs of my trowsers to procure bandages for them. The wolf did not make his appearance; but during the night I got occasional starts from several of his brethren of the forest.

I anticipated the rising of the sun on the morning of the 23d, and having been unsuccessful the two preceding days, determined to shape my course due north, and if possible not return again to the lake. During the day I skirted the wood, and fell on some old tracks, which revived my hopes a little. The country to the westward was chiefly plains, covered with parched grass, and occasionally enlivened by savannas of refreshing green, full of wild flowers and aromatic herbs, among which the bee and humming bird banqueted. I slept this evening by a small brook, where I collected cherries and haws enough to make a hearty supper. I was obliged to make farther encroachments on the legs of my trowsers for fresh bandages for my feet. During the night I was serenaded by music which did not resemble "a concord of most sweet sounds;" in which the grumbling bass of the bears was at times drowned by the less pleasing sharps of the wolves. I partially covered my body this night with some pieces of pine bark which I stripped off a sapless tree.

The country through which I dragged my tired limbs on the 24th was thinly wooded. My course was north and north-east. I suffered much from want of water, having got during the day only two tepid and nauseous draughts from stagnant pools which the long drought had nearly dried up. About sunset I arrived at a small stream, by the side of which I took up my quarters for the night. The dew fell heavily; but I was too much fatigued to go in quest of bark to cover me; and even had I been so inclined, the howling of the wolves would have deterred me from making the dangerous attempt. There must have been an extraordinary nursery of these animals close to the spot; for between the weak, shrill cries of the young, and the more loud and dreadful howling of the old, I never expected to leave the place alive. I could not sleep. My only weapons of defence were a heap of stones and a stick. Ever and anon some more daring than others approached me. I presented the stick at them as if in the act of levelling a gun, upon which they retired, vented a few yells, advanced a little farther; and after surveying me for some time with their sharp, fiery eyes, to which the partial glimpses of the moon had imparted additional ferocity, retreated into the wood. In this state of fearful agitation I passed the night; but as daylight began to break, nature asserted her supremacy, and I fell into a deep sleep, from which, to judge by the sun, I did not awake until between eight and nine o'clock on the morning of the 25th. My second bandages having been worn out, I was now obliged to bare my knees for fresh ones; and after tying them round my feet, and taking a copious draught from the adjoining brook for breakfast, I recommenced my joyless journey. My course was nearly north north-east. I got no water during the day, nor any of the wild cherries. Some slight traces of men's feet, and a few old horse tracks occasionally crossed my path: they proved that human beings sometimes at

least visited that part of the country, and for a moment served to cheer my drooping spirits.

About dusk, an immense-sized wolf rushed out of a thick copse a short distance from the pathway, planted himself directly before me, in a threatening position, and appeared determined to dispute my passage. He was not more than twenty feet from me. My situation was desperate, and as I knew that the least symptom of fear would be the signal for attack, I presented my stick, and shouted as loud as my weak voice would permit. He appeared somewhat startled, and retreated a few steps, still keeping his piercing eyes firmly fixed on me. I advanced a little, when he commenced howling in a most appalling manner; and supposing his intention was to collect a few of his comrades to assist in making an afternoon repast on my half-famished carcass, I redoubled my cries, until I had almost lost the power of utterance, at the same time calling out various names, thinking I might make it appear I was not alone. An old and a young lynx ran close past me, but did not stop. The wolf remained about fifteen minutes in the same position; but whether my wild and fearful exclamations deterred any others from joining him, I cannot say. Finding at length my determination not to flinch, and that no assistance was likely to come, he retreated into the wood, and disappeared in the surrounding gloom.

The shades of night were now descending fast, when I came to a verdant spot surrounded by small trees, and full of rushes, which induced me to hope for water; but after searching for some time, I was still doomed to bitter disappointment. A shallow lake or pond had been there, which the long drought and heat had dried up. I then pulled a quantity of the rushes and spread them at the foot of a large stone, which I intended for my pillow; but as I was about throwing myself down, a rattlesnake coiled, with the head erect, and the forked tongue extended in a state of frightful oscillation, caught my eye immediately under the stone. I instantly retreated a short distance; but assuming fresh courage, soon despatched it with my stick. On examining the spot more minutely, a large cluster of them appeared under the stone, the whole of which I rooted out and destroyed. This was hardly accomplished when upward of a dozen snakes of different descriptions, chiefly dark brown, blue, and green, made their appearance: they were much quicker in their movements than their rattle-tailed brethren; and I could only kill a few of them.

This was a peculiarly soul-trying moment. I had tasted no fruit since the morning before, and after a painful day's march under a burning sun, could not procure a drop of water to allay my feverish thirst. I was surrounded by a murderous brood of serpents, and ferocious beasts of prey, and without even the consolation of knowing when such misery might have a probable termination. I might truly say with the royal psalmist that "the snares of death compassed me round about."

Having collected a fresh supply of rushes, which I spread some distance from the spot where I massacred the reptiles, I threw myself on them, and was permitted, through Divine goodness, to enjoy a night of undisturbed repose.

I arose on the morning of the 26th considerably refreshed; and

took a northerly course, occasionally diverging a little to the east. Several times during the day I was induced to leave the path by the appearance of rushes, which I imagined grew in the vicinity of lakes; but on reaching them my faint hopes vanished: there was no water, and I in vain essayed to extract a little moisture from them. Prickly thorns and small sharp stones added greatly to the pain of my tortured feet, and obliged me to make farther encroachments on my nether garments for fresh bandages. The want of water now rendered me extremely weak and feverish; and I had nearly abandoned all hopes of relief, when, about half-past four or five o'clock, the old pathway turned from the prairie grounds into a thickly wooded country, in an easterly direction; through which I had not advanced half a mile when I heard a noise resembling a waterfall, to which I hastened my tottering steps, and in a few minutes was delighted at arriving on the banks of a deep and narrow rivulet, which forced its way with great rapidity over some large stones that obstructed the channel.

After offering up a short prayer of thanksgiving for this providential supply, I threw myself into the water, forgetful of the extreme state of exhaustion to which I was reduced: it had nearly proved fatal, for my weak frame could not withstand the strength of the current, which forced me down a short distance, until I caught the bough of an overhanging tree, by means of which I regained the shore. Here were plenty of hips and cherries; on which, with the water, I made a most delicious repast. On looking about for a place to sleep, I observed lying on the ground the hollow trunk of a large pine, which had been destroyed by lightning. I retreated into the cavity; and having covered myself completely with large pieces of loose bark, quickly fell asleep. My repose was not of long duration; for at the end of about two hours I was awakened by the growling of a bear, which had removed part of the bark covering, and was leaning over me with his snout, hesitating as to the means he should adopt to dislodge me; the narrow limits of the trunk which confined my body preventing him from making the attack with advantage. I instantly sprung up, seized my stick, and uttered a loud cry, which startled him, and caused him to recede a few steps; when he stopped, and turned about, apparently doubtful whether he would commence an attack. He determined on an assault; but feeling I had not sufficient strength to meet such an unequal enemy, I thought it prudent to retreat, and accordingly scrambled up an adjoining tree. My flight gave fresh impulse to his courage, and he commenced ascending after me. I succeeded however in gaining a branch, which gave me a decided advantage over him; and from which I was enabled to annoy his muzzle and claws in such a manner with my stick as effectually to check his progress. After scraping the bark some time with rage and disappointment, he gave up the task, and retired to my late dormitory, of which he took possession. The fear of falling off, in case I was overcome by sleep, induced me to make several attempts to descend; but each attempt aroused my ursine sentinel; and after many ineffectual efforts, I was obliged to remain there during the rest of the night. I fixed myself in that part of the trunk from which the principal grand branches forked, and which prevented me from falling during my fitful slumbers.

On the morning of the 27th, a little after sunrise, the bear quitted the trunk, shook himself, "cast a longing, lingering look" toward me, and slowly disappeared in search of his morning repast. After waiting some time, apprehensive of his return, I descended and resumed my journey through the woods, in a north north-east direction. In a few hours all my anxiety of the preceding night was more than compensated by falling in with a well beaten horse path, with fresh traces on it, both of hoofs and human feet; it lay through a clear open wood, in a north-east course, in which I observed numbers of small deer. About six in the evening I arrived at a spot where a party must have slept the preceding night. Round the remains of a large fire which was still burning, were scattered several half-picked bones of grouse, partridges, and ducks, all of which I collected with economical industry. After devouring the flesh I broiled the bones. The whole scarcely sufficed to give me a moderate meal, but yet afforded a most seasonable relief to my famished body. I enjoyed a comfortable sleep this night, close to the fire, uninterrupted by any nocturnal visiter. On the morning of the 28th I set off with cheerful spirits, fully impressed with the hope of a speedy termination to my sufferings. My course was northerly, and lay through a thick wood. Late in the evening I arrived at a stagnant pool, from which I merely moistened my lips; and having covered myself with some birch bark, slept by its side. The bears and wolves occasionally serenaded me during the night, but I did not see any of them. I rose early on the morning of the 29th, and followed the fresh traces all day, through the wood, nearly north-east by north. I observed several deer, some of which came quite close to me; and in the evening I threw a stone at a small animal resembling a hare, the leg of which I broke. It ran away limping, but my feet were too sore to permit me to follow it. I passed the night by the side of a small stream, where I got a sufficient supply of hips and cherries. A few distant growls awoke me at intervals, but no animal appeared. On the 30th the path took a more easterly turn, and the woods became thicker and more gloomy. I had now nearly consumed the remnant of my trowsers in bandages for my wretched feet; and, with the exception of my shirt, was almost naked. The horse tracks every moment appeared more fresh, and fed my hopes. Late in the evening I arrived at a spot where the path branched off in different directions; one led up rather a steep hill, the other descended into a valley, and the tracks on both were equally recent. I took the higher; but after proceeding a few hundred paces through a deep wood, which appeared more dark from the thick foliage which shut out the rays of the sun, I returned, apprehensive of not procuring water for my supper, and descended the lower path. I had not advanced far when I imagined I heard the neighing of a horse. I listened with breathless attention, and became convinced it was no illusion. A few paces farther brought me in sight of several of those noble animals sporting in a handsome meadow, from which I was separated by a rapid stream. With some difficulty I crossed over, and ascended the opposite bank. One of the horses approached me: I thought him the "prince of palfreys; his neigh was like the bidding of a monarch, and his countenance enforced homage."

On advancing a short distance into the meadow, the cheering sight of a small column of gracefully curling smoke, announced my vicinity to human beings, and in a moment after two Indian women perceived me: they instantly fled to a hut which appeared at the farther end of the meadow. This movement made me doubt whether I had arrived among friends or enemies; but my apprehensions were quickly dissipated by the approach of two men, who came running to me in the most friendly manner. On seeing the lacerated state of my feet, they carried me in their arms to a comfortable dwelling covered with deer skins. To wash and dress my torn limbs, roast some roots, and boil a small salmon, seemed but the business of a moment. After returning thanks to that great and good Being in whose hands are the issues of life and death, and who had watched over my wandering steps, and rescued me from the many perilous dangers I encountered, I sat down to my salmon, of which it is needless to say I made a hearty supper.

The family consisted of an elderly man, and his son, with their wives and children. I collected from their signs that they were aware of my being lost, and that they, with other Indians and white men, had been out several days scouring the woods and plains in search of me. I also understood from them that our party had arrived at their destination, which was only a few hours' march from their habitation. They behaved to me with affectionate solicitude; and while the old woman was carefully dressing my feet, the men were endeavoring to make me comprehend their meaning. I had been fourteen days in a wilderness without holding "communion kind" with any human being; and I need not say I listened with a thousand times more real delight to the harsh and guttural voices of those poor Indians, than was ever experienced by the most enthusiastic admirer of melody from the thrilling tones of a Catalani, or the melting sweetness of a Stephens. As it was too late, after finishing my supper, to proceed farther that night, I retired to rest on a comfortable couch of buffalo and deer skins. I slept soundly; and the morning of the 31st was far advanced before I awoke. After breakfasting on the remainder of the salmon, I prepared to join my white friends. A considerable stream, about ninety yards broad, called *Cœur d'Alene* river, flowed close to the hut. The old man and his son accompanied me. We crossed the river in a canoe; after which they brought over three horses, and having enveloped my body in an Indian mantle of deer skin, we mounted, and set off at a smart trot in an easterly direction. We had not proceeded more than seven miles when I felt the bad effects of having eaten so much salmon after so long a fast. I had a severe attack of indigestion, and for two hours suffered extreme agony; and, but for the great attention of the kind Indians, I think it would have proved fatal. About an hour after recommencing our journey we arrived in a clear wood, in which, with joy unutterable, I observed our Canadians at work hewing timber. I rode between the two natives. One of our men named *François Gardepie*, who had been on a trading excursion, joined us on horseback. My deer-skin robe and sunburnt features completely set his powers of recognition at defiance, and he addressed me as an Indian. I replied in French, by asking him how all our people were. Poor François appeared electrified, exclaimed "*Sainte Vierge!*" and galloped into the

wood, vociferating "*O mes amis! mes amis! il est trouvé!—Oui, oui, il est trouvé!*"—"*Qui? qui?*" asked his comrades. "*Monsieur Cox! Monsieur Cox!*" replied François. "*Le voilà! le voilà!*" pointing toward me. Away went saws, hatchets, and axes, and each man rushed forward to the tents, where we had by this time arrived. It is needless to say that our astonishment and delight at my miraculous escape were mutual. The friendly Indians were liberally rewarded; the men were allowed a holyday, and every countenance bore the smile of joy and happiness.'

The six years' residence and wanderings of Mr. Cox among the tribes of this wilderness, enabled him to collect much valuable information respecting the character, customs, and manner of life of these natives of our forests, as well as the nature of the country which they inhabit, all of which he has spread before his readers in a lively, graphic, and interesting manner, and we cannot but recommend the attentive perusal of this volume to our readers, to those especially who are engaged in striving to elevate the Indian character by means of missionary labor, and the arts of civilized and domestic life. Already some of our Indian missions extend beyond the banks of the Mississippi, and will, we trust, soon border on the Rocky mountains. God has given us these people as a part of our inheritance. He has given us his Gospel and commanded us to carry it to them; and the manifest tokens of his sanction on the efforts we have already made for their conversion, afford us a sure earnest of future success, provided we prosecute our plans and labors in his name with vigor and perseverance.

Why should not means be used without delay for the commencement of an aboriginal mission at Astoria at the mouth of the Columbia river? Should success attend the efforts of a mission at that place, might we not anticipate the day as not far distant when the missionaries from the east side of the Rocky mountains should meet those from the west side, and shake hands on the top of the lofty ridge which divides this vast continent into its eastern and western divisions, and there raise a shout of triumph in honor of Him to whom these Heathen have been given as a part of his inheritance! God hasten it in due time.

Let those men of God whose hearts burn for the salvation of these tribes of immortal beings, but who sometimes shrink from embarking in the glorious enterprise of carrying to them the tidings of salvation, for fear of the hardships they may be called upon to suffer, read the volume before us. They will then conclude that if men can be induced to encounter such perils and to endure such privations and hardships merely to attain a temporary object, surely those who have an eternal interest at stake, and are in pursuit of the immortal souls for whom Christ died, will not, or at least that they should not, shrink from the pursuit on account of the temporary labors and privations they must suffer in order to

attain to the high object of their ambition. To God we commend the cause of aboriginal missions. And may his Church remunerate herself with the spoils she may win by the conversion of these sons of the forest to the blessings of Christianity.

THE GENERAL CONFERENCE OF 1832.

1. *Report of the Committee on Missions.*—2. *Report of the Committee on Bible, Sunday School, and Tract Societies.*—3. *Report of the Committee on Education.*—4. *The Pastoral Address.*—5. *Report of the Committee on Temperance.*

THESE several reports present the views of the conference on those subjects: and as they all embrace matters of high importance to the Church of Christ, we shall briefly notice them in the order above stated.

I.—*Report on Missions.*

The Missionary Society of the Methodist Episcopal Church was formed in the year 1819, and was recognised by the general conference in 1820, as forming an integral part of our great itinerant system. Its commencement was indeed small, nor has its funds ever amounted in any one year to but little over fourteen thousand dollars. But considering the scantiness of the means at its command, it has accomplished wonders. Since its commencement upward of thirteen thousand souls have been brought into the Church, about seven thousand of whom have been collected from among the Heathen of our wilderness. If, therefore, it be supported as it ought to and may be, what shall hinder it from going forward, and increasing in usefulness until it shall unite with others of a similar character in hailing the day when all the tribes of the earth shall come and worship the Lord in his holy mountain?

The sentiments and feelings manifested by the late general conference toward the cause of missions, and the provisions made for its extension, both on our own continent and elsewhere, give reason to hope that, by the continued blessings of God on its operations, the missionary field will be greatly enlarged and thoroughly cultivated. The following extracts from the report which, we believe, was almost unanimously concurred in by the conference, will show the views taken upon this subject of vital interest to the wellbeing of souls:—

'Among other places which might be named as demanding missionary enterprise, the committee would mention—

1. Liberia on the coast of Africa. This place, now so well known, presents an inviting prospect for an entrance into the interior of that vast continent, where darkness, mental and spiritual, has long brooded over the people, and where, of course, there is ample room for a full exercise of the most enlarged benevolence and extended missionary

exertions. At Liberia are many of our colored brethren, ministers and members, who have affectionately and pressingly invited us to send them missionary aid; and we are glad to be assured, from the address of the bishops at the opening of the conference, that there is an encouraging prospect of soon occupying this field of labor, with men of God sent out under the auspices and patronage of our missionary society.

2. In our more immediate neighborhood are the states of South America, where, indeed, a superstition no less disparaging to the human intellect than some forms of Paganism itself, has long held the mind in spiritual bondage, and the people in general in degrading vassalage; and although the prospects are less inviting here than in some other places, yet it is believed to be worthy of a serious effort to penetrate this dense forest of uncultivated land. Surely Divine Providence has not doomed Spanish America to everlasting darkness and thraldom, but, like other places once the seat of the beast and the false prophet, it shall become enlightened by the rays of Gospel truth.

3. From a survey of the missions already established among several tribes of the aborigines of our own country, we cannot refrain from an expression of lively gratitude for what our gracious God has already done for these people. Many of them have fled for refuge to lay hold on the hope set before them; and these good beginnings are doubtless sure indications, that He who has made of one blood all the nations of the earth, has blessings in store for all these lost tribes of our wilderness; and it is our imperious duty to carry these blessings to them, in his mighty name, as far and as fully as possible. We are invited to do this by the encouraging openings which are presenting themselves among tribes which inhabit our western and north-western settlements and wildernesses, with the fairest prospect of success. Voices, indeed, from these wilds, are daily saluting our ears, and announcing to us that they are ready to "hear the words of the book." And from the small experiments already made, it has been found that translations of portions of the sacred Scriptures, and some of our hymns, into the Indian languages, and printed for their use, have greatly aided the missionary in his arduous work.

4. The missions among the slaves also, in some of our southern states, have been attended with most salutary effects, and should therefore be prosecuted with vigor and perseverance, as the most effectual way to better the condition of these people.

5. Those missions which have been established among the white settlements, generally denominated domestic missions, in our newly settled and other destitute places, have been signally owned and blessed by the Head of the Church, and should therefore, in our opinion, be continued and enlarged.

With a view to a more extended and vigorous prosecution of all these objects, and to meet, as far as practicable, the wishes of the managers of our missionary society, we recommend the adoption of the following resolutions:—

1. Resolved, by the delegates of the several annual conferences in general conference assembled, That the bishops be, and they

hereby are requested, as soon as practicable, to carry into full effect the intention expressed in their address to this conference, founded on a resolution of the last general conference, of establishing a mission on the coast of Africa, making Liberia the centre of missionary operations, under such regulations and instructions as they, or any one of them to whom the charge of the mission shall be committed, may give.

2. Resolved, &c, That the bishops be, and they are hereby authorized and requested to select some suitable person or persons, and send him or them on a tour of observation to Mexico and South America, with a view to ascertain the practicability of opening and establishing a permanent mission or missions in those countries.

3. Resolved, &c, That the bishops be hereby requested to extend, with all practicable despatch, the aboriginal missions on our western and north-western frontiers, by the appointment of some person or persons, to be denominated superintendent of Indian missions, who shall explore the country as extensively as possible, and promptly notify the bishop nearest in his neighborhood, and also the managers of our missionary society, of the state of the Indian tribes generally, together with the prospects of introducing the Gospel among them, the number of missionaries, and amount of money needed to carry forward the work.

4. Resolved, &c, That it be the duty of each annual conference, in conjunction with the bishop or bishops who may be present, to use all diligence in supplying the destitute places within their bounds respectively, and to raise supplies for the support of our missions generally.

5. Resolved, &c, That whenever a missionary is appointed, it shall be the duty of the bishop appointing him to furnish him with written instructions in respect to the field he is to occupy, and the duties he is expected to perform, one of which always shall be, that if said missionary fail, unless prevented by sickness or other unavoidable occurrence, to notify the parent board at least once a quarter, of the state and prospects of his mission, the drafts for his support may be protested.

6. Resolved, &c, That the eighth item in part 2, sect. 5, of the form of Discipline be so amended as to read as follows:—"8. It shall be the duty of each annual conference, where missions have been or are to be established, to appoint a standing committee, to be denominated the mission committee, (which shall keep a record of its doings and report the same to its conference,) whose duty it shall be, in conjunction with the president of the conference, to make an estimate of the amount necessary for the support of each mission and mission school, in addition to the regular allowance of the Discipline to preachers and their families, from year to year, for which amount the president of the conference for the time being, shall draw on the treasurer of the society in quarterly instalments. 9. Whenever a mission is to be established in any new place, or in any place beyond the bounds of any annual conference, either among the aborigines of our country or elsewhere, it shall be the duty of the bishop making such appointment, immediately to notify the treasurer of the missionary society of

the place, the number of missionaries to be employed, together with the probable amount necessary for the support of any such mission, which information shall be laid before the managers of the society, and they shall make an appropriation according to their judgment, from year to year, of the amount called for to sustain and prosecute the mission or missions designated, for which amount the missionary, or the superintendent of the mission or missions, shall have authority to draw on the treasurer of the society, in quarterly or half yearly instalments.'

With a view to carry these resolutions into full effect with all practicable despatch, measures have been already adopted to send one missionary or more to Liberia. This has become a place of great interest to the American people, as being the theatre on which the American Colonization Society is displaying its benevolent energies.

It is now about fifteen years since this society was formed. At its commencement, and before its true character was fully developed, both the civilian and Christian looked upon it with a jealous eye, the one fearing that the design of its projectors was to rivet the chains of slavery still tighter in the slave states, by removing from among them the free people of color, and with their removal all temptations to the slaves to become free; the other because they apprehended a reaction of Divine Providence in those parts of country which could continue and succeed in a plan so derogatory to human nature, and so destructive of the rights of man. On this account the professed objects of the Colonization Society were scrutinized with a cautious jealousy, and its proposals received with a cold indifference by the greater proportion of our citizens. Even when its claims were submitted to our general conference in 1820, the committee, to whom they were referred, cautiously reported that the character of the society had not sufficiently developed itself to enable the conference to decide safely and intelligibly upon the merits of those claims. Other bodies, both civil and ecclesiastical, to which the society appealed for patronage and support, were slow in believing in the purity and benevolence of its character, and therefore were backward in adopting measures favorable to its objects. These things presented discouraging aspects to the founders of the American Colonization Society, and tended to impede the progress of the society's operations. They continued, however, to urge its claims upon the attention of the public, pledging the integrity of their character for the purity of their intention, and appealing to the patriotism and Christian feeling of the people for the support of their enterprise. Perseverance gradually overcame opposition, distinct and lucid statements cleared away the mists of prejudice, and that cautious jealousy, which ever looks with a jaundiced eye upon the objects which it so keenly criticises, finally yielded to a cordial and hearty co-operation in this grand and magnificent design.

But the first experiment made to establish a colony of free people of color on the coast of Africa was unpropitious. The place fixed upon for a settlement was unhealthy, and many of the colonists soon fell victims to the insalubriousness of the climate. The writer of this article well remembers the time when the ship Elizabeth, the first which embarked upon this dangerous but hopeful experiment, hoisted her sails for the African coast, loaded with men, women, and children, many of them professing the religion of Jesus, and accompanied with that eminent Christian minister and philanthropist, the Rev. Mr. Bacon. We boarded the ship while she lay at the wharf in the city of New York, on the day of her departure, saw and conversed with some of the colonists, shook the friendly hand and gave the parting salute to that man of God whose bones were destined so soon to whiten the shore or enrich the soil of Africa. His pious soul seemed to swell with holy ecstasy at the prospect of raising a Christian colony of American free people of color on that benighted continent. We cannot express the mingled feelings of fear and hope, of trembling anxiety and ardent desire which alternately vibrated in the breast, while viewing this group of voluntary exiles from the land of their birth, the home of their fathers and mothers, to the land of their ancestors, who had been brought hither under circumstances which cannot be remembered without inspiring feelings of regret and indignation. Under these circumstances who could avoid sending up a prayer to Heaven for success upon an enterprise which called up so many associations, and presented prospects of so dubious a character. Alas! it was the last time we were to behold the faces of these adventurous pilgrims from the home of their fathers and the land of their nativity. The fate of this infant colony is well known. Death soon thinned its ranks, and spread a temporary gloom over the prospects of the benevolent founders and patrons of the society, at the same time that it augmented the prejudice and strengthened the hands of their opposers.

But still the society were not to be discouraged in prosecuting their design. Opposition awakened new energies, objections called forth new arguments of defence, and the partial failure of success in this first enterprise, induced the friends of the cause to redouble their efforts to sustain it. The breath of prayer inspired in the breast of Bacon and his pious associates, was wafted on the wing of faith to heaven, and its echoes were carried on the winds across the ocean to the land which gave birth to the mighty project. New resources were called into being, new hearts began to beat in this holy cause, and a quicker and more vigorous pulsation began to be felt through some portions of the American community in behalf of the sons and daughters of Africa.

At length another and a more salubrious place was selected for the site of the intended colony. Montserado, a cape of southern Africa on the Atlantic ocean, on the grain coast, in latitude six

degrees and thirty minutes north, longitude from London ten degrees and twenty minutes west, was fixed upon by the society for the future residence of such free people of color as might choose to emigrate, and a tract of country on this cape was secured from the natives in fee simple. A site for a town was laid out between the Mesurado river and St. Paul's, both of which empty into Montserado bay. Here a settlement was commenced, and in honor of the much beloved and respected chief magistrate of our nation at that time, the town was called Monrovia. Though some of the emigrants fell victims to the fever peculiar to that country, and though an Ashman and others of the society's agents became martyrs in this holy cause, yet the general healthfulness of the place, the contentedness of the settlers, and the prosperity of the infant colony inspired fresh hopes in the hearts of such as were watching its progress with trembling anxiety, and added a new stimulant to their exertions.

The colony has now been in existence about twelve years, is in a flourishing state, enjoying all the rights and privileges of a free government, and is fast gaining in the affections and respect of those native tribes who live in its vicinity. Agriculture, the arts of domestic life, commerce, civil economy and jurisprudence, as well as religion and morality, and the education of the youth, are all attended to with industry, and success crowns the exertions of the colonists.

This is the place selected for the establishment of a mission, under the care of the Missionary Society of the Methodist Episcopal Church. It is true that other denominations have turned their attention to this rising colony; but without at all questioning their claims to a share in this glorious enterprise, or the purity of their motives in embarking in this common warfare against idolatry and sin, we have many motives of the most urgent character to impel us forward. Many of the first and subsequent emigrants were people of our own communion, some local preachers, class leaders, and private members; and they have succeeded in establishing societies on our model, according to our disciplinary regulations, have erected a church, and formed regular circuits; and they have moreover sent over to us for help, pressing their claims upon our Christian feelings and charity, by arguments derived from the above facts; and we cannot but rejoice that the obstacles heretofore thrown in the way of this mission are at length about to be removed, and that the light of heaven is likely to shine upon that benighted country.

We say upon that benighted country; for the mission is by no means intended to limit the sphere of its operations to Liberia, but is designed merely as the central point for the commencement of Christian efforts, which shall, by the blessings of God, hereafter be extended into the interior of Africa. We are greatly encouraged to hope for this happy issue of the mission, not only from the

friendly disposition manifested by some of the tribes in the immediate neighborhood of Liberia, but also from the success which has attended the labors of other missionaries in several parts of that vast continent. The Moravians and the Church missionary society have long labored, and that with cheering success, among the Hottentots and others at the Cape of Good Hope. The Wesleyan Methodists have flourishing missions in Western and Southern Africa, among the Caffers, the Namaquas, and the Bechuanas. These places, illuminated by the zealous and self-sacrificing missionaries, serve as 'lights in a dark place,' to direct the wandering feet and guide the laboring mind of the men of God who may hereafter visit these shores.

The following very sensible and pious remarks from the pen of Dr. Philips, who visited some parts of Africa, and therefore wrote from personal observation, will, we are persuaded, be read with lively interest:—

'Such as are acquainted with the writings of Rousseau, Lord Kames, and other writers belonging to that school, are not ignorant of the attempt which has been made, in opposition to the Bible, to establish a theory, representing the human race as derived from different stocks. Apart from the authority on which the Mosaic account of the creation of man is built, the consideration of God's having made of one blood all the nations of the earth, is much more simple and beautiful, and has a greater tendency to promote love and concord among the members of the human family, than that which traces the different members of that family to different origins, giving rise to invidious distinctions, flattering the pride of one class of men, and affording a pretext to justify the oppressions of another. Had this opinion, which we are combating, been perfectly innocuous in its operation, or had it been confined to philosophers, we might have left it to its fate; but its prevalence, and the use which has been made of it, show that it is as hostile to the best interests of humanity as it is to the truth of Scripture.

It is a singular fact, that the injuries done to the negroes on the western and eastern coasts of Africa, the murders formerly committed by the boors on the Hottentots and Bushmen in South Africa, and the privations and sufferings endured by many of the slaves within the colony of the Cape of Good Hope, are justified on this principle. Expostulate with many farmers, in South Africa, for excluding their slaves and Hottentots from their places of worship and denying them the means of religious instruction, and they will tell you at once, that they are an inferior race of beings. Asking a farmer, in the district of Caledon, whether a black man standing by him could read, he looked perfectly astonished at the question, and supposed he had quite satisfied my query by saying, "Sir, he is a slave!" In the same manner, the cruelties exercised by the Spaniards upon the Americans were justified by their wretched theologians, by denying that the poor Americans were men because they wanted beards, the sign of virility among other nations.

We are all born savages, whether we are brought into the world in the populous city or in the lonely desert. It is the discipline of education, and the circumstances under which we are placed, which create the difference between the rude barbarian and the polished citizen—the listless savage and the man of commercial enterprise—the man of the woods and the literary recluse.

Take a number of children from the nursery, place them apart, and allow them to grow up without instruction or discipline, the first state of society into which they would naturally form would be the hunter's state. While food could be obtained by the chase, they would never think of cultivating the ground: inured to hardships, they would despise many things which, in a civilized state of society, are deemed indispensable. In seasons of common danger, they would unite their efforts in their own defence; their union, being nothing more than a voluntary association, would be liable to frequent interruptions; the affairs of their little community would be to them the whole world; and the range of their thoughts would be limited to the exercise their fears and hopes might have in relation to their own individual danger or safety.

"The Romans might have found an image of their own ancestors in the representations they have given of ours." And we may see what our ancestors were at the time Julius Cesar invaded Britain, by the present condition of the Caffer tribes of South Africa. It is here we see, as in a mirror, the features of our progenitors, and, by our own history, we may learn the pitch to which such tribes may be elevated, by means favorable to their improvement.

Numerous proofs have been adduced in these volumes illustrative of the capabilities of the natives of South Africa, and I trust that it has been clearly shown, that the degradation and depressions under which many of them still labor, may be satisfactorily accounted for by the treatment they have so long experienced at the hands of Europeans, in the absence of all counteracting and meliorating circumstances.

If we desire to see how much the character of a people depends upon the influence of the laws and government under which they live, let us look at the contrast exhibited between many nations which, at one period, attained to the highest celebrity, and their present condition. If farther evidence of this fact be wanting, we may change our illustration, and show how nations, which were once viewed as deficient in mental capacity, have reached the highest place in the scale of empire, while the nations which at one period contemned them have sunk into a state of degeneracy.

When the inhabitants of this free country are heard justifying the injuries inflicted upon the natives of Africa, or opposing the introduction of liberal institutions among any class of them, on the vulgar grounds that they are an inferior class of beings to us, it is but fair to remind them that there was a period when Cicero considered their own ancestors as unfit to be employed as slaves in the house of a Roman citizen. Seated one day in the house of a friend in Cape Town, with a bust of Cicero on my right hand, and one of Sir Isaac Newton on the left, I accidentally opened a book on the table at the passage in Cicero's letter to Atticus, in which the philosopher speaks

so contemptuously of the natives of Great Britain.* Struck with the curious coincidence arising from the circumstances in which I then found myself placed, pointing to the bust of Cicero, and then to that of Sir Isaac Newton, I could not help exclaiming, "Hear what that man says of that man's country!" It is only under a free government, and in the possession of local advantages, that the human mind, like the tree planted in a generous soil, attains to its full growth and proportions. It is where men are governed by equal laws; where government becomes regular, and stands on the basis of liberal institutions; where rulers are under salutary checks; where the population is raised above the chilling influence of penury; where they have peace in which to cultivate and reap their fields,—that the march of the human mind is unimpeded, and soars, and sustains its flight, in those elevations which excite the admiration and astonishment of nations.

At our schools you will see the young Hottentot, the Bushman's child, and the young Caffers, with countenances beaming with intelligence, and surpassing the children of the colonists in their school exercises. No English school boys can exhibit finer appearances of genius, or make greater proficiency in the same period of time; but there are impediments to the improvement of the one, while the other may proceed in an unobstructed path. The child of the slave makes a progress at school equal to that of his young master; but when he discovers that his abilities only raise his price in the market, they are either cramped in their farther development, or are diverted into a wrong channel. The young Hottentot feels the rivalship of the school; but when he has left it, all stimulus ceases, every road to preferment is shut against him. The barbarian, on the borders of our colony, has his faculties elevated by education, but all his ingenuity is required to defend him against the injuries and encroachments of his civilized neighbors.

The following example may be adduced as an illustration of the manner in which the missionaries have gained the confidence of the natives, and allayed those hostile feelings which in former times rendered travelling among them so dangerous.

When Mr. Sas began his missionary labors among the Corannas in 1814, they had been engaged from time immemorial in the most rancorous hostilities with the Bushmen.

The Corannas are a pastoral people; they lead a nomadic life; and they are generally found in small parties, particularly between Griqua Town and Namaqualand, on the banks of the Great river. On the north-east border of the colony, and above the junction of the Cradock and the Yellow river, they are sufficiently numerous and powerful to oppress the Bushmen, and to oblige them to respect their property. The cattle which the tribes on the northern frontier possess, and their weakness, owing to the manner in which they are generally obliged to divide themselves to find pasture for their herds, accounts for the hos-

* 'Britannici belli exitus expectatur: constat enim aditus insulæ esse munitos maritimis molibus: etiam illud jam cognitum est, neque argenti scrupulum esse ullum in illa insula, neque ullam spem prædæ nisi ex mancipiis: ex quibus nullos puto, qui litteris aut musicis eruditos expectare.'—*Epist. ad Atticum*, l. iv, Epist. 16.

tilities which have so long existed between them and their more destitute neighbors.

Mr. Sas was some time among the Corannas before he could get them to look at a Bushman without attempting to murder him.

By continued efforts and much persuasion, they were brought so far that they would endure the sight of Bushmen. He now employed one or two Bastaards (for the Corannas had not yet so far conquered their antipathy as to approach the Bushmen) as messengers of peace, to go in quest of Bushmen, and to persuade them to meet the missionary, who had good things to tell them, and who had some good things to give them. A few came; they were so pleased, that they came back, and brought others along with them. For the first time in the remembrance of any living persons, they now ventured to appear as friends in the midst of this Coranna kraal. In the course of a few weeks the news was spread among the Bushmen, and over all the Bushman country between the limits of the colony and the great Orange river.

A party of Bushmen on one occasion met with a flock of strayed sheep; and some weeks after this event they accidentally heard that the sheep belonged to Mr. Sas; they no sooner heard who was the proprietor, than they brought them to our missionary, and expressed the greatest happiness that they had it in their power to show their affection for him in this manner. Several times stray cattle belonging to Mr. Sas have been found and restored by the Bushmen; and our worthy missionary remarked that he could not wish his cattle and his property in greater safety than among the Bushmen.

When our missionaries commenced their labors in South Africa among the tribes beyond the colony, for a considerable time they were viewed by them with suspicion; but these tribes are now able to appreciate their characters and motives; and so far as a disposition to receive missionaries is concerned, we may say that these fields are white to the harvest. During my journey into the interior, in 1825, the people I met with on every part of the road expressed the greatest solicitude to have missionaries sent to them. On two or three occasions I met with whole tribes who had been waiting for days and weeks upon the road by which they expected me to pass, to ask my advice respecting their affairs, and to request me to send them missionaries. It would be too much to say that all the native tribes in those districts are equally anxious for missionaries, but the feeling is general and widely extended.

One of our missionaries some years ago travelled on horseback from Namaqualand to Lattakoo, making excursions among the Bushmen, and among the other tribes, both on the south and north side of the Orange river; and he considered himself as safe, as to any thing he had to dread from men, as he would have been in a journey of so many miles in England. In the midst of his journey he was detained three days by a wandering tribe of Bechuanas, who had heard of the missionaries, and who would have laid the hair of their heads beneath his feet to have persuaded him to have accompanied them as their teacher. When they had exhausted all their arguments to accomplish their wishes, without effect, the chief had recourse to the following stratagem: "I know," said he, "your reason for refusing to go with us, you are afraid

we will murder you." After repeating the assertion several times, and repeated denials were made on the part of the missionary, the chief remarked that it was in his power to convince him to the contrary; but that he would hold his opinion, till he furnished him with the only proof that would induce him to alter it. "Name your proof," said the missionary, "and if it is in my power it shall be granted." The chief thought he had succeeded, when he told him that the proof which would satisfy him was, that he should accompany him. At their first interview the missionary gave them a few beads, and other things of a trifling nature. In the course of their conversation when they became painfully pressing in their solicitations for him to go with them as their teacher, the missionary said, "I know the reason you are so earnest for me to go with you, you suppose I shall be able to furnish you with such things as those I gave you when we first met." With this remark they were all much hurt, and brought the things he had given them, and laid them down before him; and in a most feeling and solemn manner declared that the reason he assigned had no weight with them. "Come with us," said they, "and you shall not only have your own, but every thing we have to spare; we will defend you, and be directed by you, and hunt for you."

The difficulties which Dr. Vanderkemp had to encounter from the jealousies of the Caffers, when he attempted to establish a mission among them, are known to every one acquainted with his interesting communications from Cafferland; but the dispositions of the Caffers in relation to that subject have undergone such a change since that period, that missionaries may now be assured that they will be received with open arms in any part of that interesting country. While the following anecdote deserves to be related, on account of the honor which it reflects upon the Caffer character, it may be taken as an illustration of the eagerness of many of the people to enjoy the benefits of Christian instruction for themselves and for their families. On one of my visits to Theopolis, walking through the village in company with Mr. Barker, two very fine boys came up to me, and one of them took hold of my coat, while the other placed himself in my path, and stood before me smiling in my face. I saw they were not Hottentots; and, being struck with their appearance and fine open countenances, I turned to the missionary, and, inquiring of him to whom they belonged, I received the following account of them, and of the circumstances under which they were brought to the missionary institution and placed under his care. Their father is a Caffer chief. At a time when the Caffers were prohibited from entering the colony, he came one evening to Theopolis, and presented himself to Mr. Barker with his two boys. After having apologized for the lateness of the hour at which he had come to the institution, he stated the object of his visit in the following manner:—

"I have long desired to have a missionary at my kraal; but, after looking anxiously for one, for years past, I began to despair of ever enjoying that privilege. The laws of the colony will not permit me to come and live at a missionary institution, else I would forsake my native country, and come and live among you: but, much as I desire to be near a missionary on my own account, my chief concern is now

about my children; and, if I cannot have a missionary with me, I shall live and die in peace if you will take these two boys under your care, and see them instructed in your religion, and be a father to them. If you will permit them to remain at Theopolis, and attend your school, they shall not be any trouble to you; I have provided a person in the village with whom they will lodge, and I shall take care, while I live, to defray the expense of their board and clothing."

If any thing is required to add additional interest to this affecting story, it is necessary only to state that the visit of this Caffer chief to Theopolis, at this time, was at the imminent risk of his life; for, had he been observed by any of the military patroles on the frontier, he might have been instantly shot; and that he has amply redeemed the pledge he gave, that he would provide for the support of his boys, as he has been in the habit of regularly sending cattle to the institution for that purpose.

The elevation of a people from a state of barbarism to a high pitch of civilization supposes a revolution in the habits of that people, which it requires much time, and the operation of many causes to effect. By the preaching of the Gospel, individuals, as in the case of Africaner, may be suddenly elevated to a surprising height in the scale of improvement, and the influence of such a person, on a savage tribe, must be great; but those on whom the power of Divine truth operates in a direct manner, bear but a small proportion to the numbers who are only the subjects of an indirect or reflected influence. On the mass of people who are but slightly affected with Divine truth, the missionary must call in every auxiliary to assist him in his work, or he will never have much pleasure in his labors, nor much honor by them.

While the missionary who labors among a savage people has no right to expect much success if he neglects their civilization, it may be safely affirmed, on the other hand, that such as make the attempt without the doctrines of the cross, will soon lay it aside in despair, and leave the work to the slow and uncertain operation of natural or ordinary causes. Suddenly to elevate a savage tribe to the comforts of the world in which we live, their minds must be impressed with the reality and importance of the life to come.

The first step toward the civilization of a savage is to rouse the thinking principle. This can only be done by proposing to his mind considerations of sufficient force to overcome his native indolence. These considerations must be addressed to his passions and suited to his capacity. His natural partiality for his own habits and mode of life neutralizes the force of arguments derived from the comparative advantages of civilization. The desire of hoarding, in the savage, is too weak to excite enterprise or industry. Although, when he sees the fruits of civilization and industry, he may desire to possess them, he would much rather sleep in his sheepskin caross, and depend upon the precarious subsistence of the chase, than submit to the labor of cultivating the ground, or of providing other clothing. After the Moravian brethren had been above twenty years in Greenland, many of the unconverted savages came in a season of scarcity to the institution, and were relieved from starving. While they had nothing, and saw the converted Greenlanders in possession of abundance, they

acknowledged the superiority of their condition, and wished themselves in possession of their comforts; but, as soon as the famine was over, and they had a prospect of obtaining food, they returned to their former wretchedness.

The speculations of science, and the pursuits of literature, are above the comprehension of the untutored savage, and religion is the only instrument that is left that can reach his case, and that is capable of producing a great and permanent change.

The difference, says one, between the philosopher and the peasant is not so much in the constitution of their minds, as in the objects they are accustomed to contemplate. Great objects are to the mind, what the sunbeams are to the flowers; they paint the colors and ripen the fruit. What objects so great as those that are presented to the mind in Divine revelation? When a peasant feels the powers of the world to come, he becomes a thinking being; the inquiry, What shall I do to be saved? is connected with a great many collateral inquiries.—How is this salvation discovered? How does it consist with the honor of God and the principles of reason? How am I to know when it is possessed? What is its nature? What are its effects? and what are the duties which its possessors owe to God, to themselves, and to their fellow creatures?

The charity that is confined to the body may supply the wants that come under our observation; but its missionaries have never been heard in the Heathen world; its wishes, were they called into exertion, would prove ineffectual, while civilization and social order never fail to grace the train of genuine religion. What funds have ever been collected—what societies formed?—what missionaries sent forth to promote the civilization of savage tribes, which have not sprung from the spirit of Christian missions?

For the romantic generosity which influenced the fathers of the Moravian missions to propose to sell themselves as slaves, that they might have the opportunity of instructing the slaves in our West India Islands, in the mysteries of the kingdom of God; for the apostolic zeal which triumphed over the rigors and horrors of a polar sky; for that spirit of martyrdom which sustained the missionaries of the South Sea Islands amid dangers and death, till their labors were crowned with the subversion of idolatry, and the universal establishment of the Christian faith; for that annihilation of self, and that Divine benevolence which fired the breast of the apostle of the Gentiles, and which is necessary to all who would attempt the civilization of savages by residing among them; we look in vain to the spirit of the world, the unaided sympathies of the human heart, the genius of modern literature, or to any agencies short of the powers of the world to come.

We feel no disposition to conceal, that it is the incalculable worth of the human soul which gives to missionary labors their greatest importance, and surrounds them with all the grandeurs of eternity. It is Christianity, as suited to man as a sinner, as fitted to supply the wants of man as an immortal creature, as viewed in its relation to the invisible world, and as it brings life and immortality to light, and triumphs over death and the grave, that raises all the slumbering energies of the human mind, that kindles the zeal of the missionary, and that elevates

the savage in the scale of being. It is to this principle that we are to trace the philanthropy, the energy, and wisdom, which have given rise to Bible and missionary societies. It is to this principle we are indebted for the zeal which induces missionaries to forsake their native shores, and submit to all the privations which must be endured in their attempts "to plant the germ of civilization on the icy hills of Greenland; sow the seed of social virtue on the sultry plains of Africa; or impart the charter of evangelical liberty to such as are in a state of slavery."*

It is this principle which has raised up our missionary institutions, like so many oases amidst the vast wastes with which they are still surrounded, and were this spirit extinguished, ignorance and barbarism would speedily resume their wonted empire.

It is not by using religion as an expedient to promote the temporal interests of man, that we gain even that object; but it is by using her as the means of promoting the elevation of the soul, and its conformity to God; it is by keeping in view the life to come, that we render her subservient to the highest interests, and the most valuable purposes of the life that now is. Break off the connection between Christianity and a world to come, and you annihilate its energy, and extinguish its vivifying principles. The ascendency religion gains over the mind is through the medium of our belief; and all its influence is lost the moment it ceases to be recognized by us as the offspring of Heaven.

If we speak, therefore, of the advantages she confers on the present state, we do not speak of those advantages as her ultimate aim, but as the blessings which attend and mark her progress during her earthly pilgrimage. We give them as the fruits she yields in this ungenial climate, and as the indications of her vigor, and her identity with the doctrines and precepts taught by Jesus Christ and his apostles, which banish vice, idleness, and barbarism, and come to us accompanied with all the lovely train of the virtues.

"Religious institutions are the channels, if I may use the expression," says an eloquent writer, "by which the ideas of order, of duty, of humanity, and of justice, flow through the different ranks of the community." The advantages of natural science must ever be confined to a few; the science of religion may be accessible to all; and its influence over individuals, and over the body of the people will, generally speaking, be proportioned to the degree of Scriptural simplicity with which it is exhibited, its influence over those who are its professed teachers, and the purity of the mediums through which it is conveyed.

The writers of the present age, who recommend to us to civilize barbarous and savage nations before we teach them religion, forget that there is not a single example on the records of history of any philosopher or legislator having civilized a nation or tribe without the aids of religion.

The laws of Minos, of Zaleucus, of the Twelve Tables, were founded upon the dread of superior beings. Cicero, in his treatise "De Legibus," considers a providence as the basis of all legislation.

* Thornton's Essay on the best Means of promoting the Spread of Divine Truth, &c.

Plato refers to a deity in every page of his works. Numa made Rome a sacred city, that he might render it eternal. "It was not fraud, it was not superstition," says a great man, "which established religion among the Romans; it was that necessity which renders religion indispensable to the existence of society." "The yoke of religion," continues he, "was the only one which the Roman people, in their ardor for liberty, dared not to shake off; and that people which was so easily agitated, had need of being controlled by an invisible power."

Civilization, social order, and the charities which sweeten life, are among the subsidiary advantages which spring from the diffusion of genuine religion; but these advantages are enjoyed by men in general, without bestowing a single reflection on the source whence they proceed.'

In respect to the present state and prospects of the colony, the following letter addressed to the *Hon. Charles Fenton Mercer*, of Virginia, will be found satisfactory:—

'A brief comparison of the progress made in Liberia, with the colonization of Massachusetts, Virginia, and North Carolina, will place the first on high ground, and dispel the doubts of the most skeptical as to the ultimate success of this magnificent and benignant undertaking, if it receive a due degree of support. Let it be observed, that the society never made any calculation on being able to accomplish the mighty object of their enterprise by private resources alone. That would have been extravagant folly. The success must, they well knew, ultimately depend on the patronage of the general and state governments, united; the attainment of which they confidently hope for. The society has done its duty in proving the practicability of the scheme, and will steadily continue its exertions on a scale proportioned to the means placed at its disposal. Farther than this it never promised.

The first expedition to Liberia took place in 1820, but the colonists met with so many difficulties and embarrassments at the commencement, that it was not until the year 1824, that order or good government was established. All that has been accomplished worth notice has taken place within the last eight years. What, then, is the state of the case?

There are now above two thousand souls, settled, contented, happy, and prosperous; enjoying all the apparatus of a regular government; an improving agriculture; a prosperous and increasing commerce; settlements rapidly extending; a large territory, possessed of extraordinary advantages of soil, climate, and situation for commerce, fairly and honorably purchased, one hundred and fifty miles on the coast, and extending into the interior of the country thirty or forty miles; several slave factories destroyed, and the slaves liberated; the slave trade abolished in the neighborhood of the settlement; the circumjacent aboriginals tranquilized, regarding the settlers with reverence, and looking up to them for protection from the ferocious violence of those *hostes humani generis*, the slave traders; the attacks of some hostile petty kings repelled in 1822, in the very infancy of

the colony, and in its most feeble state; education carefully attended to; the children of the natives sent in for instruction to the schools of the colonists; morals and religion flourishing. In a word, the most sanguine expectations of the founders of the colony more than realized, at this very early stage of its existence. It may be doubted whether any colony ever throve more completely in so short a space of time.

One feature in this colony most honorably distinguishes it from almost every other colony established in ancient or modern times. Of all other colonies the founders were impelled by a desire of conquest; a thirst of aggrandizement, or of the acquisition of wealth. With no such views were the founders of Liberia actuated. Benevolence alone inspired the illustrious men, the Finleys, the Thorntons, the Meades, the Washingtons, the Mercers, the Ashmuns, the Caldwells, the Keys, who projected or aided in forming the society. The benefit of the colonists and the peace and happiness of this country were the objects. For their attainment they devoted their time, and their substance, and endured the scoffs and ridicule and scorn to which their grand enterprise, in common with all great novel undertakings, was subjected.

Let us now cast an eye on the early results of the attempts at the colonization of Massachusetts, Virginia, and North Carolina.

The pilgrims who commenced the settlement of Massachusetts, landed in *December*, 1620, to the number of 120; and so ill were they provided with provisions and clothing, and so inclement was the season, that about fifty of them perished in the course of the winter and the ensuing spring.* And though they received frequent reinforcements, there remained but three hundred in the year 1630, one half of the whole number having perished in the severe winter of 1629.†

What a striking contrast Liberia exhibits! How exhilarating and encouraging to its friends, and how useful a lesson does it hold out to its enemies!

But inauspicious as the incipient operations were in Massachusetts, the result was far worse for twenty-five years in Virginia. The first attempt at a settlement took place in 1585, and was succeeded for years by several numerous reinforcements, which in a great measure fell victims to their own irregularities, or to the hostile attacks of the Indians, whom those irregularities provoked. In 1610, the heroic Smith, the father of the colony, brought out a strong reinforcement, and returned home for farther supplies of men, provisions, arms, and ammunition, leaving the colony, as he supposed, secure against any contingency, however adverse, whether from the severity of the weather, or the assaults of the Indians. But all his calculations were miserably defeated by the worthlessness, the insubordination, and the licentiousness of the colonists.

"Smith left the colony furnished with three ships, good fortifications, twenty-five pieces of cannon, arms, ammunition, apparel, commodities for trading, and tools for all kinds of labor. At Jamestown there were nearly sixty houses. The settlers had begun to plant and to fortify at five or six other places. The number of inhabitants was nearly five hundred. They had just gathered in the

* Marshall's Life of Washington, vol. i, page 94. † Idem, page 102.

Indian harvest, and beside, had considerable provision in their stores. They had between five and six hundred hogs, an equal number of fowls, some goats, and some sheep. They had also boats, nets, and good accommodations for fishing. But such was the sedition, idleness, and dissipation of this mad people, that they were soon reduced to the most miserable circumstances. No sooner was Captain Smith gone, than the savages, provoked by their dissolute practices, and encouraged by their want of government, revolted, hunted, and slew them from place to place. Nansemond, the plantation at the falls, and all the out settlements, were abandoned. In a short time nearly forty of the company were cut off by the enemy. Their time and provisions were consumed in riot; their utensils were stolen or destroyed; their hogs, sheep, and fowls killed and carried off by the Indians. The sword without, famine and sickness within, soon made among them surprising destruction. Within the term of six months, of their whole number, sixty only survived. These were the most poor, famishing wretches, subsisting chiefly on herbs, acorns, and berries. Such was the famine, that they fed on the skins of their dead horses: nay, they boiled and ate the flesh of the dead. Indeed they were reduced to such extremity, that had they not been relieved, the whole colony in eight or ten days would have been extinct. Such are the dire effects of idleness, faction, and want of proper subordination."*

All the difficulties and disasters that have occurred in Liberia, from the commencement of the settlement till the present time, fall far short of the tithe of the calamities in Virginia in six months.

We have not as many details of the disasters in North Carolina. Williamson, its historian, is very brief on the subject; but he tells enough to prove that similar disorders and similar disasters took place there. The colony was commenced in 1668, and in 1694, "the list of taxables was only 787, being little more than half the number that were there in 1677," seventeen years before. "Such," says the writer, "were the baneful effects of rapine, anarchy, and idleness."† Yours, &c, M. C.

The following extract from Captain Abels contains encouraging facts in relation to the colony, truly cheering to the hearts of all its friends:—

'Having just arrived in the United States from the colony of Liberia, to which place I went as master of the schooner Margaret Mercer, and where I remained thirteen days, during which time I was daily on shore, and carefully observed the state of affairs, and inquired into the condition of the people, I venture to state some facts in regard to the circumstances and prospects of the colony. On the 14th of December I arrived, and on the 15th went on shore, and was received in the most polite and friendly manner by the governor, Dr. Mechlin, who introduced me to the ministers and principal inhabitants. All the colonists appeared to be in good health. *All my expectations in regard to the aspect of things, the health, harmony, order, content-*

* Holmes's Annals, vol. i, page 60. † Williamson's History of North Carolina, vol. i, page 144.

ment, industry, and general prosperity of the settlers, were more than realized. There are about two hundred buildings in the town of Monrovia, extending along the Cape Montserado, not far from a mile and a quarter. Most of these are good substantial houses and stores, (the first story of many of them being of stone,) and some of them handsome, spacious, painted, and with Venitian blinds. Nothing struck me as more remarkable than the great superiority, in intelligence, manners, conversation, dress, and general appearance in every respect, of the people over their colored brethren in America. So much was I pleased with what I saw, that I observed to the people, should I make a true report, it would hardly be credited in the United States. Among all that I conversed with, *I did not find a discontented person, or hear one express a desire to return to America.* I saw no intemperance, nor did I hear a profane word uttered by any one. Being a minister of the Gospel, on Christmas day I preached both in the Methodist and Baptist church, to full and attentive congregations of from three to four hundred persons in each. I know of no place where the Sabbath appears to be more respected than in Monrovia. I was glad to see that the colonial agent or governor is a constant attendant on Divine service, and appears desirous of promoting the moral and religious welfare of the people. Most of the settlers appear to be rapidly acquiring property; and I have no doubt they are doing better for themselves and their children in Liberia, than they could do in any other part of the world. Could the free people of color in this country but see the real condition of their brethren who have settled in Africa, I am persuaded they would require no other motive to induce them to emigrate. This is my decided and deliberate judgment.

P. S. I have several times dined with the colonists, and I think no better tables could be set in any part of the world. We had every thing that heart could desire, of meats, and fish, and fowls, and vegetables, and wines,' &c, &c.

On the whole, we conclude by commending this mission to the prayers of the Church, that God may accompany it with his benediction.

In respect to aboriginal missions, they have already been pretty fully and distinctly brought before the public, and have been so far ably sustained, and vigorously and successfully prosecuted. In addition to those heretofore undertaken, since the passage of the foregoing resolutions, another has been selected at Green bay, including as many neighboring tribes in the territory of Michigan, as may be found accessible. At Green bay are several of the converted natives who emigrated from Oneida, in the state of New-York, and are the fruits of missionary labor on that station. These have requested help from our society, and accordingly a missionary, the Rev. John Clark, of the New-York conference, has been appointed, and is charged to extend his labors as far as practicable, by the help of some native local preachers and exhorters attached to the Canada missions, among the several tribes

inhabiting the Michigan territory. Should this important mission be successfully prosecuted, it will become a commanding station, and serve as a rallying point for more extended missionary exertions farther into the interior of our western wilds.

The exact number of Indians scattered along the lakes and rivers of our western and north-western frontiers, and in the deep forests bordering on the Rocky mountains on either side, and extending even to the north Pacific, it is difficult to ascertain; but they are sufficiently numerous to call forth our utmost strength, and that for a number of years, to bring them under religious, domestic, civil, and moral culture. And it is among the many wonders of Divine Providence which strike us on every side, and overpower our reasoning faculty with their depth and mysteriousness, that these people should be preserved in the manner they have been, living in our neighborhood, mixing with the whites, and yet existing as insulated tribes, governed by a great number of petty chiefs, speaking almost as many different languages as there are distinct tribes. What solution can the mere philosopher give of these phenomena? The latter circumstance of itself is sufficient to 'confound the wisdom of the wise.' A Mohawk is as unintelligible in his language to the Chippeway, as the Frenchman is to the Dutchman; and the same may be said in regard to most of the wandering tribes of our forests.

How are these several masses and these discordant materials to be brought together, and collected into one great Church fellowship and civil community? For the missionaries to undertake to learn the language by which each tribe is distinguished, and thus qualify themselves to instruct them in their native dialect, would be a work of such immense labor as to require more time than it did the primitive preachers to convert a world. But He who made man, can 'cut short his work in righteousness,' and do the work of ages, according to human policy and calculation, in a few days or years. This work He has already begun to do. How? By means of native converts. By this means native preachers are raised up, powerful, eloquent, indefatigable in their labors, speaking the things they know and feel, and thus 'commending themselves to every man's conscience in the sight of God.' This is His method, and it shall succeed. By this means 'many,' even of these wild men of the forests, having been tamed, are now 'running to and fro, and knowledge is increasing,' even the 'knowledge of salvation by the remission of sins.' Without waiting, therefore, for the slow and tedious means of either learning their language or of preaching to them by an interpreter, except in some instances at first, God has adopted the primitive method in these modern days, and is calling and qualifying these men to become instructers of each other in the 'things pertaining to the kingdom.'

In this way and by these means will Mr. Clark be aided in the important trust confided to him in this laborious mission. May

the 'pleasure of the Lord prosper in his hands,' that very many of these Heathen may yet 'rise up and call him blessed.'

The next division of missionary labor is among the poorer white settlements either in the older or new parts of our country. Missions of this character have so far been signally blessed of the Lord, and have tended greatly to fill up and consolidate our general work. That 'to the poor the Gospel is preached' is matter of rejoicing to all lovers of human souls. And whatever may be the sacrifices we may be called upon to make in order to promulgate the Gospel of Christ, it will ever be cause of gratitude that plans have been devised so well adapted to send these glad tidings to all men, even to the end of the world. The rich are totally inexcusable, if they hear not Moses and the prophets, as they have abundant means at their command to support the ministry and ordinances of Christianity, as well as to aid in sending these blessings to their poor neighbors. It is not therefore for their sake that missionary societies are organized, unless so far as they may be twice blessed, first in giving, and then in receiving the reward of having done well; but it is that the poor may become 'rich in faith and heirs of the kingdom.'

And there is full room for the most enlarged display of missionary zeal and enterprise, both for the rich who have the disposition and will to give, and for those who wish to engage in active service. Our forests are falling before the axe of the woodsman, and filling up with poor, though industrious and enterprising inhabitants. To prevent them from deteriorating in their morals, and sinking back into a state of semi-barbarism, the means of grace must be afforded them at first gratuitously, and then, when their hearts are sufficiently affected with Gospel truth to enable them to appreciate its worth, they will be willing to yield it their hearty co-operation and support. The Methodist missionary must follow on the heels of the emigrant, and plant the standard of the cross in the midst of his new fields, and make his log cabin a church, until time and circumstances shall enable him to rear a house to the honor of his God. In this way dwelling houses and meeting houses, cleared farms and cultivated fields, and pious laborers, shall simultaneously rise into existence and adorn the new villages and country places which shall succeed to the dense forests that now cover our western lands.

It is a happy coincidence that while the American Colonization Society is endeavoring to rear up a colony of free colored emigrants from the United States, on the coast of Africa, our brethren in the south are devising plans for the more extensive melioration of the spiritual condition of their slave population. Indeed, from the very commencement of Methodist ministerial labor in the southern states, particular attention has been paid to the black population, and thousands of them have been happily brought from darkness to light, and from the power of Satan to God. Latterly, however,

missions have been projected for their exclusive benefit, and they have thus far been prosecuted with encouraging success. It is, moreover, a source of consolation to know that several of the rich planters of the south, on whose plantations the slaves reside, aid the attempts to elevate the character of their slaves, by favoring these benevolent exertions to do them good. This, therefore, is another field for missionary labor, to which the late general conference has directed our attention.

As to Mexico and South America, to which the report looks as favorable places on which we may bestow our money and labor, we can hardly tell what are the prospects. Though the hand of civil despotism has become in some measure paralyzed, yet an ecclesiastical tyranny still exerts itself, especially in Mexico, which seems to present formidable obstacles in the way of an unrestrained exercise of religious freedom. A law has been recently promulgated throughout the Mexican states, making it obligatory on every one who settles within the territory to take an oath of allegiance to the Church as well as to the state, and prohibiting Protestant sects from propagating their tenets. This certainly presents a powerful barrier in the way of the Protestant missionary, and indicates a determination on the part of the Catholic Church to hold fast its usurped dominion. We must wait, however, for time and circumstances to develop the true character of this despotism, and either by some sudden convulsion to annihilate its exorbitant grasp on the consciences of the people who are now its vassals, or suffer it to go on increasing in its enormity and oppressiveness, until it shall fall under its own weight. The spirit of liberty, civil as well as religious, is abroad in the earth, and no portion of the human family, it is presumed, will, for any great length of time, submissively bow down under the hand that oppresses them.

All that the society designs at present, either in regard to Mexico or South America, is to send out one or more on an exploring tour, that he may ascertain from personal observation the true state of things, and what are the probable prospects in regard to establishing missions in that part of our country. We hope that such a mission will speedily be undertaken, and that the experiment will fully prove the feasibility of the plan, and justify the expectations of the friends of the undertaking.

As to missions beyond the seas on the old continents, the time seems not yet to have arrived for this society to extend its operations there. Within the bounds marked out by the report, and comprehended in the foregoing sketch, there is ample room for the exercise of all the capabilities and energies of the society, at least for the present; but should the time arrive when the finger of Divine Providence shall point to other lands as being within our grasp, we humbly trust that no backwardness will be manifested by its friends to follow on in the path thus marked out, until we may unite with our elder brethren in proclaiming the glories and

victories of Immanuel to every kindred and people under the whole heavens.

II.—*Report of the Committee on Bible, Sunday School, and Tract Societies.*

The subjects embraced in these societies came up before the general conference by a memorial presented from the parent boards at New-York, praying for more energetic measures to be adopted for the prosecution of these benevolent objects. Ever since the formation of these societies, which were designed as aids to the ministry of the word, those to whom their management was committed have felt the need of a more hearty co-operation and simultaneous effort among both preachers and people, in order that the grand objects in contemplation might be accomplished with more facility and with greater rapidity.

While those societies of a kindred character denominated—improperly we think—National or American, have brought to their aid an agency resembling our general itinerancy, and through the auxiliary help offered by a local ministry, have enlisted a wide range of public sentiment and patronage in their favor, commanding at the same time a proportionate amount of pecuniary aid, our societies have been but feebly supported, have been too limited in the range of their operations, and in many instances they have breathed but languishingly for the want of pecuniary and other sorts of support.

It is true that, considering our recent organization in the Bible and Sunday school cause, as separate and distinct societies, and the scantiness of the means at our command, much has been accomplished, much good has been done, and a large portion of the field has been brought under spiritual culture. These good beginnings are sure pledges of success on a larger scale, should all our resources be called into action, and should all who are able and willing to work enter heartily and perseveringly upon their calling.

The propriety of employing special agencies separate and distinct from the general itinerancy, in these charitable institutions, has been amply discussed in the columns of the Christian Advocate and Journal, and our own views in relation to this subject, while editor of that paper, have been fully and frankly expressed. This topic came before the general conference, and, as was anticipated, the affirmative side of the question had but few advocates; so few indeed that it hardly called forth a discussion: so deeply impressed were the members of that body, of the entire competency and efficiency of the itinerating system, if properly propelled and directed, for all the purposes of charity and benevolence in their most extended forms. We need not say that this sentiment has

our most hearty concurrence. But yet, believing that emergencies might occur, and cases exist, in some portions of our work, which would justify and even imperiously demand an auxiliary agency separate from the regular itinerancy, in order to remove all doubts from the minds of any who might be skeptical on this subject, the general conference wisely provided for its employment by the episcopacy when requested by an annual conference; at the same time declaring its disapprobation of our ministers suffering themselves to be diverted from their primary objects, by enlisting as agents for societies not connected with us, except in behalf of the Colonization Society, and for literary institutions. These regulations will give full scope for the exercise of all our talent in the various ways in which it may exist and be employed, in those departments of religious, literary, and charitable enterprises.

The following is an extract from the report on these subjects:—

'The committee on Bible, tract, and Sunday school societies, having had the subjects committed to them under consideration, beg leave to present the following report:—

The support of Bible, Sunday school, and tract societies, we regard as vitally connected with the interests and prosperity of the Church of Christ, and therefore must be attended to in all the departments of our work with zeal and energy, in order to extend the kingdom of Christ as much as may be among men. And although considerable has been done in these departments of religious charity and Christian benevolence, yet it is thought that by a harmonious and simultaneous action of all engaged in the itinerant field, much more may be effected. That this may be done to the best possible advantage, the committee recommend the adoption of the following resolutions:

1. Resolved, by the delegates of the several annual conferences in general conference assembled, That we regard the establishment of Bible, Sunday school, and tract societies, under our own control, separate and distinct from similar associations, denominated National, or American, as highly expedient, necessary, and salutary, and as demanding the united support and hearty co-operation of all our preachers, travelling and local, as well as all the members and friends of our Church.

2. Resolved, That it be made the special duty of all the annual conferences to adopt such measures respectively as they shall see fit to bring the objects of these societies fully and prominently before the people of their charge, so as to enlist the greatest possible number in this work of charity, and to raise pecuniary means for its support.'

To render the general itinerancy as efficient as possible in its bearing and influence in promoting the objects of these institutions, the Discipline is so amended as to make it the duty of all the presiding elders and preachers to attend to these charities in their respective charges, and to report the results of their labors to the annual conferences.

It is possible that some may object to this as involving such

multifarious duties as to divert the ministry from its more appropriate work in preaching the word; but surely those who make this objection have not considered that neither Bible, missionary, Sunday school, nor tract operations, are incompatible with any duty either ministerial or Christian: so far from this, that they seem to fall necessarily within the range of those means which a benignant Providence has provided for the conversion of the world; and a minister of Jesus Christ cannot more appropriately apply his powers and exert his influence than by recommending these matters to his congregations both publicly and privately. It is true, he need not perform the duty of a Sunday school teacher, nor attend to those other concerns which may be done by others; but he can assist in devising plans to carry forward the work, he can preach on these subjects, converse on them privately, and use his influence to engage all others within the range of his labors to unite in the active services of these societies.

This he is expected to do, and this we humbly conceive he can do without at all interfering with any other appropriate duties; nay, he cannot leave it undone without betraying his sacred trust.

Or will any minister of Jesus Christ say that it is incompatible with his duty to preach in favor of missions, or to promote, as far as in his power, the formation of missionary societies? Can he, has he sufficient hardihood to plead that recommending the Bible, or assisting to distribute it gratuitously for the benefit of the poor, by organizing societies for this purpose, will either weaken his energies or trespass upon his time as a minister of Jesus Christ; that Jesus Christ, whose person, doctrine, actions, and sufferings are so luminously set forth in this holy book! The absurdity of such a plea is too glaringly ridiculous to be tolerated for one moment by any man who has any regard for his reputation, either as a minister, a Christian, or a man of common sense and honesty.

And is it any less obvious that it is our duty to promote Sabbath schools? Have we not promised in our conference examination, as well as in our ordination vows, to do all in our power to drive away all strange and erroneous doctrines, to use private reproofs as well as public admonitions to preserve the people in purity, and more especially to instruct the children committed to our care! This, then, is so far from interfering with our calling as ministers of Christ, that it is made one of our special ministerial duties. And what more effectual way can be devised for the performance of this duty, than by organizing Sabbath schools, enlisting the talents and energies of our pious youth of both sexes as teachers, and calling into active service the more aged, those who are matured in experience and wisdom, as superintendents?

The same may be said in the distribution of tracts. Indeed, all these things are now so vitally important to the interests of religion, that we venture to affirm, that no station or circuit can prosper where these interests are neglected. We believe it will be gen-

rally found true, that in the same proportion as these things are attended to, in the same proportion will religion flourish in all its branches, revivals will be promoted, and the Church will enlarge its borders. Look at those places where missionary societies exist and flourish, Bible, Sunday school, and tract societies are promoted, and you will find that all other things are in a healthful, vigorous, and thriving state. Activity and diligence, directed by a fervent piety and an ardent thirst for the salvation of souls, will accomplish wonders. A man, indeed, who is not accustomed to husbanding his time by employing every moment to the best advantage, can hardly calculate how much he may accomplish were he to call into action all his powers, and diligently and uniformly to persevere in the discharge of every duty.

But whatever else may be neglected we must not neglect the children. Catechetical instruction, in all its varied forms, will develop those latent energies of mind which otherwise would lie dormant, and prepare them for those active duties in subsequent life for which they were originally destined.

III.—*Report of the Committee on Education.*

It is now too late in the day to require arguments to prove the utility of an early and thorough education. The improvements which have been introduced into almost every department of literature, by which such facilities are afforded to our youth for acquiring a knowledge of the various branches of human learning, supersede the necessity of argumentation in favor of this subject, and render the excuses for neglecting to attend to it with assiduity and diligence, proportionate to our means, worse than frivolous; they seem, indeed, to amount to a moral delinquency.

But yet, though our youth, in common with others, have doubtless participated in the literary advantages of the age in which they live, and are therefore prepared to stand in their lot among their compeers, it is a fact not to be disguised or concealed, that as a *Church* we have not come up to our full measure of labor in this department of general improvement. Called in the providence of God to a more laborious field of action in the great moral vineyard, our attention has been chiefly directed to the salvation of sinners from their sins, by means of an itinerating ministry. That we have succeeded to any extent, by the blessing of God on our humble efforts, in arousing a slumbering world to attend to the great concerns of eternity, is a matter of gratitude and praise to the Author of all good. And that this has been done, though not so effectually and extensively as we could have desired, will hardly now be questioned by any who are acquainted with the history of the world, and have marked the changes which have been effected during the last century.

But though this work seems to have principally and characteristically engaged the attention of the Methodists from their first coming into notice to the present time, yet they have not in the mean time entirely neglected the interests of education. At an early period of Methodism in England, Mr. Wesley established a school for the education more especially of the children of itinerant preachers; and no sooner was the Methodist Episcopal Church organized in this country, than measures were adopted by Dr. Coke and Bishop Asbury, for the establishment of a seminary of learning. It is true that Providence seemed to frown upon the undertaking by permitting the college edifice to be consumed by fire, so that the idea of building and endowing colleges seems to have been for a considerable time entirely abandoned. Bishop Asbury's Journal, however, attests the great interest which that eminent servant of God took in the cause of education, by endeavouring to organize district schools. In these efforts, however, he was not crowned with success. Whether Providence designed to indicate, by thus blasting the first attempts of his servants in this work, that the time had not yet arrived for the Methodists to turn their attention to literary pursuits and improvements, or to test their patience and fidelity, we presume not to determine. Be this as it may, the cause seems to have been in a great measure abandoned, until within a few years since, when the importance of literary improvement began to be extensively felt and duly appreciated.

In 1820, there having been two academies established, one in the bounds of the New-England, and another in the bounds of the New-York conference, the general conference appointed a committee to take the subject of education into consideration, and report thereon. The report was decidedly in favor of establishing academies in the several annual conferences; and from that time to the present the cause has been gradually gaining ground, and seminaries of learning, of different grades, have been increasing among us.

The following extracts from the report on this subject, which was adopted by the late general conference, will show the present state of the several literary institutions under Methodist patronage and control:—

'The Maine Wesleyan Seminary is represented as being now more flourishing than at any former period. It averages about ninety scholars, and has property to the amount of about twenty thousand dollars, with a debt of about four thousand dollars. What adds much to the interest of this institution is the department of industry connected with it, both in agriculture and the mechanic arts, in which about forty-five of the students, by devoting a portion of their time to labor, are enabled, without embarrassment in their studies, to earn part or all of their board and tuition. The Wesleyan Academy at Wilbraham is as flourishing as ever, having about one hundred and

fifty students, and property amounting in the whole to about twenty-five thousand dollars, with a respectable library, &c. The Cazenovia Seminary, under the patronage of the Oneida conference, is a prosperous and promising institution, ranking, it is believed, among the first academies in the state of New-York. It has a philosophical and chemical apparatus, convenient buildings, and about one hundred and thirty students. The Illinois conference has made some progress in a seminary under their patronage called the M'Kendrean Seminary. The Holstein conference has also recently opened a conference seminary in the town of New Market, Jefferson county, Tenn., where they have purchased one hundred and thirty acres of land, and erected a building, &c, and are intending to unite manual labor with study. The healthiness of the situation and the encouraging prospects of the institution give its friends and patrons strong hopes in its favor.

The Genesee conference, in consequence of the setting off of the Oneida conference in 1829, was left without a literary seminary. The Cazenovia Seminary, falling within the limits of this conference, the former has made vigorous and successful exertions to get up an academy within its own borders. Funds have been collected and pledged to the amount of twenty-five thousand dollars, and a superb stone edifice has been erected one hundred and thirty feet long and forty wide, with wings from each end fifty feet long and twenty-four wide. The main edifice is three stories high, beside the basement story—the wings two stories. A farm also of seventy-five acres is connected with the institution, and it is proposed to connect with it agriculture and the mechanic arts. The school is just opened with flattering prospects. Its location is in Lima, Livingston county, New-York.

Several other academic institutions were mentioned in the report of the committee on education of the last general conference, which are understood to be still flourishing; but as no official communications respecting them have been made to the committee, they have not given them a distinct notice.

In addition to the class of institutions already mentioned, much interest has been excited within the last four years on the subject of colleges and universities. Two additional college charters have been obtained; one at La Grange, in north Alabama, called La Grange College; and the other at Boydston, Mecklenburg county, Va., called Randolph Macon College. The former has already commenced its collegiate course with about seventy scholars. Its location is represented as being remarkably healthy and beautiful; the buildings are convenient, and the funds, though not large, are increasing, amounting in property and subscriptions to twenty thousand dollars. The Randolph Macon College has not yet gone into operation; but the buildings are in a state of forwardness, and will be so far completed, it is expected, as to admit of commencing the college course in next September. A preparatory school is already commenced. Above sixty thousand dollars have been subscribed within the bounds of the Virginia conference, by whose exertions alone the institution has been advanced thus far. The college edifice is of brick, four stories high, covered with tin. The centre building has a front of

fifty-two feet, and a depth of fifty-four feet, with a cupola. The two wings are each sixty-eight feet long, and forty deep. The building for the preparatory school is fifty by twenty-four feet, two stories high. About three hundred acres, chiefly wood land, have been purchased for the benefit of the institution. The college is located on a commanding eminence, and in a section of country remarkably healthy and fertile.

Augusta College, on the banks of the Ohio, in Kentucky, is still prospering, having in the college proper seventy or eighty scholars, and thirty in the preparatory school. This institution has a library of about two thousand volumes, a respectable chemical and philosophical apparatus, and property in the whole to the amount of about twenty-five thousand dollars. This institution was the first college that was chartered under the patronage of our Church that is now in successful operation. It has been thus far favored with a good share of public patronage in scholars; and should it be liberally endowed, would doubtless rise in due time to a high standing among the colleges of our country.

In addition to the three colleges already mentioned, the Wesleyan University has been recently opened under flattering circumstances. This institution is located on the navigable waters of the Connecticut river, in the city of Middletown, Conn. The buildings are of stone, four stories high; one of them one hundred and fifty feet long, and fifty feet deep; the other about sixty feet by forty. Connected with the buildings are about fifteen acres of land. This property, estimated at from thirty thousand to forty thousand dollars, was presented to the New-York and New-England conferences, and such other conferences as might be associated with them, in trust for purposes of a university, provided forty thousand dollars in addition should be raised as an endowment. The condition has been nearly met already, so that the whole property of the university may be estimated at from seventy thousand to seventy-five thousand dollars. An excellent chemical apparatus has been procured for the university. Thomas Chapman, Esq., of Woodbury, N. J., has most generously given to the university the one half of a choice and valuable library of about seventeen hundred volumes. The other half has been paid for, and the whole secured to the institution. This, with the books before procured, will constitute a library of well selected books to the amount of nearly three thousand volumes.

On the whole, the committee find an increasing spirit of interest and enterprise on the subject of education throughout the connection. The principal danger now, perhaps, is from a desire to multiply collegiate institutions beyond the means and wants of the people. The committee are deeply impressed with the importance of conference seminaries, as heretofore recommended by the general conference; but at the same time are as deeply impressed with the belief that if colleges and universities are increased beyond the wants of the people and their means of sustaining them, it will prove ruinous to the whole.'

Now that the spirit of education is abroad, the danger seems to be that these institutions will be multiplied too fast. This danger

was felt by the late general conference, as is manifest from the following language of the report:—

'Whereas it is all important to the interests of education in our Church, that the colleges under our patronage should be liberally endowed and supported; and whereas this cannot possibly be done if the number of such institutions be increased beyond the real wants of our people; therefore,

Resolved, That the four colleges already established, viz. the Augusta College, in Kentucky; the La Grange College, in Alabama; the Randolph Macon College, in Virginia; and the Wesleyan University, in Connecticut, are quite sufficient for all collegiate purposes among us for the present.

Resolved, That we have confidence in the above-named institutions, and that it be respectfully recommended to the annual conferences, and to our people and friends generally, to give their patronage and liberal support to these institutions as they may severally prefer.

Resolved, That the above resolutions are not to be so understood as to discourage the establishing of conference seminaries as heretofore recommended by the general conference, and that it is desirable that there should be, as far as possible, one first-rate institution of this class in each annual conference.'

It would assuredly be the height of folly so to increase the number of colleges as to render our means inadequate to their support. The maxim, 'The more the better,' will not hold good here. It will require nearly the same number of professors, the same apparatus, library, &c, in each college, provided we have twenty or more, as if we had only three or five; and hence also the same expense for the endowment and support of each. It is, therefore, easy to perceive how extremely difficult, if not utterly impossible, it would be to afford that ample support to a great number of institutions which is essential to obtain for them a respectable standing and a successful prosecution of their high objects. To attain to an elevated character and a commanding attitude among the institutions of the day, it is not only necessary that buildings should be erected, professors appointed, and a few students collected within their walls, but they must be amply furnished with apparatus, library, &c, and be placed in a situation not to be crippled in their operations by pecuniary embarrassments. Who, therefore, does not perceive the expediency of bringing all our resources, all our strength, physical and moral, to bear on a few of the higher literary institutions, instead of dissipating or rendering them inefficient by dividing them among too many?

Academies, indeed, as preparatory schools, as they in general may nearly support themselves from the fees of tuition, may be safely multiplied to a much greater extent. And we are glad to find that a disposition exists to increase the number of these schools. If principals be secured, of sound learning, of deep, experimental, and practical piety, to take the oversight of them, they will become nurseries of the Church and of the state, as well as so

many rivulets to swell the several streams which flow into our higher seminaries of learning. Let them, therefore, go on and increase.

So far as the subject has come under our observation, we think the suggestion respecting 'self-supporting' literary institutions a judicious one. Why is it that so many of our youth who pass through a collegiate course of education fall victims to a premature death, or contract chronical diseases which cause them to linger out an existence in feebleness and decrepitude? Is it not for want of suitable physical exercise? We know that the bodily powers must necessarily become enervated unless they are strengthened by exercise. We might, indeed, as well expect the mind to become vigorous and strong without suitable culture and mental application, as to expect the physical constitution to be healthful, strong, and vigorous, without bodily labor. And such is the natural proneness of human nature to indulge in indolence, that in the absence of some powerful motive to action, this native sluggishness will predominate, and more especially in those youths who contract early habits of close application to study. Having contracted an early relish for books, to read and reflect, to analyze and compare what they read, becomes the aliment of their souls, a sort of mental luxury on which they delight to feed, to the neglect of almost every thing else. Now to counteract this fatal tendency to excessive indulgence in literary pursuits, and to prevent, as far as possible, the deleterious effects of such intense mental application, let the youth in all our seminaries of learning be taught manual labor of some sort, either agricultural or mechanical.

Others are inclined to sinful pleasure, idleness, luxury, and dissipation. And what a foundation do these evils lay for premature old age with all its accompanying infirmities! To prevent evils of such magnitude, so deleterious in their effects upon the persons themselves as well as on society generally, some suitable means should be provided; and we know of none, except that which religion supplies, more likely to succeed in arresting the progress of such evils, than early habituating youth to manual labor. Practice will soon make it become a delightful recreation, and thus it will have the double benefit of invigorating both body and mind—for the mind acts more vigorously in a healthy than in a weakly body—and of affording a time of relaxation from mental application, as well as forming a lawful and useful recreation.

We say nothing now of the economy of this useful appendage to our literary institutions, though this is a consideration of great weight, especially in our country, where it is desired that the aristocracy of learning should not be confined to the rich. Perhaps, however, these latter will object to putting their children to labor. But why object to this? Do they not wish the ends of a sound education answered? Do they not desire that their sons should be healthy and vigorous, both in body and mind? Are they

willing that they should contract inveterate diseases in early life, and be compelled not only to linger out a useless existence to themselves and others, but also to become a burden to themselves and all their friends? If they wish to avoid evils like these, together with an additional train of them which unavoidably follows habits of idleness and dissipation, let them unite with all well wishers to mankind, in subjecting their sons to the same wholesome regimen, the same strict discipline, the same manual labor, to which the more dependent youth at our seminaries of learning may feel the necessity of submitting for reasons of economy.

We know the heart of a father. But among all the afflictions to which a parent may be subjected in respect to his children, none is more poignant than those which arise from anticipating the possibility of a son's coming to a premature grave, either from habits of dissipation, or from having laid a foundation for an incurable and lingering disease by too intense an application, in early life, to mental labor. To look on that pale and sunken cheek, and to view those eyes once bright and sparkling, and to see those limbs, once strong and vigorous, now trembling with weakness, ere time has numbered for him one score years, and all this not from habits of dissipation, but merely from an intensity of mental exercise, this is what sickens and discourages the heart of a fond father. And surely if some portion of the time which our youth spend at college be employed in manual labor would prevent the occurrence of such evils and afflictions, it is well worthy of the experiment and the sacrifice.

It was probably this view of the subject which led the committee to adopt the following language:—

'Resolved, That self-supporting literary institutions are highly approved of by this conference, and the establishment of a department of industry in manual labor in all our seminaries and colleges, where it is practicable, is earnestly recommended.'

Enough has been already said on the importance of supporting these institutions liberally, in order to render them stable and efficient. And, at present, little dependence can be had upon state patronage. Nor do we conceive this necessary. The Methodist community, including the members of the Church and those who are attached to our congregations, are abundantly able to endow all those which have commenced operations, so as to place them beyond embarrassment, and even to give them an elevated stand among kindred institutions.

In regard to the most suitable means to call this ability into action, there may be a diversity of sentiment. It will be granted, however, on all hands, that that system of finance is the most perfect, which concentrates the greatest amount of the force of the community in a single object; which, in its practical operation, enlists the greatest number of donors, being so contrived as to

elicit the benevolence of the poor as well as the rich, and especially the middle class, who are in general the great supporters of all our institutions, whether charitable or otherwise: this class, indeed, form the nerves and sinews of the social body, and hence give life and motion to the whole physical and moral machinery.

Among those that may be called rich, there is only here and there one who will give himself any trouble at all about the concerns and wants of others. Feeling themselves independent in their temporal circumstances, they do not wish, in general, to be perplexed with the cares and labors of the public; and if they sometimes lend an ear to the cries of the poor, the widow, and the fatherless, or to the pressing calls of the community in its efforts to extend the blessings of education, or of the Gospel of Christ, it is perhaps more to rid themselves of the burden imposed upon them by the solicitations of the friends of these matters, than it is from any real concern they feel for their prosperity. Hence to avoid the pressure of being called upon a second or a third time, they will put you off with a reluctant offering.

There are, we know, and it is acknowledged with much pleasure, honorable exceptions to these general censures. There are those among the wealthy who add to their other virtues that of Christian liberality, and to such the Church and the world are much indebted for those institutions, literary and charitable, which are blessing mankind with the rays of their light and the effects of their bounty. And the more the vital principles of Christianity shall prevail, the more numerous will those rich men become, who, by their prayers and their alms, will help to forward learning and religion.

But while the world remains as it is, and while the hearts of the generality of men are set on their riches as if they were their own exclusive property, we must adapt our plans of benevolence to the circumstances of those who are comparatively poor, to such as live by 'the sweat of their brow,' who plough the fields, and turn the mills, and by their labor supply us with the necessaries and luxuries of life. Was it not from this knowledge of human nature Mr. Wesley was led to adopt his method of weekly class collections to meet the current expenses of his societies? And is it in the wisdom of man to adjust a system of finance more efficient, more likely to accomplish its object? By this means all are allowed to contribute something, and each one according to his or her ability. The rich may give of their abundance, while the pittance of the poor, or the mite of the widow, is accepted. None is burdened, while none is exempted from doing something.

Nearly akin to this plan is the more modern system of collecting money by the organization of societies, each member of which pays a specific sum to entitle him to membership. But the prototype has the preference. These voluntary associations are exceedingly apt to fall into decay for want of the bone and sinew

which are supplied by weekly class collections. Perhaps, however, as things are, a better method for raising supplies for the support of literary institutions, which may be considered by some as not coming strictly within the range of religious charities, and therefore not legitimate objects to be presented to our classes, cannot be devised, in addition to a direct personal appeal to wealthy and benevolent individuals, than that which is recommended in the following resolution of the late general conference:—

'We deem it of great importance to the interests of our Church that the colleges and academies which have been established under the direction of the annual conferences, should be sustained and rendered permanent: and we invite our friends generally, as well as the members of our communion in particular, to bestow upon them a liberal patronage, and to assist in providing funds. To accomplish this it has been proposed to form societies for the purpose of raising moneys annually during a certain number of years, and the measure has been sanctioned by some of the annual conferences. The plan is evidently a judicious one, and we recommend it to our societies wherever it may be judged practicable, but particularly in those sections where it has been already introduced.'

By establishing societies on the plans suggested in the above resolution, the attention of many would no doubt be attracted to this object, and a yearly income might be derived from this source, which would be of incalculable benefit to the rising generation. By this means a perpetual fund—not a fund collected and consolidated in permanent property the interest only of which would be applied for actual use—may be secured for the annual wants of the colleges, which might be applied for the education of poor children, and especially for the children of those travelling preachers who, by their itinerant labors and sacrifices, have rendered themselves incompetent to provide for their education. We hope therefore that this subject will be attended to with that diligence which its importance demands.

IV.—*Pastoral Address.*

It seems highly proper on all occasions like the one we are reviewing, when a body of ministers are assembled as the representatives of the Church, that an official expression of their sentiments and feelings should be sent to the people of their charge. That this should ever have been omitted by the general conference is matter of regret. At the present conference, however, this important branch of pastoral duty was not forgotten; but an address, breathing a spirit of the purest affection, and embracing in its range a variety of topics of great experimental and practical interest, was prepared by a committee appointed for that purpose, which was concurred in by the conference, and ordered to be printed in the Christian Advocate and Journal.

After adverting, with devout thankfulness to God, to the almost unparalleled prosperity of the different branches of our extended work during the last four years, and to the stability and success of our institutions through the stormy seasons of reform, so called, by which they were assailed with much virulence and perseverance, the address proceeds to urge upon the members of our Church a strict and uniform attention to personal religion, and more especially to the doctrine and experience of sanctification.

This, whether we understand the word according to its literal or radical meaning, as importing a separation of any thing from a common to a particular and special use or purpose, or as indicating an entire consecration of the body and soul to God, implying an inward conformity of the heart to the image and will of God, and of the external conduct to his holy precepts, is of the highest importance to the wellbeing of the Church, to the spiritual prosperity of the soul, and to the general spread of vital godliness. The necessity of attending to this Scriptural requirement is urged upon us in the following language :—

'When we speak of holiness, we mean that state in which God is loved with all the heart, and served with all the power. This, as Methodists, we have said is the privilege of the Christian in this life; and, we have farther said, that this privilege may be secured *instantaneously*, by an act of faith, as justification was. Why, then, have we so few living witnesses that "the blood of Jesus Christ cleanseth from all sin?" Let us beware lest we satisfy ourselves with the correctness of our creed, while we neglect the momentous practical effects which that creed was intended to have upon us. Among primitive Methodists, the experience of this high attainment in religion may justly be said to have been common: now, a profession of it is rarely to be met with among us. Is it not time for us, in this matter at least, to return to first principles? Is it not time that we throw off the reproach of inconsistency with which we are charged in regard to this matter? Only let all who have been born of the Spirit, and have tasted of the good word of God, seek, with the same ardor, to be made perfect in love as they sought for the pardon of their sins, and soon will our class meetings and love feasts be cheered by the relation of experiences of this higher character, as they now are with those which tell of justification and the new birth. And, when this shall come to be the case, we may expect a corresponding increase in the amount of our Christian enjoyments, and in the force of the religious influence we shall exert over others.

Closely connected with personal holiness is family religion. Indeed, it may be considered as resulting from, and depending more or less upon it. He in whom the love of God is a paramount principle of action, will live in the bosom of his family as an instructing prophet, an interceding priest, and a leading example; and his influence *will* be felt. He will attend to the duties of family religion, not merely because they are prescribed, but because his heart is in them,

and because he finds his greatest happiness in such attendance; and, wherever the heart prompts to a course of action that leads manifestly to happy consequences, the influence upon those who come within its range is great as well as certain.'

It cannot be expected that either personal or family godliness will prevail to any great extent, when the religious education of children is neglected. They are the germs of society, of the Church, and the state; and that they may be fitted to act well their part either as citizens or Christians, the foundation of their qualification must be laid in early life. This is so well understood and so generally appreciated in theory that it amounts almost to a truism; and yet it is to be feared that in practice it is too generally overlooked, or at least not attended to with that strictness and perseverance which its vital importance demands.

This topic is introduced in the address under consideration with an earnestness suited to the interest which such a subject ought to excite, as the following extract will show:—

'The early instruction of our children in the knowledge of God, and of their duty to him, is a part of family religion which yields to none other in importance. Earliest impressions are usually the most lasting, and the most powerful in their influence upon the character of man. Hence it is, that so much emphasis is laid upon this duty in the sacred Scriptures. As a Church, we have admitted the high importance of an early religious education; but does our practice bear witness of the sincerity and practical influence of our convictions on this subject? Is it not a fact to be greatly deplored, that parents,—religious, Methodist parents,—too often act with no fixed plan in the education of their children? And where this is not the case, is not religion too often an object of, at most, secondary consequence in the arrangement of the plan adopted? Are we careful that not only our own instructions, but the books we place in the hands of our children, the company with which we encourage their association, the institutions in which we place them for education, and the instructers we provide for them, shall all, as far as possible, be such as shall contribute to the training of them up in the way in which they should go? Do we, when compelled to choose between them, prefer a course likely to make our children Christians, to one which will secure to them high standing in the world? If not, can we wonder if they shall choose the world rather than religion? We ourselves teach them that preference when we sacrifice their religious improvement to the acquisition of fashionable accomplishments. O, if parents would but consider how inconceivably important it is, that the minds of their children should be properly directed, they surely would shake off the indolence that prevents their own exertions for that purpose; and they would be careful that the influence exerted by others should, as far as possible, not only be innocent, but conducive to their forming an early religious character. When, as parents, we shall feel our weighty and fearful responsibility in this matter; when we shall properly appreciate the importance of an early religious education to the

character and interests of our children, and when we shall act accordingly, then may we expect to see them early disciples of Jesus, steadily walking in the way in which they should go, and joyful partakers with us of the consolations of the Gospel. Then may we see wiped off the reproach of that too often pertinent interrogatory, "In what are the children of Methodists better than those of others?" And who of us that has known the joy of God's salvation, that would not prefer that our children should be partakers in that joy, rather than that they should possess all that the world esteems good and great?"

As connected with this branch of education arises the consideration of Sabbath schools. In entering on this important auxiliary in the list of means adapted to the training up of youth in the way they should go, it was naturally expected that the general conference should express, in unambiguous language, its views in respect to the relation we have been said to hold with those societies denominated National or American. Ever since the distinct organization of our Sunday School Union, we have been represented on the one hand as disturbers of the general harmony of Christians in their united efforts of benevolence, particularly in the cause of Sunday schools; and on the other, by those who wish to have it believed that all denominations of Christians are amalgamated in the American Union, as still linked with that Union in its plans of establishing and conducting Sabbath schools.

It has been in vain that both of these positions have been controverted in our periodicals. When, for instance, the Christian Advocate and Journal asserted that we had not any connection with the American Union, it has been said that this was not the voice of the Church, but the voice only of the editors; and in some cases, an attempt has been made to separate that Journal from the Methodist Church, as though it held a language not recognized by the Church at large; at other times some of our brethren in the city of Philadelphia, who allow themselves to be members of the board of managers of the American Union, have been pointed at as witnesses to prove that the Advocate was in error.

To repel all these insinuations, and to sustain the position assumed by the Advocate, the acts of the general conference of 1828, so far as they had a bearing upon this subject, were referred to, and the constitution of our Union, the address of its managers, and the general voice of our people throughout the continent, were quoted: but all this was to no purpose, so long as it could be said that four or five of our brethren lent their names to the American Union. Under these circumstances it became the imperious duty of the general conference to speak in a language that could not be misunderstood.

This it has done in the following extract. And if any should be inclined to think that the conference has descended to a minuteness of statement and argument unbecoming so grave a body,

let them remember the circumstances and the occasion which called for such an expression of sentiment, and they will, we think, find a sufficient apology—if indeed any apology were necessary—for all that is said in what follows:—

'Among the most efficient auxiliaries in the religious instruction of our children, we may rank Sabbath schools. The good that has been accomplished by these will never be fully known till that day arrives which shall reveal the secrets of all hearts, and the operation and tendency of the various influences which have acted upon the human character. Then it will be seen how many inexperienced feet have been prevented from wandering into the mazes of folly and sin; how many thoughtless wanderers have been arrested in their course, and brought back to the ways of righteousness; and how many have been led to glory and to God by their instrumentality. Considering, then, the mighty and beneficial influence of Sabbath schools, allow us earnestly to recommend, that wherever it is possible, institutions of this kind shall be established, and zealously and perseveringly supported, by all who love the Lord Jesus and care for the best interests of the rising generation.

For reasons which we think must be obvious on the slightest observation, we prefer the establishment and support of Sabbath schools in connection with, and supplied with books from *our own* Sunday School Union. Doctrines which we esteem of vital importance, are not to be expected in the books or instructions of schools under any other patronage. We shall instance in only two particulars—the doctrine of Christian perfection, and that of the possibility of so falling from grace as to perish everlastingly. Now, believing these doctrines, and considering them as of immense practical importance, are we willing that our children should receive a course of religious instruction from which *they* are to be excluded? And yet in those schools which are under the patronage of the American Sunday School Union, these doctrines must not be taught, because some of the parties to this Union do not receive them as doctrines of the Gospel. There are other important discrepancies in the opinions of those who compose this Union, and our Church; but these are mentioned, because they are familiar, and because no mode of reconciling them could be adopted.

Nearly allied to this recommendation of our own Sunday School Union and Sunday school books, is that which we would now urge upon you in relation to *our own* tract and Bible societies—the *former* for the reasons already assigned, and *both*, because, in giving the preference to books issued from our own Book Concern, we afford support to that Concern, which is, in all its bearings, a very important part of that system by which Methodism has purposed to spread vital holiness over these lands. We are not ignorant that we have been reproached with sectarian exclusiveness, in holding off from national religious charities; but we are little concerned at this. We *are* a sect of Christians, who honestly and conscientiously hold opinions, which we esteem of great importance, different from those which are held by most other Christian denominations; and we believe it to be

our duty, not only not to disguise or to keep back these peculiar opinions, but to urge them constantly and emphatically upon all those, and especially the young, who are under our instruction. For these reasons, we would wish the liberty to conduct our religious charities on our own account, and in our own way.

Beside these, there are other reasons which have induced us not to connect ourselves with national religious charities. We believe that, in the arrangement of Providence, it is wisely permitted that the various sects of Christians should act upon their several views, the more extensively to spread the substantial truths of the Gospel through the world, in order to check any aberrations, whether in doctrine or practice, to which human infirmity renders the best and wisest of all sects liable, and in order to excite each other to activity and diligence. We, moreover, believe that a union of the various denominations of Christians, for the operation of religious charities, while they continue to differ in regard to important religious doctrines, would lessen the amount of those charities, and lead in the end to dissensions and animosities not otherwise to be apprehended. For these and other reasons, especially that we consider *national* religious societies incompatible with the safety of our *free* institutions, both civil and religious, we have long been known as in opposition to them.

And, as this *has* long been known, it is, to say the least of it, not a little surprising that agents of these societies have been found, who have confidently reported the Methodist Church as their supporters. It would be ridiculous, if not wicked, for these agents to excuse themselves, by saying that a few individuals of the Methodist Church are such supporters, when they cannot but know that, as a body, we are avowedly opposed to any such connection. But, not even this apology can be made by those who have continued, on the ground of unauthorized appointments, to represent our bishops and other ministers as officers in these societies, after they have, in the most unequivocal manner, declined the acceptance of such offices.'

The question, therefore, respecting our union with the American Sunday school, may now be considered at rest. But neither ourselves nor the general conference should be misunderstood on this subject. While honesty and truth required us to acknowledge ourselves a distinct sect of Christians, acting under a solemn conviction that more good may be accomplished by following our distinctive peculiarities in our plans for promoting the common welfare, we have no idea of proclaiming war upon others, of questioning the purity of their motives, or of impugning the sincerity of their professions. In these respects we wish to do to others as we would they should do to us. Let them cleave to their institutions, make them as efficient as possible in doing good, while they, in the mean time, allow us the same liberty. Then shall Judah no longer vex Ephraim, nor need the different sects be arrayed in hostility against each other, merely because they conscientiously dissent from one another in respect to the best means of attaining the end we all profess to have in view. With such feelings and views we close what we have to say on this subject by remarking,

that so long as the several denominations of Christians shall pursue the grand object of their benevolent exertions in the spirit of love toward each other, guided in their operations by a sincere desire to advance the Redeemer's glory, they will, in our humble judgment, each contribute a greater share toward attaining this object, by establishing separate organizations, than they would by one general combination.

The address closes with the following impressive exhortation, to which we hope all concerned will give the more earnest heed:—

'And we earnestly recommend a strict observance of the requirements of our excellent form of Discipline, especially in what respects class meeting, conformity to the world, and the preservation of purity and peace in the members of a body associated for purposes of such mighty consequence, both to individual interest and the general good. If we would accomplish all the good contemplated in the formation of our society, we must strengthen and draw close the ties that bind us together; we must preserve the peculiar and distinctive features of our Christian character, and we must act with concentrated force.

In conclusion, dear brethren, after earnestly entreating your prayers, that we may have hearts to labor for God, and that he may crown our labors with success, we commend you to him and to the word of his grace, praying that he may make all grace to abound to you, and that he may bring us together to his everlasting kingdom and glory, through Christ Jesus, to whom be glory, for ever, Amen.'

[The temperance address came to hand too late for the present number. It will be noticed in our next.]

NATIONAL SOCIETIES.

Report on Foreign Missions, read to the General Assembly of the Presbyterian Church in the United States, and accepted without an expression of the opinion of the Assembly on the same, May 31, 1832.

The main proposition which this singular document attempts to sustain is, that '*The American Board of Commissioners for Foreign Missions is, in the opinion of the committee, properly a National Institution.*'

To sustain this opinion, the report enters into a historical detail of the doings and operations of the society from its organization to the present time. The object of this detail is to show that the society has gradually assumed a *truly national character*, because, from the time of its incorporation by the legislature of Massachusetts in 1821, it has embraced members, honorary and others, from the Presbyterian, Congregationalist, and Dutch Reformed Churches, in several states in the Union, and that the board itself is composed of members from each of these Churches. The report then goes on to say, that the society is national in its character, because '*the board sustains the same relation to the Con-*

gregational, Presbyterian, and Dutch Reformed Churches, and fairly represents each of these religious denominations.'

This report, it should be remarked, is the production of a joint committee of conference from the 'General Assembly of the Presbyterian Church, and of the American Board of Commissioners for Foreign Missions,' and therefore may be considered as expressing the opinion of both these bodies in reference to this subject.

Without repeating here what we have frequently remarked elsewhere, that all religious societies professing to be *national* in our country, whether they are so in reality or in name only, are of dangerous tendency to our free, civil, and religious institutions, we are not a little surprised at the premises assumed in this report from which the conclusion is so gravely drawn, that this missionary society is a *national institution.* What, in the opinion of the committee, constitutes its *nationality?* Why, because the Presbyterian, Congregationalist, and Dutch Reformed Churches are represented in it, and share equally, in proportion to their numbers, in its councils and operations, and contribute to its funds. This is the ground of the conclusion. But do these three denominations represent the *American nation?* From the language of this report, coolly, deliberately, and gravely adopted, it would seem as if they really thought there were no other denominations of Christians in the land; or, if any other, they are so inconsiderable as not to deserve a moment's notice: for these gentlemen speak on this subject as confidently as if they had fairly and incontrovertibly made out their case, that because these three denominations are co-operating in this society, it must needs be *national* in its character! Such assumptions really partake so much of the character of contempt for the opinions and standing of other denominations, that they seem to deserve somewhat more than a sharp rebuke.

Let us, however, examine this pretension to a national society, by those tests which the committee themselves furnish as the ground of their conclusions. With a view to show that each of the above-mentioned denominations is fairly represented in the official board of this boasted national society, the report states that the 'ascertained number of communicants in each of these denominations is as follows:—Presbyterians, 182,017; Congregationalists, 140,000; Dutch Reformed, 17,888;' making an aggregate of 339,905.

These, therefore, represent the American nation! What will foreigners think when they are told that, out of about 13,000,000 of inhabitants in the United States, there are substantially only about 340,000 communicants? For, according to the assumptions of this report, all the others, whatever may be their number, character, or influence, are too inconsiderable to be brought into the account to constitute a national society. They may exist, it is true, in an insulated capacity, as so many disjointed and scattered fragments of a wreck floating about upon the surface of the

troubled waters; but they form no part of the national character, and are totally indifferent as to the results of charitable and religious institutions formed for the good of the world!

But what will the public think, whether foreigners or others, when they are informed that these three denominations do not make but about one-third of the aggregate number of professed Christians in this country? Look at the following estimate, and then judge. We have not the means at our command at present to enable us to ascertain precisely the number of the various religious denominations in our country; of the

Methodists, however, there are	514,000
Baptists, we think not less than	350,000
Protestant Episcopalians, probably	36,000
Say for all other orthodox denominations, including Lutherans, Orthodox Friends, &c, &c, ...	100,000
Total number . .	1000,000
Presbyterians, Congregationalists, and Dutch Reformed, as before stated	339,905
	660,095

This estimate will show how little reason the report in question had to conclude that the society under consideration is a *national institution.* As we before stated, we do not vouch for the entire accuracy of this calculation; but we think the denominations here enumerated amount to at least one million, without including the Universalists and Socinians, or Roman Catholics.

But what is more singular still, this report urges that there should be but one 'society in this country for the management of foreign missions, in behalf of those who agree essentially in doctrine and ecclesiastical order, because the Congregational, Presbyterian, and Dutch Reformed denominations do thus agree.' This reason, were it founded in truth, might very well be urged for having but one society for these denominations; but would it be any good reason why that society should be called *national?* So it would seem, though it is not expressly urged in the above paragraph. Are, then, the peculiarities of Calvinism to be represented as the received religious dogmas of the American nation? The three denominations agree in all essential points of doctrine and ecclesiastical order, and therefore a missionary society composed of portions of each of these Churches must be considered '*properly a national society.*' Were ever a company of men found before who could jump to such a conclusion from such premises?

But what if the premises themselves be found false? Do the Congregationalists, Presbyterians, and Dutch Reformed, agree in all essential points of doctrine? What then have they been fighting about? Do they agree on the decrees of God, human depravity, the extent of the atonement of Christ, and the nature of conversion? If so, with what phantom of the imagination have the

new schoolmen been at war for several years past? What means the mighty outcry of the old-side Presbyterians, that the new divinity men are eating out the very vitals of Presbyterianism? Has all this been merely a war of words?

Do they agree any better in respect to ecclesiastical order? If they do, we understand nothing of the difference between Congregationalism and Presbyterianism. We have thought, and do still think, that there is a material, a very essential difference between committing the entire power of the Church into the hands of one single congregation, and the dividing it between the people, presbyteries, synods, and a general assembly. We think, therefore, that the conclusion to which the report arrives in favor of having but one society for foreign missions, derived from the supposed concord of these three denominations, being drawn from defective premises, is illegitimate, and therefore unsound.

But why is it, we would ask, that so much pains are taken to impress upon the public mind that this is a national society? Do they impose upon themselves? Having so long rung upon the changes of national societies, have they come at last to the absurd conclusion that they are so in fact, merely because they have been so called for such a length of time? Or do they wish by this means to make an impression that they give tone to all the religious institutions of the country, with a view to conciliate public favor? Charity seems to forbid the thought, that either of these suppositions is true. We dare not believe that an infatuation of so fatal a character has seized upon minds, otherwise so intelligent and virtuous, as to produce a delusion so monstrously absurd. Propositions like the one we are considering, under such circumstances, must be the result of accidental indifference to the true state of things, and not to a wilful perversion of the truth, or a voluntary self-deception.

Waiving, however, all these considerations, we cannot see how, in the present political and civil state of our country, any religious society can, with any degree of propriety, be denominated *national*. Even if the major part, or even all the denominations were to agree to lay aside their sectarian peculiarities, and unite in one great institution, there would be little propriety in calling it a *national institution*. The reason is, that all our national institutions are totally distinct from our religious institutions. The Church and the state are necessarily, because *constitutionally*, separate and distinct from each other, and can never be amalgamated or united without destroying our distinctive national character. An attempt, therefore, to incorporate the one with the other, though it may be only in name, is an encroachment upon our national and civil institutions; and hence all such attempts are justly viewed by our politicians with a jealous eye, as an approximation, at least in tendency, if not in design, to break down the barrier which the wisdom of our forefathers has erected between Church and state. It is on this account, as well as on others which might be men-

tioned, that we have all along objected, not only to the thing itself, but to the name of *national religious combinations.* It is by gradual encroachments alone, generally slow and insidious in their first approaches, that ancient landmarks are removed, that institutions are subverted, and the liberties of mankind are destroyed. To prevent such disastrous results, the causes which lead to them should be detected and guarded against. They may, indeed, seem but trifling at first, but 'behold how great a matter a little fire kindleth!'

We are satisfied with our civil institutions. They guaranty to us our religious privileges, and protect us in the enjoyment of them. This is enough. We are equally well satisfied that all denominations should possess and enjoy all those religious rights and privileges which the constitution of our country so happily and justly secures to them. With these let us be content. Let no one sect attempt, by improper, or unscriptural, or even anti-American means, to control public opinion by enlisting it in their favor exclusively, by striving to make an impression, that the members of any one sect represent the religion of the nation. All such attempts will only render them suspicious in the eye of discerning men; and even allowing that their intentions are honest, and their ends of the purest kind, as we wish to allow in the case before us, still they render themselves liable to be suspected; and Christians ought not only to be beyond just censure, but, if possible, beyond suspicion.

MARSHALL'S LIFE OF WASHINGTON.

The Life of George Washington, commander in chief of the American Forces, during the War which established the Independence of his Country, and first President of the United States. Compiled under the inspection of the Honorable Bushrod Washington, from original papers bequeathed to him by his deceased relative. By JOHN MARSHALL. *Second Edition, revised and corrected by the Author. In two volumes,* 8vo. pp. 982.

EVERY thing relating to George Washington is deeply interesting to the *American* reader, and indeed we might say to readers of every country; for who does not revere the name of Washington?

It is not our intention, however, to give any thing more than a brief notice of the present work. The name of the patriotic hero of this narrative, and the name of his biographer are alone sufficient to recommend the work to the favorable reception of the reading community.

In preparing the second edition of this splendid work, and presenting it to the public in this condensed form, Judge Marshall has rendered a very important service to the American public, and added an interesting item to the literature of his country. The first edition commenced with an introductory chapter, con-

taining historical details of the first settlements of the North American continent, and of their progressive improvements until the memorable era of the revolution. In the present volumes all this is omitted, and the work commences with the birth of Washington, the principal hero of the story, and progresses regularly through the history of his eventful life, combining in the range of the history the most important incidents and events of the revolution, the formation of the confederative, and then of the federative government, and terminates with the death and character of this illustrious general and statesman.

The following extract from the preface will show the claims which the present edition has over the former, as well as the manner in which the work has been executed:—

'The work was originally composed under circumstances which might afford some apology for its being finished with less care than its importance demanded. The immense mass of papers which it was necessary to read, many of them interesting when written, but no longer so, occupied great part of that time which the impatience of the public would allow for the appearance of the book itself. It was therefore hurried to the press without that previous careful examination, which would have resulted in the correction of some faults that have been since perceived. In the hope of presenting the work to the public in a form more worthy of its acceptance, and more satisfactory to himself, the author has given it a careful revision. The language has been, in some instances, altered—he trusts improved; and the narrative, especially that part of it which details the distresses of the army during the war, relieved from tedious repetitions of the same sufferings. The work is reduced in its volume, without discarding any essential information.'

Every American youth ought to make himself acquainted with the father of his country, as well as with those events which led to its independence among the nations of the earth, and those civil institutions by which it has been and is now governed. This sort of information will secure him against those predilections for foreign things, foreign literature, civil and religious institutions, and more especially those foreign luxuries and vices, all which may have a deleterious influence upon his habits of thinking, on the judgment he may form of men and things, as well as upon his moral and religious conduct. We by no means wish to depreciate any thing merely because it is imported, any more than we would undervalue it because it is of American growth. Let our own institutions, civil and religious, be estimated according to their intrinsic worth, and whatever we may borrow from others which will increase their value, let us avail ourselves of it, that we may thereby add to the amount of our civil, religious, and literary acquisitions.

Of European luxuries and vices we have enough. Those that are peculiar to ourselves may very well be dispensed with without any detriment to our national character; indeed the more we re-

trench from the one and the other, the more we shall rise in moral worth and national grandeur, and with the greater confidence may we look to the God of our fathers for the continuance of his blessing upon our land and nation.

An abridgment of the Life of Washington—not of these volumes, which are secured to the author by copyright—has been prepared for the use of our Sunday School Union, which we hope will be extensively circulated.

NEW TRACTS.

No. 134. *Dr. Fisk's Address to the Members of the Methodist Episcopal Church on the Subject of Temperance.* 12mo. pp. 16.

No. 135. *A short Account of the Life and Death of Ann Cutler.* By WILLIAM BRAMWELL. 12mo. pp. 20.

THE former of these tracts, both of which are on sale at the Methodist Book Room, embraces a subject which we are glad to find is gaining every day more and more interest in the religious community. The present address aims at the total annihilation of the use of alcohol in all its forms, except in cases of extreme necessity, both in the manufacture, sale, and use of it. And we hope the tract will be extensively circulated and attentively read by all classes of people. The experience of thousands, who had been in the habit of moderately using ardent spirits to their injury, now attests the soundness of the conclusion, that total abstinence is the only safe way either to restore a shattered constitution to its former vigor, or to preserve a sound one from premature decay.

The Account of Ann Cutler is an interesting piece of Christian biography, and cannot be read without creating a conviction of the truth expressed by Solomon, that 'the ways of wisdom are ways of pleasantness, and all her paths are peace.' Ann Cutler embraced this heavenly wisdom at the age of sixteen, and ever after lived an exemplary Christian life, and died in the triumphs of faith in the thirty-sixth year of her age. Her deep devotion to God, and her zeal in the cause of Christ, rendered her eminently useful in the circle of her acquaintance, and caused her to be much beloved and esteemed by all the true followers of the Lamb. We commend this tract especially to our female readers.

THE LOVE OF GOD.

IN a late number of 'The Protestant Episcopalian and Church Register,' after some pertinent remarks on the love of God, it is stated that 'the love of God differs so much from the love of sensible objects, and from our other passions, that it can hardly be called a passion in the same sense in which they are called passions.' Now mark the difference. 'It differs in this, that it is at first raised, and afterward kept up by reason.' Was ever such a sentiment before uttered by a professed Christian? St. Paul says,

'The love of God is shed abroad in the heart by the Holy Ghost.' This writer says it is 'first raised by *reason*.' St. Paul says again that one of the *fruits of the Spirit is love;* but according to this writer it is the fruit of *reason.*

How differs this from the religion of nature? A mere animal passion, if indeed it may be called a passion at all! If *reason* can raise in us this noblest of the Christian virtues, and then keep it in action, we may very well dispense with *revelation.* Yes, we may return again to the bald and lifeless religion of nature, which is as powerless as it respects spiritual things, as the body is without the soul, and as opaque as this world would be deprived of the light of the sun. In opposition, however, to this lifeless theory of religion, the sacred Scriptures represent God as *working within us both to will and to do,* as renewing us in the inner man by the *washing of the Holy Ghost,* and as 'changing us from glory to glory, even into the same image' in which we were at first created. And it is only when we are thus *renewed, washed,* and *changed,* that we 'perfectly love God, and worthily magnify his holy name.' Perhaps this last quotation may have more weight with the Protestant Episcopalian than any we could bring, as it is taken from an authority it would not choose to disclaim.

SOME ACCOUNT OF THE OLD FOUNDRY IN LONDON.

EVERY thing connected with the origin of Methodism is less or more interesting to its friends. And perhaps most of our readers have either heard or read something of the Foundry which was the first building Mr. Wesley occupied as his own for a chapel. The following account of this place, and the manner in which it came into the hands of Mr. Wesley, and was afterward occupied by him and his preachers, is taken from *Chronicles of Wesleyan Methodism,* by JOHN STEPHENS, one of the English Methodist preachers:—

'The introduction of Methodist preaching into the great metropolis of England, is an event in itself so interesting, so identified with the most hallowed recollections of spiritual profit thence derived by thousands, and has occasioned so much fruitless inquiry respecting several local circumstances connected with its origin, that we have been at no inconsiderable pains to obtain some account of the Foundry; one of the first places appropriated by Mr. Wesley to the preaching of God's word in London.

There was a large Foundry in Moorfields, where were cast the cannon belonging to government. As many persons were anxious to see the process of the fusion of the metal, running it into the moulds, &c, &c, there were erected galleries for the spectators. About the year 1716, the old cannon taken from the French by the duke of Marlborough were ordered to be re-cast: which circumstance excited considerable interest, and collected a greater number of visitors than usual, among whom was Andrew Scalch, a founder, and a native of

Switzerland. As it was understood that he was a foreigner, travelling for improvement in his profession, he was allowed to examine the preparations. He observed that the moulds were not sufficiently dry, and communicated the circumstance to the principals of the department, warning them at the same time, of the danger of an explosion, from the dampness being converted into steam while the red hot metal flowed from the furnace. Due inquiry was made by those who superintended the preparations; but piqued by the superior sagacity of a foreigner, they treated his warning with contempt, and the casting was ordered to proceed. The fatal explosion occurred, as Scalch had predicted. The liquid metal flew in every direction; a great part of the building was destroyed, and several lives were lost.

In consequence of this painful event, it was determined at the ordnance office to erect a new Foundry on Woolwich Warren, the entire control and management of which was entrusted to Scalch. The Foundry in Moorfields continued long in a tenantless and dilapidated state; till, in November, 1739, Mr. Wesley took a lease of it for 115*l.* and expended a considerable sum in fitting it up for public worship. After the necessary repairs and alterations had been completed, it was opened by Mr. Wesley on July 23d, 1740; at which period he had only seventy members of society.

The Foundry was situated on the east side of a road called Windmill Hill, Upper Moorfields. It had two doors, one near the north, and the other near the south end of the building. This latter was in the day time generally opened, or only on the latch: it being the common entrance to the dwelling house, the book room, and the school.

The nearest to this door was the dwelling house, where resided the family who had the care of the Foundry. Several rooms were appropriated to the preachers; and of the remaining apartments, which stretched over one of the galleries, several were occupied by the house keeper and servants, and one was called the electrifying room:* where a Mr. J. Reddall attended at stated times, to electrify any of the poor who applied: "and many," adds our venerable informer, "found great relief from the complaints with which they were afflicted." Near the entrance to these apartments was a narrow staircase leading to a suit of rooms occupied by Mr. Wesley as a study, sleeping room, &c.

One of these apartments was his dispensary, which was opened December 5, 1746, and of which he thus speaks in his Journal:— "December 4, I mentioned to the society my design of giving physic to the poor. About thirty came the next day; and in three weeks about three hundred. This we continued for several years, till the number of patients still increasing, the expense was greater than we could bear. Meantime, through the blessing of God, many who had been ill for months or years, were restored to perfect health." Again, he speaks of it in a letter, dated March 25, 1747. "I have believed it my duty within these four months, last past, to prescribe such medicines to six or seven hundred of the poor, as I knew were proper for

* This was the origin of the London Electrical Dispensary, now situated in Bunhill Row, and to which the corporation of the city of London, some years since, voted a sum of one hundred guineas. The late W. Marriott, Esq., was for many years treasurer, and Mr. J. Bemrose, electrician.

their several disorders. Within six weeks, nine in ten of them who had taken these medicines, were remarkably altered for the better, and many were cured of diseases under which they had labored for ten, twenty, forty years."

The band room was situated near the back, or east side of the Foundry. This room was rather smaller than the morning chapel at City-Road. In the day time it served the purposes of a school. The nothern part of it was fitted up with suitable desks for the master, Mr. Franklin, and his scholars, of whom there were generally about fifty, exclusive of a few private-pay scholars. He was succeeded by a person named Matthews. The other end of the room was occupied by a Mrs. Rachel Brown, who held a school of some twenty smaller children. On Wednesdays and Fridays there was held in this room a meeting for prayer and intercession, which lasted one hour, commencing at half-past one o'clock; and the boys, on these occasions, were not dismissed till the prayer bell rang. Mr. Wesley attended these noon-day meetings, when in town, with the preachers and their families.

The middle space of the band room, between the two parts appropriated to schools, was fitted up with benches, and a small pulpit against the wall: and here was held the preaching at five o'clock in the morning; and there are several persons now in London, who well remember their pacing, at that early hour, with their lanterns, to hear Mr. Wesley preach to overflowing congregations.

We find the following allusion to the above interesting circumstance made by the biographer of Mrs. Clemenson, in the Wesleyan Methodist Magazine, for 1804. "In 1739, she (Mrs. Clemenson) was invited by a friend to hear Mr. Wesley, at the Old Foundry. They waited some time at the door, in the midst of a great crowd, before Mr. Wesley arrived. The delay led her to think of the parable of the ten virgins, and was the occasion of exciting a serious desire that she at last might be found ready to enter into the marriage supper of the Lord. The approach of the minister was announced by 'Here he comes!' As soon as they entered and the congregation was settled, (for seats they had none,) Mr. Wesley gave out the following hymn:—

'Behold the Saviour of mankind,
Nail'd to the shameful tree, &c.'"

Near the south end of the band room, was situated what was called the book room, where were sold the various publications of Mr. Wesley, with some few others. The book steward [as he was termed] was a Mr. Franks; after whose untimely death Mr. John Atlay was appointed.

To discourage the practice of pawning and to aid the temporal necessities of the poor members of the society, a fund was likewise established here by Mr. Wesley, termed the LENDING STOCK; from which any poor person, being a member of society, could obtain the loan of from two to five pounds, for a period of three months, on the recommendation of his or her leader, in conjunction with some one who should become security for the repayment of the sum advanced. We add a copy of one of these loan notes which are still preserved.

No. 129. FOUNDRY, *October* 11, 1764.

BORROWED and received of Mr. WARD, (steward of the lending stock,) the sum of two pounds, which we jointly and severally promise to pay to him, or order, within three months from the date hereof.

Witness our hands,

REBECCA LANDER, *Borrower*,
JOHN BAKEWELL, *Security*,
JOHN BUZLEE'S *Class*.

Borrower in

Lackington, the celebrated bookseller, and others, who rose to great eminence in the commercial world, commenced their mercantile career by loans derived from this fund.

MARTIN RUTTER, D.D.

THE

METHODIST MAGAZINE,

AND

Quarterly Review.

Vol. XIV, No. 4. OCTOBER, 1832. New Series—Vol. III, No. 4.

CHRISTIANITY IN INDIA.

From the Wesleyan Methodist Magazine.

From the earliest period in the history of mankind, India has excited the interest, and commanded the attention, of very distant nations, as well as of its immediate neighbors. Nor is it without good reason that India has been the object of intense curiosity and general interest: its vast extent, the regularity of its climate, the fertility of its soil, the wealth of its mines, the peaceful character of its inhabitants, and the skill of its artisans, combined with its early advance in science, and the acknowledged antiquity and professed wisdom of its institutions both sacred and civil, have in all ages given it an eminence among the nations, have rendered it favorable to the enterprises of commerce and of war, and have justly attracted the inquiries of the most eminent in letters and religion.

It is generally admitted that India was peopled by the descendants of Joktan the son of Eber, who was great grandson to Arphaxad, the son of Shem, as seems to be intimated by Moses, Gen. x. It was one of the countries most early settled after the dispersion of Babel; and being ever jealous of foreign intercourse, and having a profound veneration for antiquity, it has preserved perhaps more extensively than other countries the traditionary lore and the sublime doctrines of the patriarchal Church; though they are now found connected in the same system with the speculative and practical absurdities and villanies of the grossest idolatry and demon worship. The exclusive character of the institutions of India, and the preservation of them unaltered for upward of thirty centuries, have been favored by its remote situation, and by the natural obstacles presented to aggressions from other nations by the ocean to the south, east, and west, and by some of the highest mountains and most majestic rivers in the world, on its northern side. When Europe, therefore, was only half peopled, and its barbarous and warlike inhabitants, subsisting by the chase, were, for the most part, ignorant of letters and the arts, India was highly populous, its fertile soil was ploughed and irrigated with extraordinary skill, and it was the universally acknowledged seat of learning and of science.

It would be matter of just surprise had such a country obtained no share of the pious attentions and zealous labors of the apostles of Christ, or their immediate successors; while countries equally difficult of access, whose climates were inhospitable, and whose inhabitants were sunk deep in barbarism, were visited by the messengers of truth, and raised to a state of moral beauty and fruitfulness, indicative not of transitory attention, but of constant and systematic cultivation.

I would not therefore hastily reject the tradition, that the Apostle Thomas travelled as far as India, and there preached the Gospel. Some modern writers have thought it unworthy of credit; but it is firmly believed by the Syrian Christians of Travancore in the south of India: they have received it from remote antiquity, that the apostle visited that part of the world, and labored with great success for the conversion of the idolaters to the faith of Christ; and that at length he was martyred by the envious and opposing Brahmins, near Mielapoor, the place of his interment; from that tradition, called St. Thomé by the Portuguese and other European nations. The mount on which the holy apostle is said to have been pursued and martyred is only a few miles distant from Madras. These places are deemed sacred by Hindoos and Mohammedans as well as by the native Christians. I have visited them with a deep feeling of interest, disturbed only by the surrounding abuses and perversions of Romish superstition.

The credit of these traditions is considerably strengthened by the corroborating testimony of the most ancient writers on ecclesiastical history. Eusebius, the father of the historians of the Church, who wrote in the fourth century, and Socrates, who in the fifth century continued the work of Eusebius, have recorded that they were informed, that Bartholomew the apostle preached the Gospel in India beyond Ethiopia, and that Thomas went to Parthia. Tertullian, in the second century, testified that the inhabitants of Parthia, or modern Persia, of Media, and of Mesopotamia, had believed. St. Jerome, who wrote in the fourth century, asserts that Bartholomew and Thomas both died in India: and Nicephorus, patriarch of Constantinople in the ninth century, records it as a commonly received fact, that the Apostle Thomas founded Churches in Ethiopia, in Parthia, and in Taproban, or the island of Ceylon. St. Jerome informs us also, that in the year 178, Christians from India attended the school at Alexandria in Egypt: that Pantænus, one of the heads of that school, accompanied them back to India, where he communicated instruction to the Brahmins, and on his return brought with him a copy of the Gospel by St. Matthew, which he had discovered there.

It may therefore be considered not improbable that the numerous native Churches of Travancore, sometimes called the Christians of St. Thomas, but more commonly Syrian Christians, are, in part at least, the descendants of the Hindoos converted in the

apostolic age. These Churches have from an early period acknowledged the authority of the Maphrian, or co-patriarch of Antioch, formerly residing in Seleucia; but who, subsequent to the destruction of that city, has had his seat in Mosul, the ancient Nineveh, in Mesopotamia. Their metropolitan, or bishop, has been sent, or received his appointment, thence from time immemorial; and it is perhaps from this circumstance, and their having been early joined by a colony of Syrians accompanying one of their bishops, that they have been called Syrian Christians; and have retained their Scriptures and liturgy in the Syriac tongue. That India was anciently considered as part of that see, is confirmed by the record, that one of the three hundred and eighteen bishops assembled by Constantine the Great in the first general council at Nice, A. D. 325, was John, bishop of all Persia and of India: and, not to multiply authorities, Cosmas Indicopleustes, who wrote a work on Christian Topography, A. D. 547, says, that there were Christian Churches in Taproban and in Malayalim or Travancore; and that the bishop of Calicut received his appointment from Persia.

It is no part of my design to trace the history of the fourteen hundred Churches under the care of the Syrian metropolitan in India. Those Churches have long lost their missionary zeal; in the sixteenth century part of them was united to the Church of Rome by the violent zeal of Don Alexis de Menezes, bishop of Goa: but the other part with surprising courage and tenacity clung to their ancient institutions; and it is hoped that the labors of the missionaries of the Church of England will, under the Divine blessing, effect a revival of religion among them; and that they may prove successful evangelists in that country, in which for so many ages they have been witnesses for the truth.

The fame of those distant Churches was known in Europe even in the dark ages. It is not the least interesting fact in the history of our own country, that Alfred, whose learning, piety, and bravery rendered him at once the delight and the benefactor of the English nation, toward the end of the ninth century, sent an embassy to the Christians of St. Thomas in India, with charitable offerings for their relief. It is not improbable they had begun to suffer from the persecuting spirit of Mohammedanism, then successfully prevailing in India: as I learn from a historical work in the Tamul language, now before me, that in the year 900 of the Christian era, Sera, the king of Travancore, embraced Islamism, and undertook a pilgrimage to Mecca, where he died. Alfred's embassy, having visited the shrine of St. Thomas, returned to England laden with spices and pearls; and bearing intelligence that gladdened the pious heart, and delighted the inquiring spirit, of that Christian king. The notice of this most interesting fact in the Saxon chronicle, A. D. 883, is but brief; as is also the mention made of it by William of Malmesbury in the twelfth century; who justly remarks

on the circumstance, *quod quivis in hoc seculo miretur.* Both testimonies are admitted by Gibbon himself; and are considered on all hands to be unimpeachable.

Comparatively few Europeans visited India before the discovery of the passage by the Cape of Good Hope in the end of the fifteenth century. At that time Pope Alexander VI., whose gross vices rendered him a disgrace to human nature, pretended to bestow Hindostan and the neighboring countries on the crown of Portugal, and to give the new world to Spain. The naval chaplain of Vasco de Gama, the Portuguese admiral who first made the voyage out to India, baptized a Hindoo monk at Calicut by the name of Michael; and in all their future visits, and in the formation of their establishments, the Portuguese seem ever to have had the intention of subjugating India to the see of Rome.

When the famed Francis Xavier arrived in India in the year 1541, he found many thousands of the natives nominally Christians, but exhibiting no more of the knowledge or practice of Christianity than their Heathen neighbors. As he was one of the first, so he appears also to have been the best, of the disciples of Ignatius Loyola: he studied and labored with a disinterestedness, a zeal, and a perseverance, which evidence that according to his light he was pious and sincere: but, as might be supposed from the extent of the circuit in which he labored, his knowledge of the languages of India was very imperfect, and his instructions were confined to the creed, the Lord's prayer, the commandments, a short catechism, and a sermon or exhortation; but the attention of the people was excited by the earnestness of his manner, and it is said that he made ten thousand converts in one month.

Some of Xavier's successors were men of superior talents; but, according to the accounts published by their own society, were not very scrupulous in the methods they employed to induce the Hindoos to unite with them. Robert de Nobili, an Italian Jesuit, whose successes in Madura were noised through the world, is said to have forged a document, and to have sworn to its authenticity and correctness, to show that the Jesuits of Rome descended in a direct line from the god Brahma, and were Brahmins of much older date than those of India; and by these means to have succeeded in his mission to an amazing extent. I consider these stories unworthy of credit. De Nobili was a voluminous author: I have had opportunity of reading many of his works in the Tamul language; in which, so far from claiming such a lineage for himself and his brethren, he most powerfully contends with the Brahminical system, and exposes and ridicules its absurdities; and so impressive were his discourses on God, that he is known among the natives by a name which signifies, Teacher of the Divine Attributes. It is true that he and his coadjutors assumed the appearance, and practised many of the observances, of Hindoo *sannieses*, or monks, and thus attracted and won over multitudes of the

people. On his portrait, representing him in Brahminical costume, in the convent of the Jesuits in Rome, was inscribed, 'Father Robert de Nobili, a Jesuit of Rome; of noble family, and of eminent piety and learning: for forty-five years he labored for the conversion of the Heathen, eating only rice and other vegetable food: he died in Mylapoor, in the year 1656.'

Others of the Romish missionaries who have labored in India have been equally clever, self-denying, and devoted to the papal cause. Various orders of the regular clergy, Portuguese, Italian, and French, have formed their establishments in India: but, while the Portuguese greatly outnumber the others in consequence of their numerous and richly endowed ecclesiastical establishments in Goa, the French and Italian Jesuits have been the most enterprising and successful. They have founded missions of considerable extent, at a distance from European settlements, and independent of European influence; by their pretended authority and their imposing superstitions, they continue to hold the minds of many thousands in subjection; and they have also created a literature in the native tongues, in science as well as religion, well adapted to engage the minds of such of their converts as may have leisure and taste for elegant and abstruse learning.

But among the converts to the Church of Rome, we look in vain for a speculative knowledge of the truth, or for its practical effects in the heart and life: their spiritual guides never presented to them the book of God in their vernacular tongues, nor even orally instructed them in the whole 'truth as it is in Jesus;' and it is not surprising that, with the Abbé Dubois, they should complain that their people are the worse for their change, and are less trust-worthy than their Heathen brethren: and indeed we should have had little pleasure in tracing the history of Christianity in India from the time of Alfred to the present day, had we not kept in view the more modern and the more worthy attempts of the Protestant Churches of Europe for the conversion of the Hindoos.

The Dutch have the honor of having led the van in this holy enterprise. In 1630, they had a congregation of native Christians in Pulicat, about twenty-five miles north of Madras. In 1660, the famous Philip Baldæus labored in Negapatam, in the Dutch and Portuguese languages; but his successor, Nathanael Pope or Baup, acquired a knowledge of the native tongue, and was zealous in the propagation of Christianity among the Heathen. Many testimonies to the pious industry and zeal of the Dutch ministers present themselves in the island of Ceylon, and on the continent of India; the names of some of them are still familiar in the mouths of the people; they translated and published some excellent books; and the Wesleyan mission in Negapatam now uses a place of worship of some antiquity erected by the Dutch.

But it was reserved for the Danes to render more important and permanent service to the Christian cause on the continent of India.

Frederick IV., king of Denmark, when yet a youth, had entertained a desire for the conversion of the Heathen world; which did not leave him when he succeeded to the throne. Tranquebar, a Danish settlement on the coast of Coromandel, offered a suitable field for the experiment, to which, by the advice of his pious chaplain, he sent two missionaries, Ziegenbalg, and another, both of them natives of Germany. By information I obtained in Tranquebar, it appears that these devoted men were not treated with common courtesy on their first arrival; but Ziegenbalg, nothing discouraged by poverty and want, sheltered himself in a miserable native hut, outside the Danish fort, during the night, and in the day attended a native school, loosening the tighter parts of his dress that he might more comfortably sit on the ground: he wrote the characters and words on the sand, like the school boys around him; till, by persevering labor and ingenuity, he obtained a competent knowledge of the Tamul language, in which he held conversations or arguments with the natives, and preached the Gospel with considerable success. He very early set about translating the Scriptures into Tamul, and was honored to see a great part of that important work completed. This was probably the first translation of the word of God into any of the vernacular tongues of India. It has passed through many editions, and has been frequently revised; and is probably the best eastern translation of modern times. Many other works of great utility and importance were issued from the Tranquebar Mission press, in the Tamul language, which are deservedly held in great estimation by the native Christians.

The extensive missions of Tranjore and Trichinopoly branched out from that of Tranquebar; and one of the most extraordinary triumphs of the Gospel was exhibited in the tract of country between those two places, under the ministry of the venerable Swartz. The Kollers were a nation of professed thieves, who subsisted on plunder from generation to generation; and paid a tribute to the native princes for the privilege of exercising their profession in pilfering their subjects. When the country fell into the hands of the British, Swartz petitioned the government that the tribute should not be received from them; and that he should be allowed to preach the Gospel to them. His petition was granted, and his ministry was successful. The Kollers embraced Christianity, and changed their manner of life. 'They that stole, steal no more;' but, in the cultivation of their lands or otherwise, they 'work with their hands the thing that is good.' They have several places of worship: with pleasure and satisfaction I have preached to a congregation of the descendants of these converted thieves; and have conversed with some of the more aged among them, who had been personally acquainted with Swartz, and had enjoyed the privilege of his faithful ministry.

We contemplate the present decayed state of the Tranquebar Mission with mournful feelings, and the absence of that spiritual

discipline and oversight which are necessary to restore its character and usefulness. But we are cheered when we reflect that our own country, though tardy in commencement, has now been roused to a sense of the importance of India as a field of missionary enterprise, and of the responsibilities connected with the power and influence which the British nation has there attained. There are difficulties, discouragements, and delays, arising from the peculiarities of the country and its inhabitants; but it has its mighty advantages also, when compared with some other countries where missionaries are stationed; and when we remember that every section of the Protestant Church is becoming missionary in its character, and is bending some part of its force toward India, we may reasonably expect that it will not be one of the last portions of the world to be filled with 'the light of the knowledge of the glory of God.'

Let the choicest of our missionary youth be selected for India; let the sacrifice of health and life, too frequently the consequence of close study in a tropical climate, be as far as practicable obviated by communicating to the missionaries a knowledge of the languages of the east before they quit this country; let the tens of millions of our idolatrous fellow subjects, and those who among them are in any method endeavoring to propagate the Gospel of Christ, be constantly and fervently remembered at the throne of grace; and Divine prophecy will be fulfilled: 'God shall enlarge Japhet, and he will dwell in the tents of Shem.' All the tribes and tongues of India shall unite to 'call Jesus Lord, to the glory of God the Father.' Amen.

Dublin. E. Hoole.

SCHOLASTIC DIVINITY.

When we look into the Holy Scriptures, we are struck with the admirable simplicity of style which every where predominates in these sacred records. If we except some of the epistles of St. Paul, we shall find in no part of the sacred writings a connected chain of argumentation, or any systematic train of reasoning. The object of the inspired writers appears to have been to declare, not in a controversial, but authoritative manner, and that too in unambiguous language, the will of God to man; and to make known in a style, though commanding and energetic, yet chaste and simple, those doctrines and precepts which should regulate the faith and practice of mankind; and also to record those events which were necessary to be known, to give us a connected view of the history of God's providential dealings with the human family.

In this respect the book of God resembles the book of nature. In the natural world we do not behold that systematic arrangement of the different parts, which philosophy would dignify with

the name of system. Here the materials exist, in an apparently wild and irregular state, out of which the philosopher erects the superstructure by a systematic arrangement and adjustment of the several parts. The eye of an observant mind rests, indeed, with peculiar delight on the structure of the universe, viewing it as a matchless display of almighty skill, as an evidence of the power, wisdom, and goodness of the Creator. In this universe of beings and things, he beholds that order, harmony, and adaptation of means to ends, which strike his mind with the profoundest awe, and fill his soul with admiration of the infinite skill of the great Architect of nature. But yet this order, this symmetry of parts, and this adaptation of means to ends, do not appear upon the surface of things. To see the admirable structure of the *eye*, for instance, requires the critical skill of the optician to analyze its parts, to ascertain their several uses, and thereby to exhibit how exactly adapted this delicate and useful organ is to answer the noble purposes for which it was made. While, therefore, it is allowed that the more minutely and critically we survey and analyze the several parts of the material universe, the more we shall be convinced of the skill of its Maker in fitting and adjusting every thing to its place, so as to answer, in the most perfect manner, the end for which it was made; it is equally manifest that all this nicety of arrangement lies too deep in the recesses of nature to come within the grasp of an unlearned or superficial observer. Nor is it necessary that it should. The farmer can profitably cultivate the earth—the mechanic can operate upon the materials furnished by the God of nature—the sailor can navigate the ocean—without being able to philosophize with accuracy upon the visible objects which every where strike his attention; though it is allowed that the more scientifically he contemplates these things, the more intelligibly and profitably he can make them subserve his purposes.

The devout Christian is similarly situated in respect to the Holy Scriptures. In them he certainly beholds truths of the most awful grandeur, doctrines sublime and profound, precepts of the purest and most exalted character; and yet all revealed and expressed in the most chaste and simple, yet energetic style. These truths he receives with humble faith and pious gratitude, as the revelations of God's adorable will. While the deeply read theologian selects, analyzes, and arranges these truths so as to make a regular system of divinity, in which all the parts are seen growing out of, and being dependent on one another, as well as mutually explaining and sustaining each other; the humble, devout, but unlettered Christian feels the force of these truths in his heart, feeds on them by faith, and yields a cordial and loving obedience to their holy requisitions.

We do not mean to say that framers of creeds, or writers on systematic divinity, have always marred the beautiful simplicity of Gospel truth. We see no reason, indeed, why Christian theology should not be taught as a science, any more than we do why the

naturalist should not examine and arrange the materials of nature in a systematic and orderly manner. But the way in which both have often marred the beautiful simplicity which their Divine Author stamped upon them, is by substituting fanciful representations for solid truths, by introducing mere theoretical speculations to the displacing of simple facts, and by conjecturing analogies and dependences where none exist. These natural results of a fertile imagination have been the bane of true religion and of sound philosophy.

If we look into the primitive Church, for the first two hundred years after the birth of Christ, we shall find its disciples and members more distinguished by the fervor of their piety, the constancy of their faith, hope, and love, than for their systematic arrangement of Divine truths. Content with the simplicity of truth, as it was arrayed in the Gospel, and from time to time presented to them by their ministers, who were the close imitators of Jesus Christ in their manner of teaching, they in general walked steadily along in the path of humble faith and love; being more studious to exemplify the purity of their religion in their lives, than they were to display the profoundness of their wisdom in the number and depth of their researches.

The first Christian teacher who made any considerable innovation upon the simplicity of Gospel doctrine was *Origen*. Coming into the Church laden with the spoils of the Platonic philosophy, he imagined that it might be made the test of every religious truth. Though he handled this matter with modest caution, well knowing that revealed truth was far beyond the reach of human philosophy; yet he seems to have flattered himself, that by accommodating the one to the other, and explaining Christianity by the rules of his philosophy, he would render the former more acceptable to the Heathen, whom it was his highest ambition to convert to the Christian faith. Notwithstanding, however, the cautious manner with which Origen introduced this method of explaining and defending the truths of Divine revelation, he set a dangerous example to his followers, who availed themselves of the license thus given them by their master; and boldly breaking loose from the restraints of a chaste and modest submission to the simple dictates of revelation, they 'interpreted, in the most licentious manner, the Divine truths of religion according to the tenor of the Platonic philosophy.'* It is from these teachers that *scholastic theology* derives its origin: and from that time onward to the twelfth century, it continued to be taught under various modifications, suited to the vitiated taste, and according to the genius of those who became its admirers and advocates.

From the same principles, though the authors cannot be easily identified, came another sort of theology, equally deleterious in its influence upon the simplicity of Gospel truth, denominated *mystic*.

* Vide Mosheim, chap. iii, cent. 3.

Though the advocates of this new theology were undoubtedly led astray in their interpretation of Scripture, paying little attention to the *literal*, while they pretended to discover a *hidden* or *mystical* meaning in almost every sentence, yet they seem to have been regular in their morals, and pious in their deportment. Their distinguishing tenets were, that 'they who behold with a noble contempt all human affairs, who turn away their eyes from terrestrial vanities, and shut all the avenues of the outward senses against the contagious influences of a material world, must necessarily return to God, when the spirit is thus disengaged from the impediments that prevented that happy union. And in this blessed frame they not only enjoy inexpressible raptures from their communion with the supreme Being, but also are invested with the inestimable privilege of contemplating truth undisguised and uncorrupted in its native purity, while others behold it in a vitiated and delusive form.'*

From these mystics originated the doctrine which afterward became so prolific in producing hermits, monks, and nuns; as many of their first disciples, that they might enjoy more securely and perfectly that serenity of mind which they supposed could result only from great bodily austerity, voluntarily excluded themselves from human society, shutting themselves up in caves and lonely deserts. And though this practice evidently contravenes the great and fundamental laws of human nature, which derives so much pleasure from social intercourse; yet there are certain morbid sensations of mind, generated under peculiar circumstances, such as disappointments in our pursuits, mortifications under loss of property or character, which create a desire for such sort of seclusions from human society. But that true religion is hereby promoted, either in the individuals themselves, who choose this solitary and gloomy mode of life, or among mankind generally, cannot be safely admitted. Nay, it seems to be a direct infraction of the injunction of our Saviour, that we are to *let our light so shine before men, that they may see our good works and glorify our Father who is in heaven.*

But let us return to the *schoolmen.* We have already seen the origin of this sect. But although it had this early rise in the Christian Church, it did not assume much consistency of form until toward the close of the twelfth century. About this time arose Peter, bishop of Paris, surnamed Lombard, from the name of his native country. Being a man of profound erudition, he rose to great eminence in his profession; and acquired, by his learned and subtil disquisitions, great authority among the people. His followers, however, though they indulged in those fanciful interpretations of Scripture which a sober judgment condemns, did not plunge into the depths of those metaphysical speculations by which the schoolmen were distinguished. With these latter they had to contend.

* Vide Mosheim, chap. iii, cent. 3.

Peter Abelard,* first a canon of Paris, and then a monk and abbot of Ruys, and a man of splendid talents, acquired great celebrity among the more ambitious part of the clergy and laity by his lectures upon philosophy and divinity. Blending the subtilties of logic and the disquisitions of philosophy with the principles of Christianity, and testing and explaining the sublime but simple

* *Abelard* was somewhat of a singular character, and his life was chequered with scenes of prosperity and adversity, with success and disappointment, with celebrity and disgrace, which alternately excite admiration and disgust, commiseration and pity. He gave early indications of an acute and lively genius, and in the height of literary enthusiasm, he renounced the rights of primogeniture, that being free from all worldly cares, he might devote himself exclusively to philosophy; and so rapid were his advances that he soon eclipsed the glory of all his competitors, and drew upon himself their envy and indignation. In the midst however of his literary pursuits, and the high fame he had acquired in his profession, he was suddenly stopped in his career by the unlawful indulgence of the passion of love. This finally terminated, by means of the uncle of the young lady whom he had beguiled, in the most cruel and degrading mutilation of Abelard, which drove him to the darkness of a monastery. The object of his amorous enjoyment assumed the veil of a nun, and spent the remainder of her days, though with unabated attachment to the man on whom she had placed her affections, in acts of penitence, piety, and beneficence.

In a few years Abelard became reconciled to his fate, burst from the fetters in which love had bound him, and assuming again the command of his intellectual powers, began a second time to astonish the world with his profound researches. The freedom, however, with which he commented upon the conduct of his fellow monks, and the severity with which he censured their disorderly behavior, drew down upon him their indignation. He therefore, with the consent of the abbot, withdrew from their fraternity, and established a school in Thibaud, in Champagne. The fame of his learning attracted such a multitude of scholars, not only from different provinces of France, but also from Rome, Spain, Germany, and England, that they could not be supplied with lodgings in the neighborhood. This celebrity, the pure effect of his genius and industry, excited against him so much envy and jealousy, that his enemies prevailed on the archbishop to call a council, in which he was condemned for heresy, without being heard in his own defence.

To avoid the fury of his persecutors, he retired to a secluded place in Troies, where he determined to spend his days in solitude. But the fame of his reputation followed him in his retreat, and scholars flocked to him from all directions, and building little huts in the desert, were content to live on herbs and roots, that they might enjoy the instructions of this extraordinary man. As a memorial of the happiness which he enjoyed in this sequestered place, he dedicated a chapel he had built, to the Holy Ghost, calling it the *Paraclete*, a Greek word which signifies *Comforter*. But his tranquillity was soon interrupted here by the enmity of his former persecutors, who could discover heresy in the name he had given to his chapel. So far did they succeed in raising the popular prejudice against him, that he meditated on forsaking Christendom, and seeking among Heathen that security and peace which were denied him among Christians and monks.

The duke of Brittany, feeling a compassion for his misfortunes, appointed him abbey of St. Guildas, in the diocese of St. Vannes. But this afforded but little respite from his miseries. The monks were so licentious in their conduct, that it awakened the indignation of Abelard, and his severe reproaches provoked their hatred. After various changes, in all which his fame for learning and severe morality were conspicuous, and his misfortunes unceasing, he was condemned by the pope for a heretic, his books were ordered to be burnt, and himself confined in prison, and for ever after prevented from teaching. The severity of this sentence being afterward mitigated through the intercession of the abbot of Clugni, Abelard was received into the monastery of his friendly intercessor, became reconciled to his principal antagonist, St. Barnard, and was treated with great humanity and kindness. At length, worn down by a complication of diseases, and weakened by age and infirmities, he was sent to the priory of St. Marcel, near Chalons, where he died on the 21st of April, 1142, in the sixty-third year of his age. According to his desire, and the request of Heloise, the object of his youthful affection, his remains

truths of the latter by the subtilties of the former; they darkened and disfigured the principles of the Gospel by their useless and speculative distinctions; exhausting themselves and others with 'unintelligible solutions of abstruse and frivolous questions, and through a rage for disputing, maintained with equal vehemence and ardor the opposite sides of the most serious and momentous questions.'*

Though in respect to their manner of elucidating the sacred Scriptures, we might be at loss for a cause of preference between them; yet the followers of Abelard had the advantage of their antagonists, in regard to the soundness and extent of their learning, the depth of their researches, and the profoundness of their genius. By these means they gained an ascendency over the youth who were attracted to their schools by the fame of these teachers. The success which attended their efforts led to the establishment of public *schools;* in which the peculiar tenets of this new race of theologians were taught and defended. At first the course of academical instruction was limited to particular branches of learning; but at length, early in the thirteenth century, the academy of Paris, 'which surpassed all the rest both in respect to the number and abilities of its professors, and the multitude of students by whom it was frequented, was the first learned society which extended the sphere of its education, received all the sciences into its bosom, and appointed masters for every branch of erudition;'† and hence it obtained the title of *University*, indicating that it embraced in the range of its instructions the whole circle of sciences. In this famous university originated the four classes of professors, afterward denominated *faculties*, by which the most of our colleges are at present characterized and conducted. None were admitted to

were deposited in the Paraclete chapel, where, after surviving him twenty years with undiminished regard, she was buried in the same tomb with him. See *New Edinburgh Encyclopedia*, whence these facts are taken.

It might seem censurable to record these facts of a man so distinguished for literary and philosophical attainments, without a note of disapprobation for some parts of his conduct, though perhaps that ecclesiastical code which enjoins celibacy upon the priesthood—for Abelard was a priest of the Roman Catholic communion—is more to be condemned than the aberrations of the man himself. Though the age in which he lived,—an age of ignorance and profligacy,—the prejudices of his early religious education, and the general prevalence of vice among almost all orders of men, may form some apology for his conduct in certain instances, they cannot shield him from blame, nor can charity itself stifle the voice of justice in pronouncing sentence of condemnation upon his immoral actions. While, therefore, we admire the brilliancy of his genius, and the loftiness of his intellectual attainments; and while we commiserate his misfortunes, brought on him by the malice of his adversaries, directed as it was by the keenness of envy and jealousy; we cannot but lament that those eminent qualities and these untoward circumstances should have been intermixed with so much of moral obliquity and human infirmity.

Had the pure Gospel shone upon his darkness, and had it been improved by a faithful and conscientious adherence to its dictates, these defects of character and conduct might never have been recorded to the disgrace of Abelard, nor the truths of Christianity been obscured in the manner they were by those subtilties of scholastic divinity to which he gave birth.

* Mosheim, cent. xii. † Ibid.

the honor of a professorship unless he were qualified to pass with honor and approbation a critical examination, after having undergone a previous probation for several years in acquiring a thorough knowledge of that branch of science he was designed to teach. To invest the institution with as much grandeur as possible, those who had passed the ordeal of a strict examination were inducted into their high office as professors with much solemnity, and were saluted as *masters* in the midst of pompous ceremonies. As it is not to be supposed that every professor would be alike distinguished for his erudition, and other accomplishments, it became necessary to fix upon some mark of distinction, by which the comparative merits of each might be ascertained. This gave rise to *academical degrees*, which were conferred as rewards of successful competition for literary fame. From this precedent may be dated the practice, now so universally prevalent among literary institutions, of conferring titles upon those students who have succeeded to the honors of a college, or those who it may be supposed are entitled to that mark of distinction.

This practice, though susceptible of abuse, excited a laudable ambition among the students and professors, that they might rise to eminence in their literary pursuits. We may speculate as much as we please upon the equality which ought to exist among the members which compose human society; perfect equality is a mere creature of the imagination, which never yet had, nor can possibly have a real existence. We might as well expect every tree, mountain, sea and ocean, man, beast and reptile, to be of the same size as to expect that equality in human society, either in the Church or state, which levels all distinctions. The industrious, economical man, will in general become wealthy, while the idle and dissipated will necessarily suffer in poverty; and the man who diligently improves his intellectual powers, will rise to eminence in his profession; and the student, if he be endowed with a capacity to acquire knowledge, who applies himself with assiduity to his studies, will rise above those of his fellows who are less zealous and diligent. To say nothing, therefore, of those distinctions which necessarily originate from the organization of civil society, by which magistrates of different orders, as well as legislators, are essential to the well-being of the community, we say that it is utterly impossible, in the nature of things, that a perfect equality should exist among mankind. God and nature, as well as the structure of human society, have precluded the possibility of its existence.

Whether it be fit and right to add a stimulant to human industry in the pursuit of any lawful object, by holding out rewards to a successful competition, is a question about which men may very innocently differ.* But whatever may be the decision in regard

* It has long been a matter of dispute, whether or not it is proper to confer honors upon students as rewards of success. On this subject we copy the following testimony from President Lindsley of the university of Nashville:—

"I have been here" (as president of the college) "seven and a half years, and

to this question in theory, so far as it respects artificial distinctions, matter of fact proves that merit honestly acquired will ever be rewarded. It is not possible for a man to excel in any art, in any pursuit or profession, without attracting the attention of his fellows; and although he may excite the envy of some and the malevolence of others, by an exhibition of his superior talents and acquirements, the wise and the good will award to him the honor to which he is entitled; for allowing it to be true, that some eminent men are like the

> '—— flower that's born to blush unseen.
> And waste its sweetness on the desert air,'

unknown and unnoticed while they live, yet death will remove the cloud of obscurity which hung over their characters, and posterity will appreciate their worth. However modest and retiring therefore a man may be—and true modesty is never obtrusive—it is hardly possible for him long to conceal himself from public notice, or to hide the real excellence of his character. On the other hand, with whatever obtrusiveness the pedant or the literary dandy may strive to force himself into notoriety, he cannot long impose upon the discernment of the public, nor will his artificial covering, for any length of time, conceal his characteristic defects.

These remarks are not made as an apology for feeding the vanity or gratifying the pride of any one. Nor do we think that they imply any thing more than what is comprehended in the apostolic maxim, 'Honor to whom honor.' While the vanity of the undeserving may be fed by receiving honors to which they are not entitled, it may be a question whether many of those who express their regrets at well-earned distinctions would not have been more contented, and even gratified, had their names been enrolled on the list of more fortunate competitors. Vanity is as pre-eminently seen in the chagrin and mortification of disappointed ambition as it is in the realization of its wishes and desires. And the finger of scorn is never pointed with more malignity and energy than when it is directed by a heart swelling with envy and jealousy; nor is the fact of the existence of those unhallowed passions more evident than it

during all this period not a premium, prize, or honorary distinction of any kind whatever has been awarded to a student of this college. I have never even hinted to an individual, however meritorious, that I considered him superior to others. I have never, for example, complimented the best writer, the best speaker, the best Greek or mathematical scholar, nor taken a single step toward distinguishing one above another, at any time or occasion. I leave the public and themselves to judge and speak of their performances as they please. In short, we are entirely free from the old vexatious code which attempts every thing by *college honors*, which excites a few to extraordinary efforts, and discourages the great mass altogether. The experiment has proved perfectly satisfactory. I have never seen so large a proportion of the youth of any seminary equally studious, or equally moral and orderly. No consideration would induce me to return to the ancient *emulation system*, the miseries of which were familiar to me long before I crossed the mountains. Our youth study vastly more, and do their work vastly better, than I have ever had an opportunity of witnessing in an eastern college. The government is as easy and simple as that of a private family."

is in the apparent gratification which the man evinces at witnessing the object of his envy covered over with apparent disgrace.

True humility, however, disdains alike the trappings of human fame and fashions, and those elevations to honor which are unaccompanied with solid merit. While it is contented to be undistinguished among the crowd, and even chooses the *lowest place*, it is highly gratified at beholding the success of others; and more especially if the respect which is paid them be the reward of solid merit. Nor is it less distinguished by the modesty of its apparel, and the diffidence with which it receives the applauses of others, than it is by its associating with itself the graces of meekness and patience, and by manifesting a suitable abhorrence of all unmeaning pomp and parade. Certainly all will admit that Haman evinced as much of pride and vanity under his mortifications at beholding the royal favors bestowed upon Mordecai, as the latter did in the enjoyment of his honors. And he who asperses the character of his neighbor, merely because he occupies a more enviable station than himself, or possesses more estimable qualities, furnishes but feeble evidence of his greater depth of humility and meekness. And it may be a question whether a man does not display as much vanity in boasting of his meekness as another does in striving to exhibit his advantages.

Indeed, a very slight knowledge of human nature will convince us that much of pride and vanity may be veiled up under a very humble exterior, while it struts and swells under the splendid habiliments worn by those who 'are in kings' palaces.' With the latter it appears without disguise; with the former its criminality is heightened by being wrapt up in the garb of hypocrisy; in both it betrays the absence of solid virtue and true humility, by evincing a haughtiness of demeanor in its intercourse with mankind. And while pride seeks its gratification in every possible way which will elicit the praises of man, humility shuns public notoriety, is content with its own rewards, and is equally indifferent to the praise and dispraise of others. Conscious of its own worth, it seeks not to add to its value by adventitious circumstances. In the midst of the storms of life, the strife of tongues, and the war of words, the man possessed of this 'pearl of great price,' calmly retires within himself, and tranquilly spends his days and nights in pleasing his God and doing good to his fellow men.

Whatever truth and justice there may be in these observations, it will not be denied by any one acquainted with the history of the Church, that the pride of philosophy has ever been the corrupter of the pure and simple doctrines of Christianity; and that in the same proportion as men have been prompted to rely on the uncertain deductions of reason as guides in their religious inquiries, they have wandered from the path of 'peace and pleasantness;' for it will ever remain true 'that the world by wisdom knew not God,' however accurately it may judge respecting other things. What-

ever, therefore, will have a tendency to swell the mind with vanity, to call off our attention from the simplicity of truth as it is revealed in the Bible, or to inspire an improper confidence in ourselves, should be avoided as dangerous to our own repose, and as hinderances to the advancement of peace and quietness in the world.

That the manner in which divinity was taught by the schoolmen had this effect will not be denied by those who have acquainted themselves at all with their subtil disquisitions; as they often perplexed themselves and their hearers with speculations which merely bewildered their minds with endless and unsatisfying notions, leaving them empty and void of any solid truth or enjoyment. This is most evident from what we have already said on this subject. It commenced its progress at an early period of the Christian Church; and though small in its beginning, and slow in its advances, it attained to a fearful height, carrying away in its mighty sweep all that beautiful simplicity by which the Gospel of Jesus Christ, in its primitive purity, is distinguished.

These remarks show the origin and effects of what has been called *Scholastic Divinity.* It originated with a man no less famous in his day for his devotedness to the Christian cause than he was for the fertility of an unbridled imagination, and his love of literary and philosophical pursuits. It was taken up and perfected by a class of men who were more ambitious to excel in a pompous philosophy, unchastened by the sober dictates of reason, and the facts and doctrines of revelation, than they were to diffuse abroad those pure principles of Christianity which disdains an alliance with human philosophy for its support; not, indeed, because it cannot safely undergo an examination of its principles and claims by the light of a sound philosophy, but because it soars far above it, and exists independently of all such supports. It finally terminated in the establishment of seats of learning, which, though they became famous for elevating the standard of literary eminence, became also the corrupters of a pure Christianity; and tended, by their abuses, to augment the power of the papal hierarchy, already tottering under its own weight.

Concerning the distinctive features of their doctrine, and the manner in which they treated the subjects which they undertook to investigate, we quote the following from Buck's Theological Dictionary:—

"'"Considering them as to their metaphysical researches," says an anonymous but excellent writer, "they fatigued their readers in the pursuit of endless abstractions and distinctions; and their design seems rather to have been accurately to arrange and define the objects of thought than to explore the mental faculties themselves. The nature of particular and universal ideas, time, space, infinity, together with the mode of existence to be ascribed to the Supreme Being, chiefly engaged the attention of the mightiest minds in the middle ages. Acute in the highest degree, and endued with a wonderful patience,

of thinking, they yet, by a mistaken direction of their powers, wasted themselves in endless logomachies, and displayed more of a teazing subtilty than of philosophical depth. They chose rather to strike into the dark and intricate by-paths of metaphysical science, than to pursue a career of useful discovery; and as their disquisitions were neither adorned by taste, nor reared on a basis of extensive knowledge, they gradually fell into neglect, when juster views in philosophy made their appearance. Still they will remain a mighty monument of the utmost which the mind of man can accomplish in the field of abstraction. If the metaphysician does not find in the schoolmen the materials of his work, he will perceive the study of their writings to be of excellent benefit in sharpening his tools. They will aid his acuteness, though they may fail to enlarge his knowledge."

We do not depreciate human learning, nor decry metaphysics. Both the one and the other have their use, even in religious inquiries. It is only when they attempt to usurp the place of revelation, to assume the office of lordly dictators in matters of religion, instead of being content to occupy the humble station of obedient servants, that they become dangerous. Let the linguist bring his learning to aid him in explaining the meaning of the words of Holy Writ, to trace out their etymology, and to show the various senses in which they are used in the inspired writings, and then he will be hailed as a useful expositor of God's word; but if, instead of doing this, he attempt to use his learning to fritter away the original meaning of terms, to accommodate them to a theory of his own, not derived from the fundamental laws of Jesus Christ, he acts the part of an ungrateful son, who uses the bounties of an indulgent father for purposes of prodigality.

So the metaphysician who subjects his theoretical deductions to the dictates of revelation instead of making the latter subservient to the speculations of the former, may render an essential service to the cause of truth and righteousness. The more acute his mental powers, and the more profound his disquisitions, the better is he qualified to weigh evidence, to penetrate through the mists of prejudice, to unravel the knotty threads of error, and to appreciate and establish the truth; provided he at the same time subjects his understanding to the laws of rational testimony, and to those deductions which arise from established truths.

Metaphysics have their proper place. Revelation has its proper office. The latter acts the part of a profound teacher. It suits its lessons and modes of instruction to all classes of men—to babes, to young men, and to fathers—the illiterate can comprehend enough of its lessons to make them wise unto salvation, while the learned can find enough to occupy their most enlarged views, to fill their most expanded minds with themes of contemplation, even from the minutest truths which relate to the common duties of life, to the most lofty, grand, sublime subjects, which can come within the range of human thought.

But what have metaphysics to do in explaining those plain truths of Divine revelation which relate to repentance, to faith, to holy obedience, to the precepts of the law, or to the promises of the Gospel? That *God is love*, and that His people should *love one another*, and *do as they would be done by*, may be understood by the most unlettered Christian, just as readily and as accurately as by the most profound metaphysician or learned divine.

And what has the Christian to do with the subtil disquisitions of those philosophers, who dispute whether the qualities of any substance are to be considered as identical with the substance itself, or whether they are mere accidents, which belong to something else of which we can have no adequate conception. Let the metaphysician exhaust the energies of his mind, if he will, on such debateable points; but let the Christian rather improve his time and talents in the investigation of those truths which have an experimental and practical tendency.

If we search into the history of the Church we shall find that the principal part of the heresies, with which its peace has been from time to time disturbed, arose from attempting to comprehend that which is incomprehensible, and to explain that which in the nature of things is inexplicable. Not content with the simple declaration of Holy Scripture, that *God is*, and that 'He doeth according to His pleasure,' they endeavored to explain the *modes* of His existence, and the *manner* of His working: and hence arose those thorny and endless controversies about the essence of the Divine nature, the mystical union of the Three Persons in one God,—all of which are perfectly beyond the comprehension of finite minds. The simple *fact* itself, that there 'are three that bear record in heaven, and that these three are one,' is as plainly revealed, and as easily comprehended and believed as any other fact; but the *manner* of this mysterious union eludes the grasp of mortals; and hence we are not required either to believe or comprehend any thing concerning it.

It was by such unintelligible speculations, respecting subjects so far beyond the reach of the human intellect, that the ancient schoolmen lost themselves in a labyrinth of intricate reasonings. The Author of our being seems to have fixed limits to our reasoning powers, beyond which it is not only absurd, but even impious for us to attempt to go. To the rage of man to ascertain the unknown depths of science, because they are really unfathomable by the short line of human thought God has said, 'Hitherto thou shalt come, but thou shalt proceed no farther;' and those who madly attempt to leap over these bounds, commit a trespass upon the rights of the invisible world, and are punished for their temerity with a bewildered understanding. This eager desire, indeed, after hidden knowledge, seems but a repetition of the original offence. Not content with the privilege of eating of every tree of the garden which had been granted to him for food, man must needs put forth

his hand to partake of the fruit of the 'tree of knowledge of good and evil,' because the serpent had represented that it was 'good to make one wise.' May we be admonished by this fearful example!

Luther gave the first fatal stab to this method of teaching divinity. A check, to be sure, had been given to this vain philosophy by Roger Baron,* a Franciscan friar, an Englishman, who, on account of the celebrity he obtained by his discoveries in the learned languages, in philosophy, chemistry, and the mechanic arts, was denominated the *admirable doctor.* He manifested a suitable contempt for the sort of learning which was so much eulogized in his day, and boldly launching forth upon the sea of inductive philosophy, he returned richly laden with the merchandise he acquired by his adventurous enterprise. At length the lights of the reformation and the tests of experience had nearly dissipated the mists which had been collecting around the summit of truth for so many centuries. And though some universities still require it to be taught, it has generally fallen into contempt, so far at least as the name is concerned.

But though it was thus brought into disrepute, the minds of most of the divines who were any way eminent in the seventeenth century were strongly imbued with this method of treating their subjects, as their labored works abundantly show. Even *Baxter*, though one of the most holy and evangelical ministers of his day, was often extremely metaphysical in his writings, and goes so far as to say of himself, that in his most earnest exhortations, he introduced something too learned or abstruse for his people to comprehend, that they might be the more sensible of their ignorance, and of the necessity of a well qualified ministry. This seems like a relic of the popish maxim, that a minister must introduce in every sermon less or more of Latin quotations, to convince the people that he is a learned man.

We think, also, that we have of late discovered a remarkable tendency, in some portions of the religious world, to revive this exploded method of teaching, defining, and defending the doctrines of the Gospel. For about one hundred years past, the light of experimental and practical Christianity has been gaining an ascendency, amidst much opposition and obloquy, in the mind and affections of the religious community. In its gradual advances a merely nominal Christianity has very much sunk into disrepute, and many of those terms, whose meaning was only understood as defined upon paper, have been explained in the hearts and lives of many real Christians. The new birth, justification by faith in Jesus Christ, the witness and fruits of the Holy Spirit, are terms which,

* This *Roger Baron* must not be confounded with either *Sir Nicholas* or *Francis Bacon.* The first, the one alluded to in the text, was born in the year 1244; the second, Sir Nicholas, who became an eminent lawyer, was born in the year 1510; the last, whose writings have formed a new era in the history of the sciences, was born on the 22d day of January, 1560. They all seem to have inherited great talents, and improved them much to the advantage of science and morals, although the latter obscured the glory of his character by several acts of venality.

though found in the sacred Scriptures, and in the writings of the reformers, were but illy understood, even in the religious world, until the late revival of pure religion proved them to have an experimental and practical meaning, and that too in a very emphatical sense. Connected with this revival of godliness, and as leading to it, was the doctrine of hereditary depravity, the deity and universal atonement of Christ, and all those collateral truths which grow out of these main pillars of the Christian edifice. These truths have found their way into the understandings of men, and have of course displaced many of those false notions of religion with which the minds of many were encumbered. It must be plain to every considerate mind that if God be loving to every man, that if Jesus Christ tasted death for every man, then all men may repent, believe in Christ, and *be saved from wrath through Him;* and it is equally plain, that if this conclusion hold true, then the doctrine which places unavoidably a portion of the human family beyond the possibility of salvation must be founded in error.

This consequence has been forcibly felt and ingenuously acknowledged by a large proportion of those who were tenacious adherents to the doctrine of a universal Divine efficiency. What must be done to avoid such a conclusion? Could they invalidate the promises? No, indeed! So long as it stands written in such emblazoned characters, that 'Jesus Christ, by the grace of God, tasted death for every man,' that God is 'not willing that any should perish, but that all should come to repentance,' that He 'willeth not the death of the sinner,' that God 'sent not his Son into the world to condemn the world, but that the world through Him might be saved;' so long as these truths stand forth so prominently in the sacred Scriptures, it seemed hardly possible for any to question the willingness of almighty God to save sinners, even all sorts of sinners, who are willing to bow to the terms of the Gospel.

In these circumstances what could be done? To rise up in open and declared opposition to truths so plainly revealed, or to resist the conclusions inevitably resulting from them, was a Herculean work in which but few would be willing to engage. Taking it for granted, however, that the doctrine of decrees, as taught and explained by John Calvin and his coadjutors and followers, is founded in truth, an effort was made to defend it in such a manner as to make it harmonize with the universal atonement of Christ, and the consequent possibility of salvation for all men. This ingenuous but perplexing theory gave origin to *Hopkinsianism*, and finally to what has been not inaptly called *Neology*, or the *New Divinity*. Dr. Samuel Hopkins, the author of Hopkinsianism, was one of those New-England divines famous for metaphysical researches; and improving upon the metaphysics of Edwards, whose attainments and piety had gained him great celebrity and authority among the Calvinistic divines, he undertook to reconcile the doctrine of a universal Divine efficiency with the freedom of human agency, and

that of unconditional predestination with universal atonement, and human responsibility. To effect this difficult work, he resorted to the subtil distinction between a *natural* and a *moral* ability, contending that with the former all men are endowed, but that the latter is restricted to the elect. With this moral ability he undertook to untie the gordian knot which bound sinners to the chariot of universal decrees, in which some were carried triumphantly to heaven, and from which others were hurled headlong to hell.

But did he succeed? No, indeed! Not even in the estimation of his admirers, except here and there a few of his immediate followers, who clung to his system as the best they could find to free them from the difficulties pressed upon them by their Arminian opponents.

When hard pressed by their antagonists, that it was perfectly useless to invest the sinner with a *natural power* to repent and believe, while it was admitted that the everlasting doom of that sinner was fixed by an unalterable decree of preterition; and that it was equally useless to fix his culpability in the want of a *disposition* or *moral power* to do what God requires, while it was held that every volition of the mind was under the uncontrolable influence of a Divine efficiency; the advocates of Hopkinsianism were at a loss for a satisfactory solution of these pressing difficulties. To abandon their first principles was mortifying to their pride. Their first resort was to a subtil distinction between the *decretal* and *permissive* will of God. God had indeed *decreed* whatsoever comes to pass, but had decreed to *permit* only that sinners should commit sin, and that the reprobates might be damned. But when their antagonists urged the absurdity of decreeing to *permit* only certain acts and results, this ground was generally abandoned as untenable; and with it the doctrine of a universal Divine efficiency operating directly on the will, as being incompatible with human freedom and responsibility.

Another distinction, of rather an abstruse nature, yet glaringly absurd, which has accompanied the gradual development of the New Divinity, was made between the *secret* and the *revealed* will of God. By the latter the *expression* of God's willingness to save all men on the conditions of the Gospel is made; but by the former, a determination to fulfil the unalterable purpose of God respecting the punishment of a reprobate, and his continuance in sin in order thereto, was reserved as a part of the Divine sovereignty. Hence those who were guided by the declarations of the *revealed* will, could announce the Scripture language, which is plain and unequivocal, respecting the possibility of salvation for all men, predicating this announcement on that truth which proclaims the universality of the atonement made by Jesus Christ; while the others could philosophize with equal confidence upon the *secret* determination of God to procure the final condemnation of the non-elect by means of those sins which they commit, in consequence

of a certain law of their constitution, brought upon them without their consent, and which God determined never to alter. Though this subtil distinction compromised, most obviously, the sincerity of God, and destroyed most effectually the harmony of His counsels, by setting the commands and promises at variance, yet it seemed to be a necessary result of a determination on the part of the advocates of the system, to sacrifice harmony and consistency to that imaginary sovereignty which their primary principle imputes to God. That mind, indeed, must be extremely absorbed in metaphysical subtilties which can feel no repugnance in imputing such apparent duplicity and double dealing to that God whose adorable perfections are rendered resplendent by the infinite *sincerity* of His nature, and the immaculate purity of all His dispensations.

So far as we are able to comprehend the speculations of the New Divinity men—for we believe they have no well compacted system in common—they still hold fast the doctrine of universal decrees, but generally suppose they are predicated of foreknowledge; and thus they are able, as they think, to reconcile this doctrine with the Scripture doctrine of a general atonement, human liberty, and responsibility: but, with a view apparently to avoid the consequences resulting from the doctrine of decrees, they invest man with a natural power to convert himself, by a mere change of purpose; and to maintain this theory with the greater effect, they seem to deny the hereditary depravity of man, maintaining that sinfulness consists wholly in voluntary exercise, subsequently to our arrival to a state in which we may understandingly choose the good and refuse the evil.

As to conversion or regeneration itself, it is somewhat difficult to ascertain precisely what ideas they affix to these terms. That man must be *born again*, in order to enter into the kingdom of heaven, they strenuously assert; but when they affirm with equal positiveness and zeal that all this may be effected by an exercise of the natural power of man, independently of Divine grace,—as some of them certainly do,—we know not what perceptions they can have of this *new creation*. Nor are they, so far as we understand them, more explicit on the witness and fruits of the Spirit. That they generally reject the idea that the believer can have any satisfactory knowledge of his acceptance in the Beloved, while some of them allow in theory the necessity of the Spirit's operation and influence,—which we believe to be the fact,—is certainly an evidence of great confusion of mind on this important point of Christian experience; and shows most manifestly a want of clear, consistent, and Scriptural views in relation to the necessity, nature, and evidences of the new birth.

Now these contradictory speculations we consider to be the necessary result of a departure from the plain and most obvious meaning of Scripture. Not content with the simple declarations of Divine revelation, that 'all have gone astray'—that 'Jesus Christ

tasted death for every man'—that the 'grace of God hath appeared unto all men'—that 'whosoever will may come and drink of the water of life'—that 'no man can come unto' Jesus Christ 'except the Father draw him'—that 'without' Jesus Christ 'ye can do nothing'—that 'if any man have not the Spirit of Christ, he is none of his'—that 'he that believeth hath the witness in himself'—we say, not content to receive these plain truths in their most obvious and unsophisticated meaning, with a view to reconcile them with a preconceived theory, they resort to philosophical subtilties and abstruse distinctions, which explain away their meaning, and thus render the whole system of experimental religion an unintelligible jargon. Is not this a revival of scholastic divinity, though in a modified form?

This seems, indeed, to be the *New School Divinity.* And the method of bringing metaphysics to the aid of religion, and of explaining the doctrines of the Gospel in that abstruse manner which is peculiar to the endless subtilties of logic, as taught by Aristotle, and incorporated among the weapons in defence of Christianity by the ancient schoolmen, appears to have been brought into vogue by President Edwards. Edwards was doubtless a good man, and, in most points, a sound divine; but the tenacity with which he held fast the obnoxious features of Calvinism, and the metaphysical manner in which he undertook to make them harmonize with the freedom of man—if indeed he allowed to man any freedom at all—betrayed him, it appears to us, into a method of exegesis which did great disservice to pure Christianity, by opening a door for numerous heresies which have sprung up, particularly in New England, since his day. Witness the hordes of Universalists and Socinians which have poured forth their destructive errors over a large portion of this fair inheritance of the pilgrim fathers.

The Universalist, taking for granted the truth of the main proposition on which Calvinism rests, namely, that God has forcordained whatsoever comes to pass, naturally inferred that all will finally be saved—because he could not reconcile it with the justice and goodness of God that He should punish a man eternally for doing His will. And who will say that his inference is not legitimate?

The Socinian, not conceiving the possibility, on any just principles, of making man responsible for actions which were the unavoidable result of an antecedaneous decree, denied the existence of such a decree altogether; and being equally at a loss how to reconcile the received notions of hereditary depravity with man's power to do good, without Divine assistance, also called in question any such depravity in man; and thus having divested his creed of both of these absurdities, he invested man with a power to become his own saviour by his good moral actions and exercises of piety and charity; all which led him to the fatal presumption of denying the divinity of Christ, and consequently His atonement,

as well as the necessity of the Spirit's influence to work in the sinner repentance, faith, and holy obedience. Thus we see how this metaphysical divinity led the way for all these pernicious errors. And how far the discordant theories now afloat upon the troubled waters of the New School Divinity may continue to carry the people toward the same dead sea of Socinianism, who can tell? If sinners have a natural power to save themselves independently of redeeming grace, what need of that grace? And what need of a Redeemer? Like causes under similar circumstances will produce like effects. If therefore we would avoid these effects, let us shun the causes which have produced them. Let us return unto the *good old paths* of the prophets and apostles, 'Jesus Christ himself being the chief corner stone.' Let us never descend from that high and holy elevation on which revelation has placed us, to become mere dull moralizers, preachers of metaphysics, perplexing our hearers with philosophical disquisitions which 'dazzle only to blind.'

We would not insinuate, however, that the danger of erring from the straight line of truth by running into these vain speculations, lies altogether on that side of the question. One of the characteristic distinctions of man is a rage for novelty. He becomes weary of repeating over the same terms, of advancing, explaining and defending the same sentiments. To relieve himself from this sort of ennui, he looks about him to find something new. To justify himself in the pursuit of new things, he pleads the improvements of the age in which he lives, the useful discoveries and inventions of science; and why not, he says, in the science of religion as well as others? not recollecting, perhaps, that Christianity, not being a human invention, came perfect from heaven at first, and therefore admits of no improvements from the art and ingenuity of man, nor undergoes any change for the better. But the indulgence of this natural propensity for novelty has been the bane of true religion in every age, and more especially when it has been combined with an ambition to shine in the department of letters and science, or to be hailed as the author of new discoveries, or the founder of a new sect. And to appear profoundly learned, a departure must be taken from the beaten track, knowledge must be wrapt up in mystery, or clothed in a philosophical garb, with a view to excite the wonder and amazement of the multitude. Both religion and philosophy have suffered more from the pompous dress in which their vain-glorious advocates have clothed them, than perhaps from any one cause; and yet we would not banish from the precincts of either the aids of sound learning; only let it keep its proper place as the handmaid of true science and pure religion: when it thus keeps within its proper province, it will not obscure, but render still more perspicuous the truths of Divine revelation, and the principles of sound philosophy.

If there be any truth in these remarks, the danger of turning

aside from that *highway of holiness which is so plain that the wayfaring man, though a fool* in other respects, *need not err therein*, should be felt by all classes of men, and more especially by the ministers of the sanctuary; for we are persuaded that the speculations of a false philosophy have done more than any one thing else to obscure and corrupt the pure doctrines of the Gospel, not, as we before observed, because they cannot undergo without detriment the closest inspection by men of deep thought and profound research, but because they disdain dependence upon such adventitious aids for their support, and because they elude the grasp of the most capacious minds by the sublimity and grandeur of their character. To bring down these sublime doctrines to the level of human philosophy, and to bind them to the uncertain rules of logical definitions and deductions,* is like attempting to illumi-

* As we have said so much on the subtilties of these teachers of logic, perhaps it may be satisfactory to our readers to have some specimens of their manner of puzzling themselves and others on this subject. We therefore present the following:—

1. If, when you speak the truth, you say you lie, you lie; but you say you lie when you speak the truth; therefore, in speaking the truth you lie! This, it is said, appeared such a mighty puzzle, and so very important, that Chrysippus wrote six books upon it; and Philetas, a Choan, died of a consumption which he contracted by the close study which he bestowed upon it.

2. Electra, the daughter of Agamemnon, knew her brother, and did not know him; she knew Orestes to be her brother, but she did not know that person to be her brother who was conversing with her!

3. 'Is one grain a heap? No. Two grains? No. Three grains? No. Go on adding one by one; and if one grain be not a heap, it will be impossible to say what number of grains make a heap.'

4. You have what you have not lost; you have not lost horns; therefore you have horns.

5. The following is said to have been invented by Diodorus of Caria:—'If any body be moved, it is either moved in the place where it is, or in a place where it is not: but it is not moved in the place where it is; for where it is, it remains; nor is it moved in a place where it is not; for nothing can either act or suffer where it is not; therefore there is no such thing as motion.' This philosopher met with a practical application of his own argument. Having had the misfortune to dislocate his shoulder, the surgeon whom he sent for endeavored to convince him that it could not be dislocated, as it was impossible, on his own principles, that the bone could have moved out of its place.

6. Protagoras, the sophist, had agreed to instruct a young man in eloquence for a great sum, one half of which was to be paid in hand, and the other half as soon as he should gain a plea in the courts. The pupil, however, made no attempt to plead for a long time after he had been fully instructed in the principles of rhetoric. The sophist therefore brought an action against him to recover the remaining half of the stipulated sum. Each pleaded his own cause. Protagoras urged, that whatever way the decision of the judges should lie, his pupil would be bound to pay; for if they should find him liable, he must pay in conformity to their sentence; or if they should acquit him, then, in that case, he must pay in conformity to their original agreement, which was that the full sum should be paid on his gaining a cause. The young man, on the other hand, pleaded, that if the cause was decided in his favor, he should be excused from payment by the decision of the court; if against him, Protagoras, by his own agreement, could have no demand upon him, as he was only bound to pay on gaining a cause. If our readers find any difficulty in solving this knotty question, they may leave it, as we are told the judges did, undecided. See *New Edinburgh Encyclopedia*, article *Logic*.

To such egregious trifling did the ancient teachers of logic descend in order to display their wit, or the profoundness of their researches. And when the perplexing subtilties of this art were brought to bear upon the subject of theology, we

nate the earth at mid-day by the light of a taper. To the lofty summit of revelation human philosophy can never ascend; nor will the well instructed Christian ever forsake the pure fountain of eternal truth with a view to slake his thirst with the muddy waters of merely terrestrial origin.

That many professed Arminians have run into the errors we have been deprecating, we are not disposed to question. And perhaps in the days of our Puritan forefathers, the most of those who professed the Arminian creed, forsaking those doctrines of grace which were taught so luminously by Arminius himself, adopted the same graceless theory by which those Neologists are now distinguished who ascribe so much power to man. This fact may apologize for some—though we think they should have known better—who have stigmatized Arminianism with the detestable heresy which attributes to man the power to save himself. Though such a wild and unscriptural notion never entered into the creed of Arminius nor that of any of his genuine followers, there have been those who were called by his name who, hastily we hope, adopted this unsound sentiment. On this account it is that we suppose so many have been accustomed to associate in their minds with Arminianism the Arian and Socinian heresies, and hence to say that Arminians hold to the doctrine of infant purity and of man's ability to save himself independently of Divine grace.

But whatever truth there may be in these suggestions, it is manifest to all attentive observers of the times, that the Neologists of the present day go far beyond any of their predecessors in attributing to man the natural power of saving himself. We hope, however, that the light of Divine truth which seems to be shining less or more clearly on all lands, will continue its enlightening progress, until all these unsound notions in religion shall be shined into darkness, and the pure Gospel of Jesus Christ obtain a universal triumph in the understandings and hearts of the people.

need not wonder that it was thrown into contempt when the lights of true science and religion began to shine on mankind at the memorable era of the Reformation. But that this contemptible trifling should ever be revived would be matter of regret with all well wishers to the interests of true religion and solid learning.

As the fruit of this extravagant rage for subjecting the doctrines of Christianity to the whimsical dominion of metaphysics and dialectics, after these sciences came to be so generally taught in the schools, they undertook to distinguish between the Divine *essence* of the Deity Himself and the *property* of his perfections, and between the *three Divine persons* and the *persons* themselves, not indeed in reality, but by an abstraction in the mind, which led to the denial of some of the cardinal truths of Divine revelation.

Is modern Socinianism the product of a similar process of the mind? Or is it merely the effect of that affectation of philosophical research which disdains reliance upon the plain and obvious dictates of Divine revelation, and which betrays itself in a continual restlessness under their imposing restraints? It is well, indeed, for the Christian world, that all agree to acknowledge the Bible as the common standard of orthodoxy. Were not this the case, how soon we might all be hurried into the whirlpool of general skepticism, we might almost venture to predict. But if fallible reason is to be set up as a standard for the trial of Bible truth, we might as well discard revelation at once, and altogether.

In the mean time let no one boast of himself as being beyond the influence of this 'philosophy falsely so called,' merely because he holds fast the fundamental doctrines of Christ. We know that it is very possible to *hold the truth in unrighteousness;* and while this is the case we may easily become so *vain in our reasonings* as to *reject the Lord who bought us,* and to set up a standard of orthodoxy subversive of, if not in opposition to, the pure doctrines of Christ. Real Arminians, therefore, are in danger of forsaking the plain facts and doctrines of the Gospel, whenever they suffer the pride of philosophy to triumph over their better judgments and prostrate the unadulterated truths of revelation before the shrine of human tests and graceless theories. To prevent a result so fatal to the interests of vital godliness, let us all contend earnestly for the 'faith once delivered to the saints,' and never *lean to our own understandings,* but *trust in the Lord with all our hearts.*

Some, with a view seemingly to apologize for their own imperfections, have endeavored to wrap up the doctrines of Christianity in mystery. This is doubtless a relic of the dogmas of the ancient mystics before noticed, as it certainly has no justification in the sacred Scriptures themselves. That the things of which the Scriptures themselves speak are far beyond the comprehension of finite minds we fully grant; but the facts, doctrines, and precepts revealed, are as plain as any other facts, doctrines, and precepts; and require no more stretch of faith to believe, or capaciousness of mind to comprehend them. To speak, indeed, of *revealed* facts as being covered up in mystery, is nothing less than a contradiction. What is *revelation?* Is it not a *making known* that which was before, and would otherwise remain *hidden?* It is in this sense that the apostles speak of *mysteries.* The mysteries which had been hidden before, 'even for ages,' respecting Jesus Christ, and the scheme of salvation through Him, were now *revealed,* made *known,* by the preaching of the Gospel, so that they were now no longer *mysteries,* but subjects of *revelation.*

No! It is the unintelligible manner in which the subjects of revelation have been handled by men of confused minds, led astray by the pride of human philosophy, which has darkened the wise counsels of God, 'with words without knowledge.' The *mystics* and the *schoolmen* were equally in fault in this respect. The one, instead of attending to the plain matters of fact revealed in the Bible, according to their obvious and literal import, earnestly sought for a mystical sense which was never intended, and then allegorized upon every historical narration until they bewildered themselves and their hearers with an unintelligible jargon of nonsensical reveries. The other subjected every truth of Divine revelation to the rules of interpretation laid down by Aristotle as the tests of truth, and thus lost themselves in a labyrinth of vain reasonings which carried them as far from the simplicity of Divine revelation, 'as hell from heaven.'

Our duty is plain. If we would shun the whirlpool of the one and the rocks of the other, we must steer a straight course along the channel of revealed truth, until we are carried into the secure harbor of eternal rest.

MEMOIRS OF THE REV. DAVID STONER.

Memoirs of the Rev. David Stoner, containing copious Extracts from his Diary and epistolary Correspondence. First American, from the second English Edition. 18mo., pp. 286.

IMPARTIAL biography, in which the individual is allowed to think, speak, and act for himself, because it presents a true picture of the human heart and life, is one of the most entertaining and instructing departments of study. We say *impartial* biography. But where is this to be found? If we except the few biographical notices found in the sacred Scriptures, and perhaps some others, dictated by a sacred regard to truth, or written a long time after the subjects of them were dead, where shall we look for a faithful record of the actions, private and public, with a candid examination of the motives, of individuals?

If a man write his own life, will not self-love, however unconsciously it may operate, make the scale preponderate in his favor? With whatever impartiality a man may set himself to the task of performing the work of a critic upon his own actions, and with whatever acuteness he may scrutinize his own motives and conduct, the autobiographer will be tempted at every step of his progress—and if he resist the temptation successfully, he is a self-sacrificing hero of rare occurrence—to apologize for his infirmities, to hide his real defects, and, if he chance to make a blunder in moral conduct, either to suppress the facts in the case, or to extenuate the fault. All this may be admitted without at all impeaching his integrity or moral honesty, as he may persuade himself that the success of the cause in which he is engaged is in some measure at least identified with the fair fame of his own reputation. And it may be fairly questioned whether many sincere and well-meaning Christians have not been betrayed into the belief that piety itself demanded a suppression of the truth in relation to occasional aberrations, to justify itself against the rude attacks of infidelity. Was not this exemplified in the early history of the Church by the 'pious frauds' to which many resorted in order to maintain the truth and to secure the Church's reputation? And were not these lamentable instances of dissimulation the precursors of that corruption which finally pervaded almost all ranks of the Church, and at length rendered it an object of suspicion among the discerning of all denominations? And let not professing Christians deceive themselves with an expectation that they can elude the scrutinizing eye of a discerning public. Their motives and con-

duct are critically scanned. What a handle against the reputation of Christianity did Gibbon find in his critical researches into the Decline and Fall of the Roman Empire, in the faults of the professed Christians of the third and fourth centuries, and thence onward to his time! Though his inferences were generally unjust and cruel, yet the facts themselves furnished him with a plausible opportunity to feed his appetite for devouring the truths of Christianity.

We allow, indeed, that better principles now prevail, since the lights of religion and science have dissipated the clouds of ignorance and superstition from the intellectual and spiritual world. Neither 'officious' nor any other sort of lies will now pass off as legalized currency to give a greater value to truth. Since guile and hypocrisy are so generally reprobated among men, every man who would acquire a fair reputation, must at least appear to be candid, honest, and true. He must be more. If he would gain credit in the religious world, he must be truly religious, in heart and life. His reputation for devotion, for orthodoxy, for faith and zeal, must be unsullied. But even this itself may be a powerful temptation to disguise the truth. If a writer of his own life, writing under the conviction that an unsullied reputation is the only passport to religious fame, be not in reality what he professes to be, how natural and easy for him to put on a little artificial coloring to make the worse appear the better side of the picture.

After all, allowing for the little unconscious disguisings which self-love may dictate in favor of one's self, we greatly prefer a man's own testimony respecting himself, to that of another; and more especially if we have reason to rely upon his honesty—that he thinks and speaks under a consciousness of his high responsibility to his God, as well as under the scrutinizing eye of a discerning public.

The man who writes the biography of another is perpetually under the necessity of being on his guard against deception. Is he the warm friend and admirer of the deceased? Is he not then in danger of being betrayed into extravagant eulogy? Will not even the infirmities of his friend find an apologist, if not even a eulogist, in the breast and pen of the biographer? But allowing that he is not blinded by the partialities of friendship, has he sufficient moral courage to meet the frowns of the surviving friends and relatives of the deceased, should he disclose the whole truth? He may, indeed, tell the truth as far as he goes. He may speak only of virtues which really existed, of good actions which were actually performed, and rightly appreciate the motives which prompted the individual to the performance of these actions; but at the same time there may be defects which he studiously conceals, foibles which he dare not mention, or aberrations of which he thinks it prudent to preserve silence, for fear of wounding the feelings of private friendships among the living. Of all writers, therefore, the

task of the biographer is the most delicate and the most difficult to be performed impartially.

Nor is the danger less if he be an enemy to the man whose life he writes. We allow that the latter assumes a greater amount of responsibility, and discharges a more fearful task. To praise the dead is manly; it is indeed amiable, and pleasurable. To do this when the individual is worthy of praise—when he has distinguished himself by an exhibition of talents, of virtuous actions and benevolent deeds which command universal respect among the wise and good,—is a task which every benevolent mind would perform with exquisite pleasure and delight, because he feels himself sustained by an honest conviction of truth, and by the voice of a virtuous public.

Not so the task of an enemy who wishes to bespatter the character of the dead with the foul breath of calumny. No small share of malignity of nature, as well as bribings of conscience, is needful, to qualify a man for the work of defamation. Yet such have been found among the living, though they have lived to no good purpose.

If any one doubt the truth of these remarks upon the difficulties of biographical writings, let him turn his attention to books of this sort. Let him examine the biographical accounts of almost any one of the noted and eminent persons who have appeared on the theatre of the world. An impartial and attentive examination of any one of these or of all of them, will soon convince him of the difficulty of arriving at accuracy in these things. Let him trace the line of biographies from Herodotus down to the present time, and wherever he can find the same person and the same transactions spoken of by two or more biographers, he will be at no little loss to ascertain what is true respecting them. Some have praised their heroes so profusely and indiscriminately, that their readers have suspected that they were not describing a real character at all, but only a fictitious one designed merely as an example for imitation; while others have censured the same persons so freely, as to create a doubt of the identity of the individual. Thus the malevolence of enmity on the one hand, and the excessive charity of friendship on the other, furnish perpetual temptations for disguising the truth either for or against the subject of the memoir. And what is most lamentable, such is the waywardness of the public mind, that erroneous statements are more likely to obtain credit than true ones. One reason doubtless is, as one has elegantly observed, 'falsehood has gone about the world with the graces in her train, while truth has lagged behind with no attendant, but the drooping form of modesty.' Let no one, however, despair of arriving at truth even in this department of literature. Though it often requires much toilsome labor to separate the error from the truth, in consequence of their being so ingenuously mixed together, yet a patient investigation, guided by an ardent love of

truth, will generally enable us to succeed in ascertaining the object of our desire, even in the most perplexing cases.

On the other hand, there are others so free from any such blemishes as should call forth censure, that all unite in their praise, if not at first, yet after time shall have afforded an opportunity for the light of truth to disperse the mists with which prejudice or malevolence had surrounded them. Such characters we contemplate with unmixed pleasure. Making all just allowance for those infirmities which are inseparable from human nature, and which are not therefore peculiar to any one human being, we speak of their virtues and excellences with pure delight, and gladly hold them up for imitation. The more rare their appearance the more highly should they be estimated.

More especially is this the case with such as have been renewed and sanctified by religion. Though naturally sinners like other men, and exhibiting the same common frailties, they have been taken from the mire of iniquity, have been 'washed in the laver of regeneration,' and ever thereafter have been enabled by the grace of God in Christ Jesus, to 'walk in newness of life,' and to exhibit in their tempers, words, and actions, the purity of the precepts of Christianity. But there is a species of biography not only tiresome to read, but really disgusting. We mean that species in which we can find no interesting incidents, nothing to distinguish the individual from the common mass of mankind, no instructive anecdotes to refresh our minds and to repay us for the labor of reading. Of this monotonous character are most of the biographical notices which appear in the periodicals of the day. What do they contain? Why that A. B. was born at such a time, of respectable parentage to be sure—that in his youth he was fond of play as a matter of course—that he grew up under the fostering care of his fond and admiring parents, and perhaps first excited their hopes by his promising talents, and then their fears by his precocious aberrations—that at a certain age he became reformed—was then faithful a few years in his prayers and other religious exercises—and finally died in peace—and this may be said of every one under similar circumstances. But do these common occurrences of life, and common traits of character form themes of sufficient interest to engage the pen of the biographer?

We allow, indeed, that it is highly gratifying to the Christian parent and other relatives to know that the son or daughter died in the Lord, and they may naturally enough wish to preserve a memento of his or her early piety, juvenile attainments, and triumphant death; but, unless the individual possessed some rare accomplishments, exhibited some peculiar trait of character, or was noted for some acts of piety and benevolence out of the common routine of things, what is there in him to interest the public, or to edify the living, which are the principal uses of biography? If, on the other hand, the person spoken of was engaged in some transactions

of great public benefit, the patron of science or religion, a benefactor, or a great sufferer in the cause of humanity and religion, or otherwise exhibited shining talents and worth of character, let the biographer intertwine all these things into the thread of the narrative, and then the more it is lengthened out the more thrilling will be the interest which it will excite in the breast of the reader. It is the multiplicity of incidents, the diversity of transactions in which the individual was engaged, and the prominency of the part which he acted, which give life and interest to biography. Without these enlivening qualities in the subject of the narrative, we might as well, and indeed with much more prospect of deriving benefit, merely cast our eyes abroad upon the living, and survey for ourselves the characters of men, as to look into one of those publications for instruction. It would be an easy matter to give examples illustrative of our meaning in reference to this subject; but it is, we apprehend, unnecessary, as they abound in all history, and must strike the reader's attention with force. And as to the other description, the truth of our remarks may be abundantly verified in the stale, common-place biographies, and obituary notices, with which the various periodicals of the day are encumbered.

We do not blame the editors of these works. They must gratify their readers and correspondents, or otherwise lose their patronage; for every one who loses a friend wishes to have his name perpetuated in print, however obscure the individual or humble may be his pretensions. We do not wish, however, to be misunderstood on this subject. We do not object to having the deaths of all recorded, nor to have every thing good said of them which truth and friendship may furnish; but in the absence of those incidents which alone can make biography instructive, a short obituary notice is all that should be required.

In respect to the memoir before us, it is replete with those evidences of the power of Divine grace in subduing the corrupt heart of man to the government of Jehovah, and of those diversified scenes which render such mementos instructive and edifying.

'David Stoner,' say the biographers, 'was born at Barwick-in-Elmet, a village about seven miles from Leeds, on Sunday, April 6th, 1794. The retired situation of his native place was friendly to the constitutional timidity of his mind, and its religious privileges afforded him peculiar assistances. His parents were decidedly pious; and, sensible of the inestimable value of an immortal spirit, they labored to restrain him from all evil, and teach him the "way of righteousness." Religion was presented to his consideration under the most pleasing aspect;—was explained in affectionate precept, and recommended by daily example. His father still survives to lament this bright "coal" which is "quenched" in Israel: his mother, who for maternal solicitude, may justly be classed with Hannah, the mother of Samuel,—Eunice, the mother of Timothy,—and

Monica, the mother of Augustine, has exchanged mortality for life. Her end was peace. The tender assiduities of his parents were not fruitless. They scattered the seeds of truth and piety in his heart, which, watered by the dews and showers of Divine influence, yielded a rich and blessed harvest. They collected material around the hallowing altar on which they desired to offer the services of their child to God; and when the fire descended from heaven, and the breath of Divine inspiration fanned its kindling ardors, the sacrifice arose in flames of heavenly desire and humble love. Their success furnishes another practical evidence of the vast utility of pious parental exertion. To such exertion God himself has given the strongest commendation: "Shall I hide from Abraham that thing which I do?—For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

It would not have appeared extraordinary if one, trained from his infancy to the knowledge of religion, had been conducted by a more gradual method to the fuller apprehension and enjoyment of its truth. His conversion, however, was very clearly and strongly marked. In the year 1806, Barwick and its neighborhood were visited with a severe affliction of an inflammatory nature, which swept many into eternity, and excited considerable alarm. Among others who died was the pious father of a large family. One of the writers of these pages was desired to preach on the occasion, which he did on the morning of Good Friday, from Deut. xxxii, 29: "O that they were wise, that they understood this, that they would consider their latter end!" While the preacher was endeavoring to urge the admonitions suggested by his text on the consciences of his hearers, young Stoner, whose mind had been much affected by the instances of mortality which had taken place around him, felt the word in demonstration and power. He distinctly saw that, if his heart and life were not changed, "his latter end" would be death. During that day he labored under a painful conviction of his sin and misery; and at a prayer meeting held in the chapel the same evening could no longer suppress his feelings. He cried aloud for mercy, sought the favor of God with his whole heart, found it, and went home rejoicing. To that day he always adverted with peculiar pleasure. On the first page of his diary, which he did not begin to keep until many years afterward, he briefly and emphatically writes, "Awakened and converted, April 4th, Good Friday, 1806." To persons who have observed the rapid formation of habits, especially in early youth, it will not appear improbable that the benefit which he received at a meeting for prayer tended to strengthen his attachment in subsequent life to similar assemblies. He never indeed allowed them to supersede other ordinances, but regarded them as valuable auxiliaries to all; engaging the united faith and hope, and fervor of Christians, and often securing the special presence and blessing of God.

His friends rejoiced over the important change which had been wrought in his views, temper, and conduct; but, considering his age, only just twelve years, they rejoiced with trembling. They feared

that when the passions of youth grew into vigor and maturity, when the charms of an untried world presented their fascinations and allurements, and when temptation assailed him in its innumerable forms, he, like many others, might "be led away with the error of the wicked, and fall from his own steadfastness." To prevent this, they watched over him with jealousy and care. Happily, their fears were not realized. He began, continued, and ended well. The foundation was laid deep, and the building rose rapidly and regularly, firm in its structure, and lovely in its appearance, till the "head stone thereof" was "brought forth with shoutings, Grace, grace unto it."

From the time of his conversion he was remarkably serious, thoughtful, and observant. He possessed the desirable talent of applying every thing to a practical use, and deriving instruction from any valuable hint, whether addressed to himself or to others. One example of this has been preserved in the memory of a friend. A person who met in the same class was complaining to his leader that he felt himself greatly discouraged by various temptations, and, particularly, by Satan's suggesting to his mind that he had no religion. "Well, brother," said the leader, "I would advise you to take advantage of the devil, and say to him, 'If I have no religion, by the grace of God I will never rest until I obtain it;' and by this means, whether you have or have not religion, the temptation will be overruled for your good." This remark struck Stoner's mind very forcibly. He mentioned it repeatedly afterward, and, in seasons of depression and discouragement, endeavored to act consistently with it. To be *right* was his great aim; and if a suspicion arose that perhaps, after all, he was the dupe of self-delusion, he did not suffer himself to sink into a state of inactivity and despair, but renewed his exercises of self-examination, prayer, and diligence.

At this early period he was commendably solicitous for the spiritual happiness of others, and gave some promise of the important office which he ultimately sustained in the Church of Christ. Shortly after he was brought to the saving enjoyment of religion, a very gracious influence was felt among the young people of his native village. He labored assiduously to promote it, and often met with his juvenile associates in fields, barns, and other places, for the purposes of prayer and mutual exhortation. He was styled their *preacher*, and even then was remarkable for the clearness, pungency, and force of his addresses. Those days he always regarded as eminently happy. Several of his early friends have not yet forgotten the zealous and affecting admonitions which they at that time received from him.—Meetings of young persons like those just mentioned ought undoubtedly to be encouraged with much caution. They are liable to abuse, and may unawares engender levity and pride. In this instance, however, they appear to have produced good effects only. David Stoner was discreet beyond his years, and, under the direction of older advisers, was careful to "abstain from all appearance of evil."

The time had now arrived when his parents began to think of preparing him for a suitable station in future life. This occasioned them some perplexity. His abstraction of mind, his strong propensity to studious pursuits, and his inaptitude for the ordinary avocations of

business, seemed to militate against his being fixed in such a situation as they had at first intended for him. They sought direction, however, from the God of providence ; and at length, after much deliberation, resolved to follow the suggestion of a friend, and train him for a literary or mercantile employment. With this design, in the beginning of the year 1808, he was placed under the care of Mr. Bridge, who at that time kept an academy at Rochdale.

Temptations attend every change in life ; and those to which serious young persons are subjected by a removal to school are often perilous. New scenes are opened,—new connections are formed,—new engagements arise ; and not unfrequently the tender plant of juvenile piety, placed in a fresh, and perhaps, unfriendly soil, exposed to furious storms and withering blights, and deprived of the fostering hand of religious care and attention, decays and dies. Providentially this was not the case with David Stoner. The school to which he was sent proved a nursery of piety as well as of learning. Here he extended his religious acquaintance, and enjoyed peculiar advantages ;—here he not only preserved his spiritual attainments, but continued to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

While he was at Rochdale, he had among his associates William Lord and Samuel Wilde, both now honorably and usefully employed in the Wesleyan ministry. They unite in their testimony to the excellency of his character, and consistency of his deportment. Mr. Lord, whose acquaintance with him was long and intimate, has kindly furnished the writers of these memoirs with some interesting and valuable communications. "I well remember," says Mr. L., "that when he came to the school his appearance was rather forbidding, owing to his being tall, and rustic in his manners and dress. But his progress in learning soon convinced his tutors that he possessed a mind of a superior order ; while his mild and peaceable conduct secured him the good opinion of all, and the friendship of many of his school fellows. He was remarkable for a diligent application to his studies, and an indifference to the games and sports of which school boys in general are so fond. At that time taciturnity and modesty were as conspicuous traits of his character as in any subsequent part of his life."—"During the time," adds Mr. L., "that we were school fellows, there was a blessed work of God upon the minds of many of the boys. Several met in class, and I have no doubt enjoyed the power and comforts of religion ; of which number David Stoner was one. Mr. Bridge favored us with a room, in which, at proper seasons, we held prayer meetings. On some of these occasions great numbers of the boys attended, and D. Stoner and others engaged in prayer, frequently with peculiar propriety, fluency, and fervor ; and not seldom the power of God was present to wound and heal."

At Rochdale he also formed an acquaintance, which ripened into a very sincere friendship, with the late Mr. Gregory of Nottingham. Mr. G. was at the same academy, and was one of the serious and devout boys mentioned above. Several letters afterward passed between him and D. Stoner. By the kindness of Mr. Shelton,

brother-in-law of Mr. G., the writers are favored with all the letters of Mr. Stoner that could be found, and with which some of the succeeding pages will be enriched. They are much worn, and were, doubtless, often read by the lamented friend to whom they are addressed. These two were affecting victims of mortality. They pursued different paths through life, but happily maintained the same religious principles and aims. They were associated in early friendship, and early death: and have undoubtedly rejoined each other in the "quiet shades of paradise." Their intimacy on earth was the source of mutual gratification. "I often think," says Mr. Stoner, in one of his letters, "what a blessing it was that ever we met at Rochdale. What refreshing seasons did we use to have from the presence of the Lord." His Nottingham friend was never known to mention him without lively satisfaction and pleasure.

Mr. Gregory quitted the academy first. To him D. Stoner writes, September 4, 1808, and informs him of an accident which had befallen him, and interrupted some of his engagements,—the breaking of his arm. He expresses an earnest trust that his friend was still directing his face toward the heavenly Zion, "fighting against the world, the flesh, and the devil;" and adds, that, "for his own part, he was determined to proceed in the narrow way." "I hope," says he, with affectionate emphasis, "that I have an interest in your prayers, as you have in mine." He mentions the departure of several of the boys from school, and the need he felt of Mr. G.'s assistance. He discovers also some solicitude in relation to his future movements; but subjoins, "There is a promise which says, 'Seek ye first the kingdom of God, and his righteousness; and all other things shall be added unto you.'"

In a letter to the same friend, dated November 3, 1808, he says, "For myself, though I have been a trifler, and am yet very unfaithful, I feel determined, through God's grace, to serve him with all my heart, to give myself up into his hands, and let him work as 'seemeth him good.' I am cheered with the hope that we have only a few more fleeting years at farthest to weather out, to take up our cross, deny ourselves, and live happily below; and shall then receive an eternity, a heaven of happiness above. O dear Robert, pray, pray for me; for 'the effectual prayer of a righteous man availeth much.'" —Such an extract demands no remark: it sufficiently attests the serious and devotional temper of the writer's mind.

At this time it appears that there was an uncommon religious influence in the academy. "We have had a great increase of late," adds Mr. S. in the same letter. "The Lord has been shaking the dry bones, so that upward of a dozen boys attend the class meetings." Part of this letter is written by a mutual friend, Mr. John Crawshaw, who observes, "Surely God dwells among us, and hath chosen this house for his own. When *you* were here we had good meetings; but those which are now held among us far surpass them. A number of little boys will collect together, and tell of God's goodness to them with all the simplicity of little children. Indeed they can scarcely be called any thing else; but, young as they are, God has dealt bountifully with them, and made them very happy. Scarcely a week

passes but one youth or more is made happy. O that you were here to join us! God bless you. I don't know that there is a boy in the school who does not sometimes attend the prayer meetings."'

We have inserted this long extract to show the influence which religion has upon those youthful minds which yield to its heavenly dictates, and to refute the false and dangerous maxim, prematurely adopted by some, that a close application to study is fatal to religious enjoyment. Perhaps this absurd maxim had its origin from the fact, that public schools have more generally been under the direction of those teachers who have been as little solicitous for the spiritual welfare of their pupils, as they were for their own eternal interests. What, indeed, can be expected in those seminaries of learning where the pupils are permitted to riot at pleasure under the influence of unbridled passions, unrestrained by the fear of God and the sanctions of religion and religious example; or, if religion be included among the duties of the pupils, it is taught merely as a monotonous round of rites and ceremonies, without any of its enlivening and pleasurable enjoyments? But let religion be cultivated as a science, pressed upon the heart as a thing to be experienced and enjoyed, yielding to its possessor the purest and sublimest pleasure, and instead of being incompatible with literary pursuits, it will act as a stimulant to the mind of a youth, directing his attention to an *end* worthy of his highest and holiest ambition. It will, in a word, sanctify all his studies and make them subservient to his spiritual and everlasting welfare. Of this happy combination of literary pursuits and religious enjoyment, the subject of this memoir furnishes an illustrious example. This is farther exemplified in a subsequent period of his life, when he engaged as assistant in an academy under the control of Mr. Sigston, at Leeds. Here, in addition to making himself more perfect in the Latin and Greek languages, he made considerable proficiency in the French and Portuguese tongues, and also in the Hebrew; the latter of which was of eminent use to him in after life, when he became an expounder of the sacred Scriptures, and a preacher of righteousness.

After various inward conflicts in reference to preaching the Gospel, arising from a consciousness of the importance of the work and of his inadequacy to perform it acceptably, in 1811 he received a license as a local preacher in the Wesleyan Methodist connection, and commenced his ministry, in the judgment of his friends, under very favorable omens, though at first, as is often the case with those who are called of God to this holy work, under quite discouraging circumstances to himself. The following remarks, which he made in a letter to a friend, will show that he did not enter upon this work without due consideration and much self scrutiny:—

'You ask, "What are the marks whereby a person may know that he is called of God to preach the Gospel?" To make the matter as

simple as possible, I would say, 1. An inward impression on the mind made by the Spirit of God. This impression will lead you to think about preaching, texts, sermons, &c, and will be most vivid when you are most alive to God. 2. The call of the Church. Perhaps this will be known by some individuals inviting you to begin, and then by the *general* approbation and encouragement you will meet with after you have begun. But remember, there must be a *fair trial.* You must preach *fifty* times before you conclude to give it up. And you must not be swayed by the opinion of *one* or *two* individuals, either *for* or *against*, but by the *general* opinion. I am fully satisfied that I am called of God; yet a good man, and a man of renown, expressed it as his opinion, after hearing my first sermon, that I was *not* called to the work. And you will soon ascertain the general opinion without making inquiries. Indeed a man who makes inquiries how his hearers like his sermons, is sure to be despised. By the invitations you receive, by the congregations you have, by the notice taken of you by the preachers, and by the uninvited opinions of some who will tell you what they think, you will soon ascertain the general opinion of the Church. 3. Success in your work. A preacher called of God must, in some way or other, have success. Nothing can satisfy a preacher of God's making and calling but *souls.* "And he that winneth souls is wise." You mention the acuteness of your feelings, and distress of your mind. This, I think, is all in favor of your call. The torture of mind I passed through on that subject none but God Almighty knows. You must not be governed by your *feelings*, but by your *judgment*, making its decision according to the word of God.'

In 1814 Mr. Stoner entered the itinerating ministry, and was appointed to the Leeds circuit, under the direction of the Rev. Messrs. Morley, Bunting, and Pilter. It was here that he entered into a solemn covenant with his God, according to the import of the following language, which was found among his papers after his death:—

'Hereby I, David Stoner, resolve in the strength of my God, to love Jesus supremely, to serve Him constantly, to follow Him fully, to trust in Him confidently, and to attend Him closely; to delight in Him only; to be His *now*, *henceforward*, and *for ever*. O God, pardon what is past, and help me for the future! Make me *holy* and *useful!* David Stoner. Leeds Old Chapel, April 6, 1814; being this day twenty years old.'

In the future progress of Mr. Stoner in his ministerial labors, he furnishes additional evidence that great fervency of spirit, and a diligent attention to the duties of an itinerant preacher, need not prevent him from a close application of the mind to study. This is attested by his biographers in the following extract, which, while it reproves those who waste their moments in indolence, serves as an encouraging example for the imitation of all young ministers of Jesus Christ:—

'The diligence with which he pursued his private studies during

his residence at Holmfirth, has already been mentioned. It deserves remark. From his remaining manuscripts, it is evident that he was, at this time, indefatigable in his application, and that he made considerable progress in theological knowledge, as well as in other useful attainments. His principles were more fully established; the style of his preaching was more exactly formed; and all his qualifications became better adapted to those more extensive scenes of ministerial labor which began to open before him. Aware that, as he advanced in the itinerancy, his official calls and engagements would multiply, and habitually active in all his mental endeavors, he seized upon this season of comparative vacancy to provide a stock of needful information against future exigencies. To young men who are commencing the years of their ministerial probation, his conduct furnishes a valuable precedent. Those years are inestimable. It is then that permanent acquisitions are made, and suitable habits contracted. If such years pass away in negligence and sloth; if, from a mistaken notion that subsequent effort will supply the deficiencies of present inattention, they are employed in any thing rather than the proper studies and exercises of the ministry, the issue must be barrenness, disappointment, and remorse. The flexibility of youth soon ceases; times of unbroken leisure depart as the "shadow of a cloud;" and the ill qualified teacher of heavenly truth, baffled in his unwarrantable expectations, reaps the vanity which he has so indiscreetly sown.'

It would lengthen out this article too far to pursue the narrative throughout, as well as be an act of injustice to the publishers, to fill our pages with more copious extracts. His short career was marked with those incidents which generally attend a pious, devoted, and zealous itinerant preacher, in his travels from place to place, in his preachings and visitations, prayers, fastings, and watchings, and in the records which he keeps of the gracious dealings of God with his soul. To enter into his spirit, to become thoroughly acquainted with the man, and the manner of his life, the entire memoir must be attentively read; and we cordially recommend it especially to young ministers of the Gospel, to whom it cannot fail, we think, to become peculiarly profitable. The work is happily free from that dull monotony which results from a continued diary relating principally to personal experience; but it is diversified with extracts from such a record, with parts of letters which he wrote to his friends, with some specimens of his manner of preaching, as well as with instructive and interesting anecdotes, illustrative of the providence and grace of God.

It is both delightful and edifying to behold a servant of Jesus Christ, after faithfully devoting himself to His Church, finally taking his leave of that Church under the full prospect of receiving the rich reward of the inheritance reserved in heaven for the faithful. In this we see the faith of the Christian confirmed, his hope about to be realized, while he triumphantly enters the New Jerusalem, at the bidding of his Divine Master. Religion now shines in its own splendor, and eclipses the fading glories of this world.

The evidence of its Divine origin now appears in all its strength and lustre, and gives the finishing touch to the believer's high and holy expectations. Such was the closing scene of Mr. Stoner, as related by his biographers. They say,

'While he was at the children's meeting,' mentioned in the preceding extract, he felt himself much indisposed, and shortened the service. He does not appear, however, to have been apprehensive of any immediate danger, but attended the prayer meeting, as usual, in the evening. Here the malady, which had secretly operated in his system for some days, began to discover itself in an alarming manner. He became exceedingly ill, and speedily returned home. The disease was dysentery, accompanied with strong typhoid symptoms. A surgeon's attendance was requested; and, after the ordinary remedies had been tried in vain, at his suggestion a physician was called in. But all medical assistance was unavailing. The mortal hour of this exemplary minister approached; and his attendants could only mark the progress and ravages of a disease, which it was not in their power to arrest.

His affliction was extremely severe. It seized him in the full vigor of manhood, at a time when his health seemed more established than it had ever been before, and it was probably irritated and increased by the vital energy with which it was opposed. His pain was deep, agonizing, and almost insupportable; but no hasty expression of murmuring or complaint ever escaped his lips. "Patience had her perfect work." By this excruciating process he was more entirely prepared for the presence of the Lord. Long had he been a "living sacrifice," sealed by the impress of the Divine Spirit, and consecrated on the holy altar of practical obedience; and when offered in death, he was found to be "perfect and entire, wanting nothing."

From the commencement of his illness, he entertained no hope of recovery; but invariably expressed a submissive desire to "depart, and be with Christ." At one time his medical attendants held a consultation on his case. After the consultation, Mrs. Stoner entered his room. "Well, Mary Ann," said he, "what is the opinion of the doctors concerning me?" "They give but little hope concerning you," was her reply. "What!" he rejoined with evident pleasure, "then there is a chance of my getting to heaven this time." On the 19th, upon being visited by the Rev. Messrs. Newton and Martin, he requested them not to pray for his recovery. "If," said Mr. Newton, "the Lord has work for you to do, He will raise you up." "Mr. Newton," he replied, "my work is done!" To Mr. Usher, who visited him with kind assiduity he made the same request, repeating, with affecting emphasis, "My work is done!"

During the whole affliction, he maintained unshaken confidence in God. To Messrs. Newton and Martin, in the interview mentioned above, he said, "I have no overflowing of joy; but peace, and a strong confidence in the blood of Christ." "The blood of Christ! the blood of Christ!" he would exclaim at intervals. "That blood has washed away your sins," said Mrs. Stoner. He replied, "I trust it has." To Mr. Usher, who inquired if he now experienced the con-

solations of that religion which he had recommended to others, he said, "O yes; I do. Praise the Lord! Christ is precious. I have no ecstatic joy; but I have settled peace and strong confidence."

Amid his severe bodily sufferings, it seems that he was not wholly exempted from the harassing assaults of his spiritual enemies. To these he adverted at one time, when he said, "Satan tells me I shall be a castaway." These assaults, however, failed to shake his faith, or impair his peace. He was also subject to occasional delirium; but, in his greatest mental wanderings, was never heard to utter an improper word; a circumstance this which affords a pleasing proof of the spirituality of his mind, and the purity of his heart.

The former part of the night before he died, he was in great agony. About eleven o'clock, he seemed to be engaged in prayer; but could not be distinctly understood. At length he was heard to say, "Praise the Lord!" and shortly afterward, "Lord, help me! Lord, help me! Lord, undertake for me!" repeating the petitions several times; then, "Jesus, thou art my hope and confidence for ever and for ever!" After a short slumber he awoke in extreme pain; and when it subsided, he exclaimed, "Thy blood was shed for sinners! to save sinners! 'Christ Jesus came into the world to save sinners, of whom I am chief.'" After a few minutes' pause, he repeated the following lines:—

"There I shall see his face,
And never, never sin;
There, from the rivers of his grace,
Drink endless pleasures in."

He slumbered again, and, on awaking, desired to be removed from his bed. Soon after, he said, "I cannot see!" He then sunk into a state of insensibility, from which he revived, and asked to be replaced in bed. On being moved, he said, "I can see again!" and added, in a tender and affecting tone, "Is she gone? Is she gone without me?" The laws of the invisible world are to us inscrutable; but it seems not irrational to suppose that, while the senses of this excellent man were closing on earthly objects, he had a mysterious perception of the presence of some departed friend; a mother perhaps, or a wife, whom he longed to accompany. He subjoined, "I fear you have brought me back to the light of this world again;" and repeated,

"'I nothing have, I nothing am;
My glory 's swallow'd up in shame:'

but Jesus hath bled, hath died for me. 'Christ Jesus came into the world to save sinners.' Jesus, thou art my hope and confidence for ever and ever!" These were expressions which he loved to use; and they satisfactorily evince his entire reliance on the merits and mercy of his crucified Saviour.

Immediately after this, he lay for some time as if his spirit had already taken its departure. At length, however, he was perceived to breathe, but very softly, and evidently in much pain. About three o'clock in the morning, he asked what was the day of the month. He was told it was Monday, October 23d. "It will be a happy Monday for me," he replied. "I hope it will be a glorious Monday to me. I shall soon be in heaven." He again desired to rise, and experienced

a recurrence of his former languor and exhaustion, attended with the convulsive efforts of expiring nature.

During the morning he had three convulsive fits in rapid succession. All around him thought that the last struggle was over. He revived, however, and called for Mrs. Stoner and his children. To Mrs. S. he said, "I have been in heaven; how is it that I have got back again hither!" "What kind of a place is heaven?" said she. "O, heaven is a beautiful place," was his reply. She asked, with trembling solicitude, if he thought the Lord would raise him now. "O no," said he; "it is all over!" "What is to become of me, when you are gone?" He calmly answered, "Thy Maker is thine husband; the Lord of hosts is His name."

He was now frequently delirious; but when recollected, his mind dwelt on Divine things. "Godliness," he remarked, "is profitable unto all things." To Mr. Usher, who took leave of him about eleven o'clock at night, he said, "Do call again. Do not leave me. Farewell! I shall meet you again at the judgment day."

The time was now come when this faithful servant of the Lord must die; and his death affords a sublime example of Christian virtue. It admirably corresponds with the tenor of his useful life. For the salvation of sinners he had lived and labored. Solicitude for souls was the ceaseless spring of his zeal, activity, and wasting exertions. He felt the "ruling passion strong in death." He appeared to forget himself, though on the solemn verge of eternity; to forget his wife, though soon to become a disconsolate widow; to forget his two lovely boys, then passing into the sad destitution of an orphan state: but he remembered sinners. He had slumbered for some time; the silver cord seemed quite loosed, and nature sinking in its last decay; when, to the astonishment of every one present, he looked up, and summoning all his strength to one last effort, cried aloud, "Lord! save sinners! Save them by thousands, Lord! Subdue them, Lord! Conquer them, Lord!" He reiterated these petitions nearly twenty times; then sunk down, reposed his head on the pillow, and expired without a struggle or a groan, a little before twelve o'clock, aged thirty-two years, six months, and seventeen days. True soldier of the cross! "thy years were few, but full: the victim of virtue has reached the utmost goal and purpose of mortality."'

We finish our extracts with the following general survey of his character:—

'In surveying the INTELLECTUAL ABILITY of Mr. Stoner, the first quality which invites our attention is *strength of mind*. Genius, perhaps, he had not; whether that term be employed, in its higher sense, to express the faculty which enlarges the ordinary bounds of knowledge, and produces the treasure of original thought,—or confined to its inferior, but significant application, as designating that vigor of imagination which arrays known truth in new imagery and felicitous combinations. Some tokens indeed of these properties occasionally appeared in his productions; but they were not sufficient to constitute character. His mental powers were plain, masculine, and searching. Nothing which came within the ordinary range of human meditation,

created him much difficulty. He could readily apprehend any subject that was presented to his notice, and investigate it with ease and pleasure.

Associated with this was an eminent degree of what has been denominated *soundness of mind.* In the history of the human understanding, not a few instances occur of considerable intellectual talent debased by irregularity and eccentricity. Perhaps the mind, not satisfied with its just pretensions, has aspired to the envied endowments of genius, and, failing in its efforts, has at length sought repose in the imitation of its fancied peculiarities. Unable to attain the *thing*, it has satisfied itself, and amused others, by seizing the *defect* with which it may incidentally be shaded. Nothing of this kind appeared in Mr. Stoner. His judgment was remarkably cautious, exact, and discriminating. Every one would have pronounced him to be a man of good sense. He confined himself within the limits of his own powers, and nicely examined every point which fell under his notice. This quality particularly discovered itself when he selected materials from the productions of others. His sermons, often preached in different places, on the "Witness of the Spirit," and "Christian Perfection," are examples. They are drawn almost entirely from different parts of the Works of the Rev. Messrs. Wesley and Fletcher, but are composed with excellent judgment. He once recommended to a friend the compilation of a body of theology, extracted from the Works, and expressed in the words of Messrs. Wesley and Fletcher. For such a performance he was himself admirably qualified by his sagacity, care, and patience. It may be observed, in passing, that to the student of theology the quality just noted is truly inestimable. He has no new truth to discover. All his stores are contained in the sacred volume. His task, therefore, is neither to soar into the regions of fancy, nor to oppress his memory with the unexamined productions of men, and then dignify the mingled mass with the title of theology; but to "compare spiritual things with spiritual,"—to trace the system of eternal truth as it is gradually unfolded in the Holy Oracles, and to avail himself of every help by patient meditation, by discriminating skill, and by what is equally a proof of sound intellect and correct feeling, prayerful dependence on the "Father of lights."

But the properties already mentioned may exist unemployed. Many a person possessing sound and vigorous powers, accomplishes nothing, because he attempts nothing. Mr. Stoner, however, was distinguished by *activity of mind.* In his select and various reading, in the diligence which he bestowed on the composition of every sermon, and in his perpetual habit of observant thought, he afforded sufficient evidence that, in the pursuit of its proper objects, his intellectual faculty was unwearіable. The different manuscripts which he has left are truly surprising. They contain notices of almost every thing that transpired in his official proceedings, collections of facts, remarks, &c;—and are kept with such order and regularity as could have been secured only by a mind that had resolutely shaken off the shackles of indolence. His ceaseless activity of observation, when in the company of others, was not always apparent. He assumed no sagacity of aspect. Scarcely any thing moved his quiet and settled

features. To a superficial spectator he would sometimes seem lost in abstraction, and almost totally inattentive to what transpired around him, while at the same moment he was making useful reflections on every thing, however minute. It was partly in consequence of this that he possessed so accurate a knowledge of the human character in its multiplied varieties, and was so well skilled in touching the secret springs of motive and action.

His *decision of mind* was very observable. In his self-examinations, indeed, he often complains of instability; but this his most intimate friends could not discover. His firmness was unshaken. Wherever he saw the path of duty opening before him, he was determined to pursue it at the risk of all consequences. "His stern integrity," says Dr. M'Allum, "was altogether uncompromising: he suffered no worldly considerations to swerve him from the path of uprightness." It deserves remark that this decision was not sustained by mere strength of nerve, nor was it the forced and feverish decision of occasional persuasion and excitement;—it was the decision of *principle*, a decision which, had he lived in the perilous times of the Church, would have assisted him to make the sacrifices of a confessor, or suffer the death of a martyr. He had examined his ground; he had fixed his choice; and he was resolved to prosecute his course through "evil report and good report." Sometimes his firmness was suspected to partake, in a small degree, of obstinacy and stupidity; yet this suspicion was grounded chiefly on appearance. When just occasion required, he was generally very yielding; and if at some times he was not sufficiently attentive to the courtesies of social life, it can only be regretted that his inflexible determination should have partaken of any such alloy. Where truth and duty interpose their claims, no man ought to yield in the smallest particular to counter solicitation; but in things perfectly indifferent, and in the expression even of firm sentiment, much is unquestionably due to the society in which we live, and of which we form a part.

Another excellency of Mr. Stoner's intellectual character disclosed itself in the *facility*, which he possessed, *of adapting his communications to the circumstances and capacities of the different persons* with whom he had intercourse. This often appeared in his epistolary correspondence, but was chiefly observable in his public teaching. He studied character and capacity; he sought out acceptable and suitable expressions; he became "all things to all men, that he might by all means save some." It was extraordinary to those who knew him only superficially, that one of his reserved and retiring temper could so easily seize the current of thought which was passing in another's mind, make "manifest the secrets of his heart," and present instruction in that form which at once shed light into the understanding, and opened all the sources of serious feeling. This perhaps was one cause of the mighty influence which his modest and unpretending mind had over others. The most ignorant could easily receive instruction from Mr. Stoner, while the most skilful were delighted and profited by his luminous statements, and comprehensive wisdom. Upon the whole, it may be pronounced that the powers of his mind were solid and useful, rather than brilliant; and that they were con-

sciently and diligently employed in their proper exercises; while their improvement and application ought to teach others that the proper method of honoring the great Author of all mind in his gifts, is, not to grasp at intellectual powers which they have not, but diligently and faithfully to use what they have.

The RELIGIOUS ATTAINMENTS of Mr. Stoner were of no ordinary cast. "His piety," says Mr. Entwisle, "was deep and genuine. He was entirely devoted to God." "Every thing," observes Dr. M'Allum, "bespoke him a whole-length Christian; one who desired that his entire conversation, and life, and temper, should be spiritual and unearthly." It will not be unprofitable to take a separate view of some of the more prominent features by which his religious character was distinguished.

One of these was his *enlightened assurance*. He regarded Christianity not as a system of conjecture, doubt, and uncertainty, but of bright and cheering testimony, conveying to the soul of the believer a satisfying evidence of the reconciling mercy and perpetual favor of God. He could not, therefore, be content without an humble assurance of his acceptance in Christ, and of the growing renovation of his nature. From the period of his sound and Scriptural conversion, he endeavored to lay his foundation in light, and to seek light in its purer effusions and more powerful efficacy. Nor was he disappointed. He proved the truth of that saying, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."

The doctrine of assurance has been said to engender pride. This groundless allegation will not be advanced in the case of Mr. Stoner. In him Scriptural assurance was associated with the deepest self-abasement. He was eminently "clothed with *humility*." The records which he has left of his religious experience sufficiently testify how vigilant he was to guard against the first approaches of pride, and how accustomed to sink into the depths of his own nothingness, and rise to the most devout and reverential apprehensions of the Divine purity and majesty. Sometimes his humility seems to have been employed by his spiritual adversaries to his discouragement; and it certainly concealed from others many of the attainments which he possessed. "He was little," remarks Dr. M'Allum, "very little in his own eyes. Self-abasement was in him habitual; and, from a certain constitutional sadness, would have sunk him into despair, but for the eminent measure of grace with which he was blessed." His humility discovered itself to others, in a very observable manner, amid the popularity which he possessed as a preacher. Of that popularity he seemed quite unconscious. So fully was his soul engrossed by other things, that he had no attention to bestow on public commendation. "His eye," observes Mr. Entwisle, "was single. When with me at Bradford, he was the most popular of all I have known in his regular circuit work; but I could never perceive that his popularity gratified him. I have frequently known him reprove people for leaving their own places of worship to hear him. He felt his responsibility to God; he longed for the salvation of souls; he 'travailed in birth until Christ was formed in them;' and was unconcerned about

the praises and censures of men. In all my intercourse with him for two years,—and he resided next door to me,—I never heard a word, or observed a look, attitude, or any other circumstance, which indicated aught tending to vanity, self-seeking, or the desire of honor that cometh from men. He fixed the standard of Christianity and of the Christian ministry very high, and seemed to himself to come so far short of what he should be and enjoy as a Christian, and a preacher, that he was often discouraged. Not unfrequently when he was applauded by others, and justly so, he was employed in humbling himself before God. He thought very meanly of his best performances." Similar observations were made on his temper and conduct in all his other stations. He ever loved to hide himself in the dust before God, and to shun the commendation of man. What is said of an illustrious senator of antiquity, may be justly applied to him, "He rather wished to *be*, than to *appear*, good."*

Humility is the parent of *prayer;* and of Mr. Stoner's unceasing attention to this duty, no person who has read the preceding pages of these memoirs can be ignorant. Prayer mingled itself with all his studies and exertions. In private, in his family, in public, he was continually a man of prayer. If all the time could be calculated which he spent in the direct performance of this duty, it would amount to no inconsiderable portion of his life. He was unwearied in recommending prayer to others, as one who knew from experience its mighty efficacy. "Prayer," says Tertullian, "conquers the unconquerable, and binds the omnipotent: this violence is pleasing to God." It is the means by which he has appointed that his people shall prevail with him. So Mr. Stoner often found it. Of his attention to public prayer meetings much has already been said. "Wherever it was practicable," says the Rev. William Clegg, "it was usual with him to hold prayer meetings after his sermons; and on these occasions he would pray twice, or thrice, or oftener, as if he was in an agony, that God would pour out an overwhelming influence upon the people, in order that the ignorant might be convinced, the guilty pardoned, and believers established in faith and love. I was with him once or twice at meetings of this kind; and if the powers of recollection continue, never shall I forget what I felt, and heard, and saw." "He might indeed be said," remarks Mr. Entwisle, "'to give himself unto prayer.' He prayed and wrestled earnestly with God for His presence and unction, and for a blessing on his labors. To this ought to be attributed the extraordinary power, and unction, and success of his public ministrations." His last breath was prayer.

Faith also was a very prominent part of his religious character; not merely in its occasional acts; but in its habitual and constant exercise. He largely possessed the "*spirit* of faith." Hence he continually sought to know God's will, gave explicit credit to every declaration of His word, and reposed the full confidence of his soul on the merits of his crucified Redeemer. With the holy apostle, he could say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for

* "Esse, quam videri, bonus malebat."—Sallust. Bell. Catil., cap. 54.

me." His faith constantly acknowledged the promises which speak of an abundant communication of Divine influence. Of this he had enlarged and elevated views, and diligently sought it for himself and for others. His firm faith in the power and agency of the Holy Spirit manifested itself in all his public work, and gave an uncommon force to his pulpit ministrations. He preached in faith; and, very often, "according to his faith it was done unto him."

For every exercise of *love*, that crowning virtue of the Christian character, he was truly exemplary. His love to God was a feeling of supreme veneration, of exclusive preference, of filial attachment, of calm delight, and unreserved submission. The habitual language of his soul was, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." His love to his fellow Christians was a love of sincere fraternal affection. He regarded them as brethren in Christ, and entered with peculiar interest into all the pleasures of communion with them. To himself no ordinances were more desirable or profitable than meetings of spiritually minded believers, for the purposes of prayer and Christian fellowship. At such meetings, whether he declared what God had "done for his own soul," or listened to the simple and impressive statements of others, he felt himself more than usually at home. His love to sinners was an ardent and unceasing compassion. Painfully aware of the miseries, present and future, to which they are exposed, he thought no sacrifice too severe, no effort too great, no prayer too fervent, if he might only be the honored instrument of saving one soul from death. This sentiment attended him through life, and, as has been related already, breathed itself forth in the last words which fell from his dying lips.

His *diligent attention to the performance of every practical duty* ought not to escape remark. In all things that related to personal holiness of life as well as of heart, he was an instructive pattern. "He thought of no abatement," says Dr. M'Allum, "from the sterling weights of the sanctuary; and though he was far enough from hoping for justification by the works of the law, he never doubted that we are called to perfect holiness in the fear of the Lord, and that grace is all sufficient to that end." In the discharge of relative duty, as a son, a brother, a husband, a father, a master, he was eminently amiable and faithful, especially caring for the spiritual interests of all with whom he was connected. Dr. M'Allum particularly mentions the care which he bestowed on the religious education of his children. He was also uncommonly assiduous in performing the pastoral duties of his office, in spite of the timidity and reluctance of his nature. To the sick and poor he was uncommonly attentive. "Indeed," to adopt the testimony of Mr. Entwisle, "in every part of his work as a Methodist preacher, he was habitually diligent. He practically attended to that rule of a helper, 'Never be unemployed. Never be triflingly employed. Never while away time.' His application to reading, study, and prayer, in reference to his great work, was prodigious. He seemed to grudge every moment that was not employed to some good purpose. A very large proportion of his time was spent in his study; and yet to visit a sick person, or to assist his colleague in any way whatever, he would at any time quit his beloved retirement with

cheerful promptitude. He attended to every part of Methodism. He observed every movement, and was always ready to check evil, and promote good. In the year 1821, I was about three months from home, in Ireland, &c. We had been blessed with a large increase to our societies, and the young converts wanted nursing. He wrote to me frequently, and mentioned every thing of importance that occurred, whether pleasing or painful; so that I was nearly as well acquainted with the state of the societies as if I had been with him. In a word, he uniformly gave himself to the work of a Methodist preacher, both in public and private." It ought to be added, that, in the exercise of pecuniary charity he was remarkably liberal. Limited as his income was, he invariably appropriated a certain portion of it to charitable uses, and would not, on any consideration, employ that sum for other purposes. Dr. M'Allum, who was intimately acquainted with his proceedings, emphatically pronounces him, "a truly generous man;" and adds, "a more cheerful giver I never knew."

In closing the review of his religious character, it may be confidently affirmed that he enjoyed a large portion of *spiritual happiness*. He had indeed a constitutional bias to dejection, and he suffered much, from the various trials by which the Christian is assailed in his earthly warfare. Yet his was a religion of heart-felt peace. "Light is sown for the righteous;" and from that seed he was enabled to reap a blessed harvest. Amid all the changes of life, and variations of feeling, he generally retained a clear evidence of his heavenly Father's love; he had free access to the throne of grace; and he could rejoice in hope of future glory. There were seasons when his head was more plentifully anointed with the "oil of gladness," and when his cup of blessing ran over. At such times, he felt the well of living water, which had been opened in his soul, springing up, with more copious and refreshing supplies, "into everlasting life;" he tasted of a secret joy, with which the stranger world does not intermeddle, a joy unspeakably "superior to the wanton levity of mirth, calm, silent, and solemn; the sublime fruition of truth and virtue." In true spiritual repose, and in the enjoyment of that high felicity for which man was born, one hour of Mr. Stoner's happy intercourse with God would outweigh an age spent in the pleasures of sin. To that comprehensive saying he could without hesitation affix the seal of his personal experience, "The ways of wisdom are ways of pleasantness, and *all* her paths are peace."

To mention a few of his more observable HABITS may assist in conveying a full view of the man. He was tall in his person, and extremely plain in his dress. His countenance was expressive of a serious, devout, and sensible mind;—but his general *appearance* was rather uninviting. There were few persons, who had heard of his excellencies only by report, that did not feel a slight disappointment when they first saw him. He resembled a "rich stone set in lead;" and it was necessary to have some acquaintance with him, in order to know his real value.

His *seeming repulsiveness of manner*, especially to entire strangers, was often remarked. "The first thought which occurred to any one," says Dr. M'Allum, "on being introduced to him was, 'He is a man

of an austere look: and his words are abrupt to the verge of harshness.'" This, however, could only be a *first* impression. "It soon appeared to those," adds the doctor, "who were privileged with his friendship, that this austerity of look and manner arose from nothing haughty or repulsive, selfish or unkind, in his temper; but was produced by a certain diffidence and distrust of himself, which made him shrink from society as anxiously as many seek it. There was a constitutional reserve about him, only to be broken through by long acquaintance, and much perseverance; and when at length any one succeeded in making him at ease, his spirit was felt to be as kindly and agreeable as it was devoted and alive to God." From his private papers it sufficiently appears how much the infirmity above mentioned distressed his own mind, and how earnestly he desired to be delivered from it. It is probable that his struggle against it terminated only with his life.

To the above must be added, his remarkable *taciturnity* in mixed company. It seemed almost impossible to draw him out in conversation. This defect, also, which flowed from the same cause with the former one, he sincerely lamented; but he could not entirely subdue it. "Often," said he, "have I paced my room for hours, wondering how the providence of God had ever brought me into so public a station, for which my temper is so little fit; for if my life depended upon it, I could not feel at ease with more than a few." "He sat in bondage and pain," observes Mr. Entwisle, "especially if the company was large and respectable. Some persons were grieved, and almost offended at his reserve. So they termed it. But I can say, without hesitation, that, on such occasions, he generally felt much more pain than others."

In the society of a few confidential friends, however, he was eminent for a *free and unrestrained affability*. His company at such times was extremely agreeable. There was an uncommon blandness in his countenance, tone, and manner. He abounded in anecdote, and sometimes indulged in a considerable degree of innocent pleasantry and humor. His taciturn temper seemed entirely to forsake him, and he laid open with the most unsuspecting confidence the secret recesses of his heart. His familiar associates were, therefore, very warmly attached to him, and seemed to retain no impression of that bashful and retiring demeanor, which others could not but observe.

The *exactness* which he observed in all his plans and proceedings may not improperly be mentioned here. He possessed, in an extraordinary degree, the love of order. A slave to regularity indeed he was not; but he successfully pressed it into his service. All things were judiciously, but not servilely, arranged; and so diligently had he attended to accuracy, that it appeared even in the most minute particulars. In all his manuscripts, which were, of course, prepared only for his own use, there are very few erasures; in the short hand with which they are largely interspersed, there is scarcely a single instance of deviation from the system which he had adopted, or of mistake; and, so far as the writers have examined them, not one example of false spelling. These things, trivial as they may be deemed by some, show his habitual exactness, and afford an instance of the possibility of being regular without stiffness, and correct without servility.

Of his PULPIT QUALIFICATIONS it remains that a short account be given; and after the observations which have been advanced in different parts of the memoirs, a short account will suffice.

In the *choice of his subjects*, he was very conscientious and careful. His inquiry was not, What subject will afford the amplest scope for theological research, bring forth to greatest advantage the materials of my reading, or give the richest variety to my public ministrations? but, What subject is likely, by the blessing of God to be most useful? To this point he confined his attention. The greater part of his sermons were of an awakening character, for that was his special talent;—several were employed in recommending the privileges of the Christian, and particularly in enforcing entire holiness;—and not a few were devoted to the cheering and encouraging topics of evangelical consolation. All the texts from which he ever preached are recorded in the books which he kept for the purpose, and they furnish an admirable collection of appropriate passages for the pulpit.

On the *preparation* of his sermons he bestowed much care. Latterly, indeed, he seems, on some occasions, to have penned only a few short notes; but his general practice was to write the whole, or nearly the whole, at full length. To this practice, not commendable certainly in every case, he had been partly led, in early life, by a fear that he should not have a sufficient degree of self-possession in the pulpit to command suitable language; and he had by degrees formed it into an easy habit. Fluent indeed as he was, when he had made his usual preparation, it may be questioned whether he would have excelled as a purely extemporary speaker. On the missionary platform, where extemporary addresses are almost indispensable, he was not at all extraordinary; though no man could feel more deeply concerned than he for the conversion of the Heathen world. It ought to be remarked that his sermons suffered nothing, in point of effect, from the exact manner in which they were prepared. They had all the life and vigor of earnest and unpremeditated address. It is only necessary farther to say, that every sermon was skilfully arranged;—crowded, sometimes perhaps to excess, with useful matter;—and adapted, in all its parts, to furnish instruction, and produce conviction.

"The *style* of his discourses," observes Dr. M'Allum, "was remarkably simple, pure, and forceful. He was never coarse or vulgar: but he was easy to be understood. His words were all of them sought out and selected, on the principle of being the most familiar in which his ideas could be conveyed. For the same reason his sentences were short, and clear in their structure; neither loaded nor involved, but perspicuous and intelligible. He no more thought that what was perspicuous must be superficial, than that what was perplexed must be profound. His style was not meagre, but enriched with the purest and most classical terms which the example of the best writers has sanctioned among us. His were right words, and full of force; they had all the energy of compactness, of an equal structure that labors under weakness in no one part; they were condensed to energy and precision: he never mistook size for vigor, nor sacrificed specific gravity to bulk." To the remarks of this excellent judge of composition, it may be subjoined that Mr. Stoner by no means affected the

laconic style. In the opinion of some, his diction was copious to an extreme. Yet Mr. Turton has correctly observed that scarcely any thing was really "redundant." "Expressions, nearly the same in sense, were employed in a very skilful manner, each succeeding one adding something to the beauty and force of what had gone before;" an observation this which the writers have repeatedly had occasion to make in the examination of Mr. Stoner's manuscripts.

His *mode of delivery* was quite consistent with his general habits. He was deeply serious. He had little or no action, except a slight inclination of the body forward in the more animated parts of his discourse. At all times he was earnest, but never vociferous. It has already been mentioned more than once that his utterance was rapid; yet not unpleasantly so. "Though rapid," observes Dr. M'Allum, "it was perfectly clear; every word fell full and distinct upon the ear; and its very rapidity fixed attention, and by that means gave the more effect to his discourse." In securing attention indeed he was remarkable. Some parts of his delivery, if judged by the rules of rhetoricians, would be pronounced defective; but its defects were forgotten amid the deep and fixed regard which he excited. "I have seen numbers of his hearers," says Mr. Turton, "rise almost involuntarily soon after he has begun his sermon, and remain on their feet to the end, so powerfully attracted by what they were hearing that they seemed unable to sit down."

No person could attend his ministry, either regularly or occasionally, without being struck with his *incessant solicitude to do good*. Every other consideration was swallowed up in this. "His prayer," remarks Dr. M'Allum, "was, 'Never may I preach one useless sermon;' and the sermon under which believers were not strengthened, or sinners awakened, was, he thought, a useless one. With all his heart, soul, mind, and strength, he aimed at usefulness; and especially at awakening, quickening, and informing the conscience; and that not merely in the application of his discourses, but throughout the whole of them, from the commencement to the close. The sword he wielded was of keen edge from the hilt to the point. There was a certain peculiarity in his sermons. At the close of a paragraph, he would utter a petition suited to the tenor of it. After describing holiness in any of its beauties, for instance, he would exclaim, 'The Lord sanctify each of us!' Or, after describing the displeasure of God in any one of its frowns, he would pray, 'The Lord save us from the wrath to come!' Knowing the terrors of the Lord, he persuaded men; and preached as one who had death and judgment, heaven and hell, full in his eyes; as if this was the latest and the only opportunity of winning trophies to redeeming power, and of plucking brands from the burning. The thought of self entirely disappeared in the great business of delivering his message, and gaining attention to it. In his pulpit appearances, there was no one thing which could be mistaken as indicating a theorist, or a feeling of the honor that cometh from man. On the contrary, he labored instantly like one overwhelmed with the conviction, that souls were *now* perishing, and that this was the only day of salvation. The hearer was never allowed to think of the preacher, or of the composition; all his thoughts and concerns were forced in upon himself; and he went

away saying, not, 'What a great sermon have I heard!' but, 'God be merciful to me a sinner!' Appeal following appeal lightened upon the conscience, revealing at once the darkness and the light; the strong man trembled to be dispossessed of his goods; but bolt succeeded bolt till the building was shaken from the foundation to the corner stone. To appearance, he put all his strength into every sermon. Spiritual profit, the utmost profit, and present profit, was the thing aimed at, and by the blessing of God secured to most, by his sermons. The ruling passion, the ceaseless spring, the vehement thirst of his soul was to do good. The zeal of the Lord ate him up: it was a fire in his bones; it was a torrent on his lips; for the mouth of the just is a well spring of life. When there was a prospect of doing good, he conferred not with flesh and blood; for he loved the Lord with all his strength; and hence, after preaching thrice, and travelling in the country, he has often spent some hours in a prayer meeting; frequently engaging in prayer, in exhortation, and in praise. His zeal was not mere excitement; it was a stream whose strength is not in its current merely, but in its volume of water." "In the sermons I heard from him," remarks Mr. Clegg, "there was no appearance of design to preach in a learned, eloquent, or eccentric manner; but to pour out, as rapidly as possible, a torrent of Divine truth into the heads and hearts of his hearers; and then to direct it in various streams to their different characters and consciences; commonly concluding his numerous applications with a fervent prayer to God, that he would make his word effectual to the salvation of the people. In short, whether he preached in aid of missions, chapels, or Sunday schools, he seemed to aim directly at the great object of his ministry,—to 'turn his hearers,' at the time he addressed them, 'from darkness to light, and from the power of Satan unto God.' His preaching had not only a tendency to do good to sinners and private Christians, but also to ministers of the Gospel. It was scarcely possible for them to hear him without feeling the vast importance of a faithful ministry, and forming purposes to be more urgent in the great work of 'winning souls.'"

That the *effect* of such a ministry should be unusually *powerful*, is not surprising. Of Mr. Stoner it may emphatically be said, that "by manifestation of the truth he commended himself to every man's conscience in the sight of God." He was an honored instrument in the edifying of Christian believers, and the conversion of hundreds, perhaps thousands, of sinners. "Few men," observes Mr. Entwisle, "since the commencement of the work of God under the name of Methodism, have been so successful in the conversion of sinners from the 'error of their ways.' I speak from my own knowledge on this subject. During the two years we were together at Bradford, a great number, I will not presume to say how many, were convinced of sin under his preaching. The hand of God was eminently with him." "When I went to the Keighley circuit, in 1822," says Mr. Clegg, "I soon found that I was surrounded by persons who were attributing their spiritual conversion and happiness to his instrumentality; and that he was very popular through all the country around. But this popularity was of the very best kind. God had been pleased to honor him with such amazing usefulness at Bradford, and other places in the

neighborhood, that the people crowded in immense numbers to hear him. They esteemed him as an extraordinary messenger from God. They went to hear him with religious feeling and ardent expectation, hoping and praying that God would there and then pour out His Holy Spirit in a rich effusion, and greatly revive and extend His work: and, so far as I had the opportunity of observing, they were not disappointed."'

The preface tells us that this work was compiled by the Rev. Messrs. William Dawson and John Hannah; and we think we recognize in the style the hand of the excellent Mr. Hannah, who accompanied Mr. Reese on his visit to the American Methodists in 1824, as the one, according to the same preface, on whom 'the more laborious part of this compilation necessarily devolved.' We thank him for thus furnishing the Churches with the memoir of a man whose example for literary, intellectual, but more especially ministerial and spiritual acquirements, may be so safely and profitably held up for our imitation. And we again say to our younger brethren in the ministry, that this piece of biography, though small in its size and unpretending in its character, is well worthy of their serious perusal, as well as of the perusal of all who would become the followers of Christ. It may be had at the Methodist Book Store at fifty cents per copy.

WORKS OF THE LATE REV. ROBERT HALL, A. M.

The entire Works of the Rev. Robert Hall, A. M. With a brief Memoir, and a Sketch of his literary Character, by the Right Hon. Sir J. Mackintosh, LL. D. M. P., and a Sketch of his Character as a Theologian, and a Preacher, by the Rev. John Foster. Published under the superintendence of Olinthus Gregory, LL. D. F. R. A. S., Professor of Mathematics in the Royal Military Academy. Three vols. 8vo.

We contemplate with mingled emotions of admiration and delight the characters of the good and the great. Splendid talents, directed by good qualities of the heart, exerted for the benefit of mankind, excite within us those pleasing emotions in which we delight to indulge. Such characters, from their rare occurrence, are the more valuable, because they form such a striking contrast to the generality of the world around us. They form a sort of moral sublimity on which the mind delights to contemplate, and their writings furnish us with a mental repast, an intellectual luxury on which we feed with exquisite pleasure, while a reflection upon their actions excites within us a laudable ambition to imitate their worthy example.

Such sensations have been produced by looking over the writings and reflecting upon the conduct of the late Rev. Robert Hall.—Devoted to study from his youth, and at a suitable age conse-

crating his powers to the work of the Christian ministry, in which he excelled most of his cotemporaries in the loftiness of his conceptions, the purity of his language, the urbanity of his temper, and the commanding nature of his eloquence, he has left behind him a name that will be revered by all devout Christians, as well as by all the lovers of science and literature. That he was possessed of these rare qualities, and that he exerted them in the best of all causes, the cause of religion and humanity, the volumes before us furnish the most ample testimony. And although we cannot pledge ourselves to every sentiment he advanced, nor hold him up as an example freed from human infirmity,—for what human being is thus freed?—yet we think we may safely recommend his writings to all the friends of learning and religion, and his conduct as a pattern worthy of their imitation.

Though connected with a denomination of Christians the most exclusive of all the sects in one article of their creed,—we mean the terms of Church communion,—yet Mr. Hall, at an early period of his ministry, burst the shackles of prejudice from his mind, opened his bosom to embrace all of every name who loved the Lord Jesus in sincerity, hailing them welcome to the table of the Lord as brethren beloved, though not washed in the laver of regeneration according to the ritual of the Baptist Church. In this particular he was followed by a distinguished divine in our own country, a minister of the Scotch Seceder Church, the late Rev. Dr. John Mason, whose treatise on the subject of free communion among Christians of different denominations has done much to remove the mounds of prejudice which existed among them, and unhappily separated them from each other. And surely every thing which shall have a tendency to batter down the walls of prejudice which sectarian rivalships had erected, ought to be considered as one of the happy precursors of Christ's universal reign upon the earth.

In the introductory remarks to the treatise on the Terms of Communion, the author thus expresses himself:—

'The divided state of the Christian world has long been the subject of painful reflection; and if his feeble efforts might be the means of uniting a small portion only of it in closer ties, he will feel himself amply rewarded.

The practice of incorporating private opinions and human inventions with the constitution of a Church, and with the terms of communion, has long appeared to him untenable in its principle, and pernicious in its effects. There is no position in the whole compass of theology of the truth of which he feels a stronger persuasion than that no man, or set of men, are entitled to prescribe, as an indispensable condition of communion, what the New Testament has not enjoined as a condition of salvation. To establish this position is the principal object of the following work; and though it is more immediately occupied in the discussion of a case which respects the Bap-

tists and the Pedobaptists, that case is attempted to be decided entirely upon the principle now mentioned, and is no more than the application of it to a particular instance.'

In pursuance of this catholic design, Mr. Hall commenced an attack upon a practice which had long obtained in the Church of which he was such a distinguished minister, and which has marked it with a line of distinction from all other Christian sects, not only as an ordinance which ought to be observed, but as one essentially necessary to Church membership and Christian communion. A man less lofty in intellect, less fearless in avowing his honest convictions, or less celebrated for his piety and devotion, would hardly have had the boldness to make an attack upon a principle so long received and held as sacred by his own denomination. But raised above vulgar prejudice by the liberal principles he had cultivated, and remarkably fitted by the acuteness of his intellectual powers for close investigation, and by his commanding eloquence for the defence of whatever he considered to be true and right, while he firmly and practically believed adult baptism by immersion alone to be Scriptural, he could not consent to exclude all who dissented from him on this point from the communion of saints; and hence he boldly entered the arena of controversy with his brethren on this subject, maintaining, from the principle above laid down, that all who give satisfactory evidence of their true discipleship are entitled to the communion of the Lord's table, whether baptized by immersion or not.

As a specimen of his manner of reasoning upon this subject, we present the reader with the following extracts, which are designed to refute the arguments of Baptists, drawn from the priority of the institution of the ordinance of baptism to that of the Lord's Supper:—

'1. The commission to baptize all nations, which was executed by the apostles after our Saviour's resurrection, originated in His *express command*; John's baptism, it is evident, had no such origin. John had baptized for some time before he knew Him; it is certain, then, that he did not receive his commission from Him. "And I knew Him not," saith he, "but that He should be made manifest to Israel, therefore am I come baptizing with water." If the manifesting Christ to Israel was the end and design of John's mission, he must have been in a previous state of obscurity; not in a situation to act the part of a legislator by enacting laws or establishing rites. John uniformly ascribes his commission, not to Christ, but the Father, so that to assert his baptism to be a *Christian* institute, is not to interpret, but to contradict him. "And I knew Him not," is his language, "but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bear record, that this is the Son of God." It was not till He had accredited His mission by many miracles, and other demonstrations of a preternatural power and wisdom, that our Lord proceeded to modify

religion by new institutions, of which the Eucharist is the first example. But a Christian ordinance not founded on the authority of Christ, not the effect, but the means of his manifestation, and which was first executed by one who knew him not, is to me an incomprehensible mystery.

2. The baptism of John was the baptism of *repentance*, or reformation, as a preparation for the approaching kingdom of God: the institute of Christ included an explicit profession of faith in a particular person, as the Lord of that kingdom. The ministry of John was the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make His paths straight." All he demanded of such as repaired to him was, to declare their conviction that the Messiah was shortly to appear, to repent of their sins, and resolve to frame their lives in a manner agreeable to such an expectation, without requiring a belief in any existing individual as the Messiah. They were merely to express their readiness to *believe on Him who was to come*, Acts xix, 4, on the reasonable supposition that His actual appearance would not fail to be accompanied with attestations sufficient to establish His pretensions. The profession required in a candidate for *Christian* baptism, involved an *historical* faith, a belief in a certain individual, an illustrious personage, who had wrought miracles, declared Himself the Son of God, was crucified under Pontius Pilate, and rose again the third day. As the conviction demanded in the two cases was *totally distinct*, it was possible for him who sincerely avowed the one to be destitute of the other; and though the rejection of Christ by John's converts would have been criminal and destructive of salvation, it would not have been self-contradictory, or absurd, since he might sincerely believe on his testimony that the Christ was shortly to appear, and make some preparations for His approach, who was not satisfied with His character when He was actually manifested.'

'3. Christian baptism was invariably administered in the *name of Jesus;* while there is sufficient evidence that John's was not performed in that name. That it was not during the first stage of his ministry is certain, because we learn from his own declaration, that when he first executed his commission he did not know Him, but was previously apprized of a miraculous sign, which should serve to identify Him when He appeared. In order to obviate the suspicion of collusion or conspiracy, circumstances were so arranged that John remained ignorant of the person of the Saviour, and possessed, at the commencement of his career, that knowledge only of the Messiah which was common to enlightened Jews. If we suppose him at a subsequent period to have incorporated the name of Jesus with his institute, an alteration so striking would unquestionably have been noticed by the evangelists, as it must have occasioned among the people much speculation and surprise, of which, however, no traces are perceptible. Beside, it is impossible to peruse the Gospels with attention without remarking the extreme reserve maintained by our Lord with respect to His claim to the character of Messiah; that He studiously avoided, until His arraignment before the high priest, the public declaration of that fact; that He wrought His principal miracles in the obscure province of Galilee, often accompanied with strict injunctions of secrecy; and that the

whole course of His ministry, till its concluding scene, was so conducted as at once to afford sincere inquirers sufficient evidence of His mission, and to elude the malice of His enemies. In descending from the mount of transfiguration, where He had been proclaimed the Son of God from *the most excellent glory,* He strictly charged the disciples who accompanied Him to tell no man of it till He was raised from the dead. The appellation He constantly assumed was that of the Son of man, which, whatever be its precise import, could by no construction become the ground of a criminal charge. When at the feast of dedication, "the Jews came around Him in the temple, saying, How long dost thou keep us in suspense? if thou be the Christ, tell us plainly:" He replied, "I have told you, and ye believe not: the works which I do in my Father's name, they bear witness of me," John x, 24, 25. From this passage it is evident that our Lord had not hitherto publicly and explicitly affirmed Himself to be the Messiah, or there would have been no foundation for the complaint of these Jews; nor does He on this occasion expressly affirm it, but refers them to the testimony of His works, without specifying the precise import of that attestation.'

'4. The baptism instituted by our Lord is in Scripture distinguished from that of the forerunner by the *superior effects* with which it was accompanied; so that, instead of being confounded they are contrasted in the sacred historians. "I indeed," said John, "baptize you with water unto repentance, but there cometh one after me who is mightier than I: He shall baptize you in the Holy Ghost, and in fire." The rite administered by John was a mere immersion in water, unaccompanied with that effusion of the Spirit, that redundant supply of supernatural gifts and graces which distinguished the subjects of the Christian institute. On the passage just quoted, St. Chrysostom has the following comment:—"Having agitated their minds with the fear of future judgment, and the expectation of punishment, and the mention of the axe, and the rejection of their ancestors, and the substitution of a new race, together with the double menace of excision and burning, and by all these means softened their obduracy, and disposed them to a desire of deliverance from these evils, he then introduces the mention of Christ, not in a simple manner, but with much elevation; in exhibiting his own disparity, lest he should appear to be using the language of compliment, he commences by stating a comparison between the benefit bestowed by each. For he did not immediately say, I am not worthy to unloose the latchet of His shoes; but having first stated the *insignificance* of his own baptism, and shown that it had no effect beyond bringing them to repentance, (for he did not style it the water of remission, but of repentance,) he proceeds to the baptism ordained by Christ, which was replete with an *ineffable gift,*" Homily xi, on Matthew. This eminent father, we perceive, insists on the prodigious inferiority of the ceremony performed by John to the Christian sacrament, from its being merely a symbol of repentance, without comprehending the remission of sins, Mark i, 4; Luke iii, 3, or the donation of the Spirit. The evangelists Mark and Luke, it is true, affirm that John preached the baptism of repentance *for* the remission of sins, whence we are entitled to infer that the rite which he administered, when accompanied with suitable dispositions, was important

in the order of preparation, not that it was accompanied with the immediate or actual collation of that benefit.'

'5. The case of the disciples at Ephesus, to which we have just adverted, affords a demonstrative proof of the position for which we are contending; for if John's baptism was the same with our Lord's, upon what principles could St. Paul proceed in administering the latter to such as had already received the former? As I am aware that some have attempted to deny so plain a fact, I shall beg leave to quote the whole passage, which, I am persuaded, will leave no doubt on the mind of an impartial reader:—"It came to pass while Apollos was at Corinth, Paul passing through the upper coasts came to Ephesus: and finding certain disciples, said unto them, Have ye received the Holy Ghost since ye believed? but they replied, We have not even heard that there be any Holy Ghost. He said unto them, Into what then were ye baptized? they said, Into John's baptism. Paul replied, John indeed baptized with the baptism of repentance, saying unto the people, that they should believe on Him who was to come, that is, on Jesus Christ. And when they heard this, they were baptized in the name of the Lord Jesus: and when Paul had laid his hands upon them, the Holy Ghost came upon them, and they spake with tongues and prophesied." I am conscious that there are not wanting some who contend that the fifth verse of Acts xix, "When they heard this, they were baptized in the name of the Lord Jesus," is to be interpreted as the language of St. Paul, affirming that at the command of John, the people were baptized in the name of Jesus. But not to repeat what has already been advanced to show that this is contrary to fact, (for who, I might ask, were the people who at his instigation were baptized in that name, or what traces are in the evangelical history of such a practice, during the period of his ministry?) not to insist farther on this, it is obvious that this interpretation of the passage contradicts itself: for if John told the people that they were to believe on Him who *was* to come, this was equivalent to declaring that He had not yet manifested Himself; while the baptizing in His name as an existing individual would have been to affirm the contrary. Beside, we must remark, that the persons on whom Paul is asserted to have laid his hands were unquestionably the identical persons who are affirmed in the preceding verse to have been baptized; for there is no other antecedent, so that if the meaning of the passage be what some contend for, the sacred historian must be supposed to assert that he laid his hands, not on the twelve disciples at Ephesus, but on John's converts in general, that the Holy Ghost came upon them, and that they spake with tongues and prophesied; which is ineffably absurd.

Either this must be supposed, or the words, which in their original structure are most closely combined, must be conceived to consist of two parts, the first relating to John's converts in general, the second to the twelve disciples at Ephesus; and the relative pronoun, expressive of the latter description of persons, instead of being conjoined to the preceding clause, must be referred to an antecedent, removed at the distance of three verses. In the whole compass of theological controversy, it would be difficult to assign a stronger instance of the force of prejudice in obscuring a plain matter of fact; nor is it easy

to conjecture what could be the temptation to do such violence to the language of Scripture, and to every principle of sober criticism, unless it were the horror which certain divines had conceived against every thing which bore the shadow of countenancing Anabaptistical error. The ancient commentators appear to have felt no such apprehensions, but to have followed, without scruple, the natural import of the passage.*

The author pursues the subject with great ardor of mind, and cogency of reasoning, answering a variety of objections, through no less than 314 octavo pages. We do not, indeed, subscribe to all the sentiments which he advances on this subject, nor feel the force of all his arguments. It appears to us that his firm predilection in favor of adult baptism by immersion, as the only Scriptural baptism, forced the author into conclusions which he otherwise would have avoided. We allude to his admissions that unbaptized persons are entitled to the privileges of the Eucharist. This, it seems to us, is subverting the order of things, as established in the primitive Church; it being most obvious to us that all penitents were required, as the indispensable terms of Church membership, to be baptized; and surely it will not be contended that other than members of the visible Church are entitled to the privilege of Church communion.

Into this apparent incongruity we say we think Mr. Hall was

* The intelligent reader will not be displeased to see the opinion of St. Austin on this point. It is almost unnecessary to say that it is decisively in our favor; nor does it appear that any of the fathers entertained a doubt on the subject. In consulting the opinion of those who contended that such as were reclaimed from heresy ought to be rebaptized, he represents them as arguing, that if the converts of John required to be rebaptized, much more those who were converted from heresy. Since they who had the baptism of John were commanded by Paul to be baptized, not having the baptism of Christ, why do you extol the merit of John, and reprobate the misery of heretics? "I concede to you," says St. Austin, "the misery of heretics: but heretics give the baptism of Christ, which John did not give."

The comment of Chrysostom on the passage under consideration, is equally decisive. "He (Paul) did not say to them that the baptism of John was nothing, but that it was incomplete; nor does he say this simply, or without having a farther purpose in view, but that he might teach and persuade them to be baptized in the name of Jesus, which they were, and received the Holy Ghost by the laying on of Paul's hands." In the course of his exposition, he solves the difficulty attending the supposition of disciples at Ephesus, a place so remote from Judea, having received baptism from John. "Perhaps," says he, "they were then on a journey, and went out, and were baptized." But even when they were baptized, they knew not Jesus. Nor does he ask them, Do ye believe on Jesus? but "Have ye received the Holy Ghost?" He knew that they had not received it, but is desirous of speaking to them, that on learning that they were destitute of, they might be induced to seek it. A little afterward he adds, "Well did he (Paul) denominate the baptism of John the baptism of repentance, and not of remission; instructing and persuading them that it was destitute of that advantage: but the effect of that which was given afterward was remission."—*Homily in loco*, vol. iv, Etone. I am aware that very learned men have doubted the authenticity of Chrysostom's commentary on the Acts, on account of the supposed inferiority of it to his other expository works. But without having recourse to so violent a supposition, its inferiority, should it be admitted, may be easily accounted for by the negligence, ignorance, or inattention of his amanuensis; supposing (which is not improbable) that his discourses were taken from his lips. From the time he was sixty years of age, he permitted his discourses to be taken down in shorthand, just as he delivered them.—*Euseb.* lib. vi, c. 26.

forced from the belief that those who were baptized in infancy by sprinkling, were not Scripturally baptized; but yet, believing that all of every name who gave evidence of regeneration by their faith and works, were saints, and as such were entitled, by the terms of the Christian covenant, to Church communion, he inferred the right of unbaptized persons to a participation of this ordinance. What a pity that a man of such liberal views should have been compelled, by the force of a preconceived opinion, into such erroneous conclusions.

On the main subject of controversy Mr. Hall had to encounter some potent antagonists. Among others was the Rev. Joseph Kinghorn, a minister of the Baptist communion, who entered the lists against Mr. Hall with much zeal and ingenuity of argument. We do not pretend to give even an outline of the arguments of Mr. Hall which he adduced in reply to Mr. Kinghorn; but we cannot deny ourselves the pleasure of presenting to our readers the concluding paragraphs of this Tract, as they breathe so much of that Christian liberality which is so amiable in a minister of the sanctuary.

'Deference to great names is a sentiment which it would be base to attempt to eradicate, and impossible, were it attempted. But, like other offsprings of the mind, it is at first rude and ill shapen. It makes no selection, no discrimination—it retains the impress of its original entire, just as it was made: it is a vague, undistinguishing admiration, which consecrates in a mass all the errors and deformities along with the real excellences of its object. Time only, the justest of all critics, gives it correctness and proportion, and converts what is at first merely the action of a great upon an inferior mind into an enlightened and impartial estimate of distinguished worth. The effect produced by coming into an intimate contact with a commanding intellect is of a mixed nature; it subdues and enslaves the very persons whom it enlightens, and almost invariably leaves a portion of its sediment where it deposits its wealth. It must be placed at a certain distance before we derive from it all the pure defecated good it is capable of imparting; and with all my admiration of the inestimable men already mentioned, and my conviction of the value of their services, I am persuaded many years must elapse before we entirely surmount the effects of a long-continued dictatorship.

When the views of baptism by which we are distinguished as a denomination are once exonerated from the odium arising from the practice we have been opposing, and the prejudices which it has necessarily occasioned have subsided, we may justly presume that the former will be examined with more impartiality; nor is it possible to assign a reason for their having made so limited a progress, beside the extreme disgust inspired by this most unchristian and unnatural alliance. It is too much to expect an enlightened public will be eager to enrol themselves among the members of a sect which displays much of the intolerance of popery without any portion of its splendor, and prescribes, as the pledge of conversion, the renunciation of the whole

Christian world. While the vestibule is planted with the most repulsive forms, while *sedent in limine Diræ*, few will be intrepid enough to enter.

On Mr. Kinghorn's system, which reprobates the attendance of the members of Baptists and Pedobaptists on the ministry of each other, as a dereliction of principle, to calculate the ages which must in all probability elapse ere our principles obtain a general prevalence would form an amusing problem. The Hindoo chronology which assigns to its fabulous dynasties millions and millions of years, might furnish a specimen of the scale on which such a calculation should proceed; and unless some such passion is expected to seize the members of other communities as impelled the queen of Sheba to come from the ends of the earth to hear the wisdom of Solomon, the projected revolution must be pronounced, in the absence of miracles, impossible. What can be the motive of the advocates of strict communion for studiously presenting every possible obstacle to the exclusive diffusion of our principles? We might be almost tempted to conjecture that they were afraid of losing their title to the appellation of a "little flock," or that they consider the Baptist denomination as an order of nobility or of knighthood, whose dignity is impaired in proportion as it is diffused. Be this as it may, the spirit of the age, distinguished by the superior expansion of its views, and the extensive co-operation of all sects and parties in the promotion of objects of public utility,—the little success which has accompanied the narrow and restrictive system,—the dictates of Scripture, and the movements of that Divine charity which those dictates have impressed,—all invite us to "consider our ways," to retrace our steps, and endeavor to draw our fellow Christians "by the cords of love, and the bands of a man." When we have learned to "make no difference" where the Searcher of hearts makes none,—when we show an alacrity in embracing all who love Jesus Christ as members of the same mystical body,—when, in conformity to the genius of Christianity, there is with us neither Jew nor Greek, neither Baptist nor Pedobaptist, but Christ is all in all,—the reasons on which our peculiar practice is founded will, in all probability, meet with a very different reception from what has hitherto attended them, accompanied, as they have been, with a system of impotent oppression and unmerited contumely. But whether these expectations, to their full extent, are realized or not, we shall at least improve ourselves, wipe off the reproach of bigotry and intolerance, and rise in the esteem of a religious and enlightened public, by convincing them that our zeal for a ceremonial institution has not betrayed us into a forgetfulness that "love is the fulfilling of the law."

Thus have I endeavored to reply to the reasoning of my opponent on this subject: whether my answer will be deemed by a discerning public conclusive or otherwise, I trust they will be convinced that no attempt has been made to evade the force of his arguments, nor any thing passed over in silence to which he can be supposed to attach the least degree of importance. My anxiety to leave nothing untouched which bears any relation to the merits of the controversy has extended this reply beyond my wishes and my expectation; conceiving it better to incur the charge of tediousness, than that of discussing a polemical

point of high importance in a slight and superficial manner. The mode of establishing a doctrine in opposition to prevailing opinions and prejudices is necessarily much more circuitous than the strict laws of reasoning require in exhibiting its evidence to the understanding at a subsequent period. In the militant state of a doctrine, it is generally found necessary to incur frequent repetitions, to represent the same idea in a variety of lights, and to encounter a multitude of petty cavils and verbal sophisms, which, in its farther progress, sink into oblivion. When, in consequence of a series of discussions, a doctrine is firmly rooted in the public mind, the proof by which it is sustained may be presented, without impairing its force, in a more compact and elegant form; and the time, I am persuaded, is not very remote, when it will be matter of surprise that it should have been thought necessary to employ so many words in evincing a truth so nearly self-evident as that which it is the object of the writer of these pages to establish.—The flimsy sophistry by which it is attempted to be obscured, and the tedious process of reasoning opposed to these attempts, will be alike forgotten, and the very existence of the controversy remembered only among other melancholy monuments of human imperfection.

Some acceleration of that period the author certainly anticipates from his present and his former productions, though he is fully aware that the chief obstacles which impede its approach are such as it is not in the power of argument alone to subdue. Reasoning supplies an effectual antidote to mere speculative error, but opposes a feeble barrier to inveterate prejudice, and to that contraction of feeling which is the fruitful parent of innumerable mistakes and misconceptions in religion. There is no room, however, for despondency; for as the dictates of Christian charity will always be found to coincide with the justest principles of reason, the first effect of inquiry will be to enlighten the mind, the second to expand and enlarge the heart; and when the Spirit is poured down from on high, He will effectually teach us that God is *love*, and that we never please Him more than when we embrace with open arms, without distinction of sect or party, all who bear His image.' (Vol. i, pp. 502–504.)

What influence these sentiments may have on the Baptist Churches in this country we cannot tell. We believe, however, that as yet they have but a very limited reception, as most of those who hold that baptism by immersion is the only Scriptural baptism, and that its validity is confined to believing adults, limit the privilege of Church communion to these alone. Which party is most consistent with itself we pretend not to determine; but if it should be considered that inconsistency lies with the greatest force against Mr. Hall's theory, it could not but be lamented that an erroneous practice, growing out of an error in principle, should have compelled him to act, in any one particular, inconsistently with himself.

The works of Mr. Hall consist principally of small tracts, a few sermons, of addresses upon particular occasions, forming a great variety of miscellaneous matter, some of which is of a general character, and hence adapted to the state of society at all times;

and some of a local nature, suited only to particular occasions.—It cannot be expected therefore that we should give a general analysis of the work in this short notice. His discourse entitled, "Modern Infidelity Considered," is a master piece of the kind, its design being principally to show the deleterious influence which infidelity has upon the morals of mankind, and by thus evincing its demoralizing tendency, to demonstrate that it could not have God—the *good* Being—for its author. Nor is his "Thanksgiving Sermon," in which the evils and horrors of war are depicted in just and glowing colors, less worthy of the reader's attention. In his sermon on "The Advantages of Knowledge to the lower Classes," he has the following remarks on the purifying effects of general knowledge upon human society and domestic enjoyments:—

'As the power of acquiring knowledge is to be ascribed to reason, so the attainment of it mightily strengthens and improves it, and thereby enables it to enrich itself with farther acquisitions. Knowledge in general expands the mind, exalts the faculties, refines the taste of pleasure, and opens numerous sources of intellectual enjoyment. By means of it we become less dependent for satisfaction upon the sensitive appetites, the gross pleasures of sense are more easily despised, and we are made to feel the superiority of the spiritual to the material part of our nature. Instead of being continually solicited by the influence and irritation of sensible objects, the mind can retire within herself, and expatiate in the cool and quiet walks of contemplation. The Author of nature has wisely annexed a pleasure to the exercise of our active powers, and particularly to the pursuit of truth, which, if it be in some instances less intense, is far more durable than the gratifications of sense, and is on that account incomparably more valuable. Its duration, to say nothing of its other properties, renders it more valuable. It may be repeated without satiety, and pleases afresh on every reflection upon it. These are self-created satisfactions, always within our reach, not dependent upon events, not requiring a peculiar combination of circumstances to produce or maintain them; they rise from the mind itself, and inhere, so to speak, in its very substance. Let the mind but retain its proper functions, and they spring up spontaneously, unsolicited, unborrowed, and unbought. Even the difficulties and impediments which obstruct the pursuit of truth serve, according to the economy under which we are placed, to render it more interesting. The labor of intellectual search resembles and exceeds the tumultuous pleasures of the chase, and the consciousness of overcoming a formidable obstacle, or of lighting on some happy discovery, gives all the enjoyment of a conquest, without those corroding reflections by which the latter must be impaired. Can we doubt that Archimedes, who was so absorbed in his contemplations as not to be diverted by the sacking of his native city, and was killed in the very act of meditating a mathematical theorem, did not, when he exclaimed εὕρηκα! εὕρηκα! I have found it! I have found it! feel a transport as genuine as was ever experienced after the most brilliant victory?

But to return to the moral good which results from the acquisition

of knowledge: it is chiefly this, that by multiplying the mental resources, it has a tendency to exalt the character, and, in some measure, to correct and subdue the taste for gross sensuality. It enables the possessor to beguile his leisure moments (and every man has such) in an innocent at least, if not in a useful manner. The poor man who can read, and who possesses a taste for reading, can find entertainment at home without being tempted to repair to the public house for that purpose. His mind can find him employment when his body is at rest; he does not lie prostrate and afloat on the current of incidents, liable to be carried whithersoever the impulse of appetite may direct. There is in the mind of such a man an intellectual spring urging him to the pursuit of *mental* good; and if the minds of his family also are a little cultivated, conversation becomes the more interesting, and the sphere of domestic enjoyment enlarged.—The calm satisfaction which books afford puts him into a disposition to relish more exquisitely the tranquil delight inseparable from the indulgence of conjugal and parental affection; and as he will be more respectable in the eyes of his family than he who can teach them nothing, he will be naturally induced to cultivate whatever may preserve, and shun whatever would impair, that respect. He who is inured to reflection will carry his views beyond the present hour; he will extend his prospect a little into futurity, and be disposed to make some provision for his approaching wants; whence will result an increased motive to industry, together with a care to husband his earnings and to avoid unnecessary expense. The poor man who has gained a taste for good books will in all likelihood become thoughtful; and when you have given the poor a habit of thinking, you have conferred on them a much greater favor than by the gift of a large sum of money, since you have put them in possession of the *principle* of all legitimate prosperity.' (Vol. i, pp. 117–119.)

After having thus spoken of the advantages of knowledge in general, he proceeds to show the use of religious knowledge in particular:—

'Ignorance gives a sort of eternity to prejudice, and perpetuity to error. When a baleful superstition, like that of the Church of Rome, has once got footing among a people in this situation, it becomes next to impossible to eradicate it; for it can only be assailed with success by the weapons of reason and argument, and to these weapons it is impassive. The sword of ethereal temper loses its edge when tried on the scaly hide of this leviathan. No wonder the Church of Rome is such a friend to ignorance; it is but paying the arrears of gratitude in which she is deeply indebted. How is it possible for her not to hate that light which would unveil her impostures and detect her enormities.

If we survey the genius of Christianity, we shall find it to be just the reverse. It was ushered into the world with the injunction *Go and teach all nations*, and every step of its progress is to be ascribed to instruction. With a condescension worthy of its Author, it offers information to the meanest and most illiterate; but extreme ignorance is not in a state of mind favorable to it. The first Churches were

planted in cities, (and those the most celebrated and enlightened,) drawn neither from the very highest nor the very lowest classes; the former too often the victims of luxury and pride, the latter sunk in extreme stupidity; but from the middle orders, where the largest portion of virtue and good sense has usually resided. In remote villages, its progress was extremely slow, owing unquestionably to that want of mental cultivation which rendered them the last retreats of superstition; insomuch that in the fifth century the abettors of the ancient idolatry began to be denominated *Pagani*, which properly denotes the inhabitants of the country, in distinction from those who reside in towns. At the Reformation, the progress of the reformed faith went hand in hand with the advancement of letters; it had every where the same friends and the same enemies, and, next to its agreement with the Holy Scriptures, its success is chiefly to be ascribed, under God, to the art of printing, the revival of classical learning, and the illustrious patrons of science attached to its cause. In the representation of that glorious period usually styled the millennium, when religion shall universally prevail, it is mentioned as a conspicuous feature, that *men shall run to and fro, and knowledge shall be increased.* That period will not be distinguished from the preceding by men's minds being more torpid and inactive, but rather by the consecration of every power to the service of the Most High. It will be a period of remarkable illumination, during which *the light of the moon shall be as the light of the sun, and the light of the sun as that of seven days.* Every useful talent will be cultivated, every art subservient to the interests of man be improved and perfected; learning will amass her stores, and genius emit her splendor; but the former will be displayed without ostentation, and the latter shine with the softened effulgence of humility and love.'

'Religion, on account of its intimate relation to a future state, is every man's proper business, and should be his chief care. Of knowledge in general, there are branches which it would be preposterous in the bulk of mankind to attempt to acquire, because they have no immediate connection with their duties, and demand talents which nature has denied, or opportunities which Providence has withheld. But with respect to the primary truths of religion, the case is different; they are of such daily use and necessity, that they form not the materials of mental luxury, so properly, as the food of the mind. In improving the character, the influence of general knowledge is often feeble and always indirect; of religious knowledge the tendency to purify the heart is immediate, and forms its professed scope and design. *This is life eternal, to know Thee the only true God, and Jesus Christ, whom Thou hast sent.* To ascertain the character of the Supreme Author of all things, to know, as far as we are capable of comprehending such a subject, what is His moral disposition, what the situation we stand in toward Him, and the principles by which He conducts His administration, will be allowed by every considerate person to be of the highest consequence. Compared to this, all other speculations or inquiries sink into insignificance; because every event that can befall us is in His hands, and by His sentence our final condition must be fixed. To regard such an inquiry with indifference is

the mark not of a noble but of an abject mind, which, immersed in sensuality, or amused with trifles, *deems itself unworthy of eternal life*. To be so absorbed in worldly pursuits as to neglect future prospects is a conduct that can plead no excuse until it is ascertained beyond all doubt or contradiction that there is no hereafter, and that nothing remains but that *we eat and drink, for to-morrow we die.* Even in that case to forego the hope of immortality without a sigh,—to be gay and sportive on the brink of destruction, in the very moment of relinquishing prospects on which the wisest and best in every age have delighted to dwell, is the indication of a base and degenerate spirit. If existence be a good, the eternal loss of it must be a great evil: if it be an evil, reason suggests the propriety of inquiring why it is so, of investigating the maladies by which it is oppressed. Amid the darkness and uncertainty which hang over our future condition, revelation, by bringing life and immortality to light, affords the only relief. In the Bible alone we learn the real character of the Supreme Being; His holiness, justice, mercy, and truth; the moral condition of man considered in his relation to Him is clearly pointed out; the doom of impenitent transgressors denounced, and the method of obtaining mercy through the interposition of a Divine mediator plainly revealed.' (Vol. i, pp. 120–122.)

We have given the above as specimens of the manner in which our author has handled his subjects. Though in 'making many books there is no end, and much study is weariness to the flesh,' yet we cannot but think that the Works of Mr. Hall will have a tendency to improve the Christian character, by diffusing abroad correct and liberal principles on a variety of important subjects.

It seems that it was with great reluctance Mr. Hall was induced to commit his thoughts to writing; and that even when he undertook it at the earnest solicitations of his friends, it was often with a very painful effort. 'A disorder,' says the editor of his Works, 'with which Mr. Hall was afflicted from his childhood, and which always rendered the act of writing irksome and painful, prevented him from publishing so much as might otherwise have been expected; his avowed publications, however, are far from inconsiderable in point of magnitude.'

Of his general manner of preaching, and otherwise of employing his time, his editor has given us an account in the following sketch prefixed to Mr. Hall's sermon on Modern Infidelity, which, with a view to gratify a laudable desire every one feels to become acquainted with the private workings of minds of a superior order, we present to our readers. It will also evince the utter inutility of either committing sermons to memory, or of reading them to the congregation; a practice to which many resort, we believe to the injury of their own minds, as well as to the great detriment of their hearers. Perhaps some of the best thoughts are awakened in the preacher's mind while in the act of delivering his discourse, and more especially if his heart be warmed with his subject, so as to make him feel the immense importance of *saving himself and those*

who hear him. And a man whose mind is well stored with useful knowledge will seldom be at a loss for ideas, or for language to express them, if indeed he has previously digested his subject so as thoroughly to understand it. The following (found on p. 21,) are the remarks to which we allude:—

'Nothing can be more erroneous than the idea, entertained by a few persons, that Mr. Hall recited his sermons *memoriter*, from the study of a previously written composition. His eloquence was the spontaneous result of his vigorous and richly stored intellect, and needed not the aid of the usual expedients of men of ordinary mind. There is great reason to believe, that during the entire extent of his ministry he only committed one sermon to memory from a previously composed manuscript, and that was the second in this volume, "Reflections on War." It was preached on a day of thanksgiving, at the termination of a long and dreadful war; it was a publicly announced sermon, to aid the funds of a benevolent society; persons of different religious and political sentiments were expected to be assembled, at a time when the violent party feelings excited by the French revolution of 1789 had but little subsided; and Mr. Hall, afraid of yielding to his own emotions on such an occasion, and perhaps of disturbing the feelings of harmony which it was hoped would prevail, thought it advisable for once to deviate from his usual course. That course was, very briefly to sketch, commonly upon a sheet of letter paper (in a few cases rather more fully,) the plan of the proposed discourse, marking the divisions, specifying a few texts, and sometimes writing the first sentence. This he regarded as "digging a channel for his thoughts to flow in." Then, calling into exercise the power of abstraction, which he possessed in a degree I never saw equalled, he would, whether alone or not, pursue his trains of thought, retrace and extend them, until the whole were engraven on his mind; and when once so fixed in their entire connection, they were never after obliterated. The result was on all occasions the same; so that, without recurring to the ordinary expedients, or loading his memory with words and phrases, he uniformly brought his mind, with an unburdened vigor and elasticity, to bear upon its immediate purpose, recalling the selected train of thought, and communicating it to others, in diction the most felicitous, appropriate, and impressive. This was uniformly the case with regard to the tenor and substance of his discourses; but the most striking and impressive passages were often, strictly speaking, extemporaneous.

On various occasions I have ascertained the correctness of his recollection as to trains of thought and matters of arrangement. Thus, on drawing his attention fully to an interesting conversation which occurred nearly thirty years before, he has given as vivid and graphic a sketch of the persons present, their positions in the room, and of the main topics discussed, as though all had occurred in the preceding week. So, again, with respect to sermons preached early in the present century, and which seemed to have entirely escaped from his recollection; when a reference to some illustration, or the mode of treating a subsidiary topic, has supplied the adequate clue, he has accurately described the plan, the reasoning, the object of the dis-

course, the illustrations employed, the principal texts adduced, &c, dwelling especially, as was always most natural to him, upon the parts that he regarded as defective.

The history of the following sermon, on "Modern Infidelity," may serve still farther to illustrate the peculiar structure of Mr. Hall's intellect. He preached it first at Bristol, in October, 1800, and again at Cambridge in the month of November. Having yielded to the solicitations of his friends, and consented to its publication, there remained two difficulties, that of writing down the sermon, (of which not a single sentence was upon paper,) and that of superintending the press. I, who then resided at Cambridge, offered to undertake both these, provided he would engage not to go farther than ten miles from Cambridge, and allow me to follow him, wherever he went, to obtain "copy," as it should be needed. He acceded to that part of the arrangement which related to the printing; but would not consent that I should be his amanuensis on that occasion. The writing, therefore, he undertook himself, but with great reluctance, on account of the severe pain which even then (and, indeed, much earlier) he experienced when remaining long in a sitting posture. The work, in consequence, proceeded slowly, and with many interruptions. At first I obtained from him eight pages, and took them to the printer; after a few days, four pages more; then two or three pages; then a more violent attack of his distressing pain in the back compelled him to write two or three pages *while lying on the floor;* and soon afterward a still more violent paroxysm occasioned a longer suspension of his labor. After an interval of a week, the work was renewed at the joint entreaty of myself and other friends. It was pursued in the same manner, two or three pages being obtained for the printer at one time, a similar portion after a day or two, until, at the end of seven weeks, the task was completed. During the whole time of the composition, thus conducted, Mr. Hall never saw a single page of the printer's work. When I applied for more "copy," he asked what it was that he had written last, and then proceeded. Very often, after he had given me a small portion, he would inquire if he had written it nearly in the words which he had employed in delivering the sermon orally. After he had written down the striking apostrophe which occurs at about page 76 of most of the editions—"Eternal God! on what are thine enemies intent! what are those enterprises of guilt and horror, that, for the safety of their performers, require to be enveloped in a darkness which the eye of Heaven must not *penetrate!*" —he asked, "Did I say *penetrate*, sir, when I preached it?" "Yes." "Do you think, sir, I may venture to alter it? for no man who considered the force of the English language would use a word of three syllables there, but from absolute necessity." "You are doubtless at liberty to alter it, if you think well." "Then be so good, sir, to take your pencil, and for *penetrate* put *pierce; pierce* is the word, sir, and the only word to be used there." I have now the evidence of this before me, in the entire manuscript, which I carefully preserve among my richest literary treasures.

At the end of seven weeks Mr. Hall's labor, thus conducted, being, greatly to his delight, brought to a close, I presented him with a

complete copy of his printed sermon, *not one word* of which he had seen in its progress.

During this interval he had preached at least twenty times, had paid his pastoral visits, as usual, had been often in the society of the literary men with whom he then associated, and had, with all his characteristic ardor, carried on, simultaneously, two distinct courses of reading.

I mistake greatly, if, after the perusal of this simple narrative, the reader will not turn to the sermon with additional relish, and meditate with augmented pleasure upon the peculiarities of this most valuable production, and the singular character of its author's mind.'

As a writer, Mr. Hall ranks high among those of his day. As a minister of the Baptist denomination, he has done much to do away that spirit of exclusiveness, arising out of their tenacious adherence to one particular mode of baptism, by which they have ever been distinguished. Whatever peculiarities may designate and divide the several sects of Christians as to some speculative and practical points, those of them who are in agreement on the great fundamental principles of Christianity would do well to evince their love to each other as far as practicable, and especially so far as to hold communion, whenever an opportunity offers, at the same table. With perverse and obstinate heretics we are, to be sure, forbidden to have fellowship, even so much as to eat with them, as a token of Christian fellowship; but certainly no Christian man, whatever may be his predilections for some favorite tenet, will deliberately condemn all Pedobaptists as obstinate heretics. The fact which so clearly blazed in the mind of Mr. Hall, that many of these gave evidence of the genuineness of their Christian experience, by the soberness and uprightness of their deportment, doubtless led him to review the ground his denomination had assumed; and being fully convinced that it was untenable, he fearlessly stepped forth to assail a principle which he considered unsound, and a practice which he believed had a pernicious tendency. For this labor, though it may have lost him some of his immediate friends, the Church will hereafter thank him, and *magnify that grace of God in him* which enabled him thus to triumph over the influence of an article of sectarian peculiarity.

Mr. Hall also stands forth conspicuously among the patrons of the various religious and charitable institutions by which the present era is so honorably characterized. Hence the Bible cause, the missionary enterprise, and the various charities which have been instituted for the melioration of human society, found in him an ardent friend and an able advocate. In his 'Address to the Rev. Eustace Carey,' son of the Rev. Dr. Carey, 'on his designation as a Christian missionary to India,' he thus unfolds his views of the spirit and temper which he considered essential to qualify a missionary to prosecute his work with success:—

'Allow me to remind you of the absolute necessity of cultivating a mild, conciliating, affectionate temper in the discharge of your office.

If an uninterested spectator, after a careful perusal of the New Testament, were asked what he conceived to be its distinguishing characteristic, he would reply without hesitation, that wonderful spirit of philanthropy by which it is distinguished. It is a perpetual commentary on that sublime aphorism, *God is love.* As the Christian religion is an exhibition of the incomprehensible mercy of God to a guilty race, so it is dispensed in a manner perfectly congenial with its nature; and the book which contains it is replete with such unaffected strokes of tenderness and goodness as are to be found in no other volume. The benign spirit of the Gospel infused itself into the breast of its first missionaries. In St. Paul, for example, we behold the most heroic resolution, the most lofty superiority to all the modes of intimidation and danger, a spirit which rose with its difficulties and exulted in the midst of the most dismaying objects; yet when we look more narrowly into his character, and investigate his motives, we perceive it was his attachment to mankind that inspired him with this intrepidity, and urged him to conflicts more painful and arduous than the votaries of glory have ever sustained. Who would have supposed it possible for the same breast to be the seat of so much energy and so much softness? that he who changed the face of the world by his preaching, and while a prisoner made his judge tremble on the tribunal, could stoop to embrace a fugitive slave, and to employ the most exquisite address to effect his reconciliation with his master? The conversion of Onesimus afforded him a joy *like the joy of harvest, and as men rejoice when they divide the spoil.* When the spiritual interests of mankind were concerned, no difficulties so formidable as to shake his resolution, no details so insignificant as to escape his notice. To the utmost inflexibility of principle he joined the gentlest condescension to human infirmity, *becoming all things to all men, that he might win some: to the Jews he became a Jew, that he might gain the Jews, to them that were without law, as without law,* adapting on all occasions his modes of address to the character and disposition of those with whom he conversed. It was the love of Christ and of souls that produced and harmonized those apparent discordances.

Such is the example you must propose for your imitation, if you would realize to any considerable extent the object of your mission to the Heathen. By a mild and unassuming deportment, by an attention to their worldly as well as to their spiritual interests, by adopting, as far as you have ability, whatever may contribute to their happiness and improvement, convince them that you are the friend of man.—When you have established yourself in their affections, you have gained an important point; you have possessed yourself of a signal advantage for the successful prosecution of your work.

Your business is to persuade men; and how can you expect to succeed unless you conciliate their regard? which is more necessary on account of the seeming severity which attaches to some part of the doctrine of Christ. Were you permitted to inculcate a self-pleasing doctrine, the want of suavity and gentleness of manner might easily be dispensed with; the laxity of the precept would compensate for the austerity of the teacher. But when you are called to insist on the

state of man as a fallen and guilty creature, to enforce the necessity of self-denial, to impose the most powerful restraints on the indulgence of criminal passions; when you must denounce the wrath of God against all unrighteousness and ungodliness of men, great mildness and affection are requisite to prevent such representations from exciting disgust. What is awful and alarming in Christianity should be softened and tempered by a persuasive tenderness of address.—Let it be your care to divest religion of whatever is unlovely and repulsive, that it may appear not only pure, but gentle; not only majestic, but amiable; equally favorable to the enjoyment and the communication of happiness.' (Vol. i, pp. 164, 165.)

Mr. Hall was, we believe, a Calvinist of the moderate stamp—and yet so far as we have examined his writings, they are very sparsedly sprinkled with the doctrinal peculiarities of Calvinism. That he abhorred the injurious consequences which seem to flow from the doctrine of a universal Divine efficiency, as taught in some of the modern schools of theology, is demonstrable from numerous passages in his works. He delighted, indeed, to dwell on the fulness and freeness of salvation, on experimental and practical godliness, as forming the surest and firmest rampart against the overflowings of licentiousness and infidelity; still more strenuously did he oppose the licentiousness of Antinomianism, properly so called, as being subversive of the morality of the Gospel, and destructive to the peace of society and the souls of men. And he rightly judged also, that the injudicious manner in which some Calvinistic ministers had taught and promulgated their doctrine, had given birth to the absurdities of Antinomianism. This we infer from the following extracts from his 'Preface to Antinomianism Unmasked:'—

'To trace the progress of Antinomianism, and investigate the steps by which it has gradually attained its fearful ascendency, though an interesting inquiry, would lead me far beyond the limits of this preface. Suffice it to suggest a few circumstances which appear to me to have contributed not a little to that result. When religious parties have been long formed, a certain technical phraseology, invented to designate more exactly the peculiarities of the respective systems, naturally grows up. What custom has sanctioned in process of time becomes law; and the slightest deviation from the consecrated diction comes to be viewed with suspicion and alarm. Now the technical language appropriated to the expression of the Calvinistic system in its nicer shades, however justifiable in itself, has, by its perpetual recurrence, narrowed the vocabulary of religion, and rendered obsolete many modes of expression which the sacred writers indulge without scruple. The latitude with which they express themselves on various subjects has been gradually relinquished; a scrupulous and systematic cast of diction has succeeded to the manly freedom and noble negligence they were accustomed to display; and many expressions, employed without hesitation in Scripture, are rarely found, except in the direct form of quotation, in the mouth of a modern Calvinist.

In addition to this, nothing is more usual than for the zealous abettors of a system, with the best intentions, to magnify the importance of its peculiar tenets by hyperbolical exaggerations, calculated to identify them with the fundamental articles of faith. Thus, the Calvinistic doctrines have often been denominated by divines of deservedly high reputation, *the doctrines of grace;* implying, not merely their truth, but that they constitute the very essence and marrow of the Gospel. Hence persons of little reflection have been tempted to conclude that the zealous inculcation of these comprehends nearly the whole system of revealed truth, or as much of it, at least, as is of vital importance; and that no danger whatever can result from giving them the greatest possible prominence. But the transition from a partial exhibition of truth to the adoption of positive error is a most natural one; and he who commences with consigning certain important doctrines to oblivion will generally end in perverting or denying them. The authority of the laws of Christ, his proper dominion over his people, and the absolute necessity of evangelical obedience in order to eternal life, though perfectly consistent in my apprehension with Calvinism, form no part of it, considered as a separate system. In the systematic mode of instruction they are consequently omitted, or so slightly and sparingly adverted to, that they are gradually lost sight of; and when they are presented to the attention, being supported by no habitual mental associations, they wear the features of a strange and exotic character. They are repelled with disgust and suspicion, not because they are perceived to be at variance with the dictates of inspiration, (their agreement with which may be immediately obvious,) but simply because they deviate from the trains of thought which the hearer is accustomed to pursue with complacency. It is purely an affair of taste; it is neither the opposition of reason nor of conscience which is concerned, but the mere operation of antipathy.'

'The most effectual antidote to the leaven of Antinomianism will probably be found in the frequent and earnest inculcation of the practical precepts of the Gospel; in an accurate delineation of the Christian temper; in a specific and minute exposition of the personal, social, and relative duties, enforced at one time by the endearing, at another by the alarming motives which revelation abundantly suggests. To overlook the distinguishing doctrines of the Gospel, under the pretence of advancing the interests of morality, is one extreme; to inculcate those doctrines without habitually adverting to their purifying and transforming influence, is another, not less dangerous. If the former involves the folly of attempting to rear a structure without a foundation, the latter leaves it naked and useless.'

'Before I close this preface, I must be permitted to add, that the prevailing practice of representing the promises of the Gospel as *unconditional*, or, at least of carefully avoiding the obvious phraseology which the contrary supposition would suggest, appears to me directly to pave the way to Antinomianism. The idea of *meritorious* conditions is, indeed, utterly incompatible with the Gospel, considered as a system of grace. But if there be no conditions of salvation whatever, how it is possible to confute the pretensions or confound the confidence of the

most licentious professor, I am at an utter loss to discover. It will be in vain to allege the entire absence of internal holiness, together with all the fruits of the Spirit, as defeating his hope of eternal life; since, upon the supposition we are combating, the answer is ready, that the enjoyment of future felicity is suspended on no conditions. The absurdity of this notion is not less palpable than its presumption. All promises must either be made to individuals by name, or indefinitely to persons of a specific character. A moment's attention will be sufficient to satisfy us that the promise of pardon in the New Testament is of the latter description; in no one instance is it addressed to the individual by name, but to the penitent, the believing, the obedient, or to some similar specification of character. Before any person, therefore, can justly appropriate the promise to himself, he must ascertain his possession of that character; or, which is precisely the same thing, he must perceive that he comes within the prescribed condition. When it is affirmed that "except we repent we shall perish," is it not manifest that he only is entitled to claim exemption from that doom who is conscious of the feelings of a penitent? For the same reason, if he only who believes shall be saved, our assurance of salvation, as far as it depends upon evidence, must be exactly proportioned to the certainty we feel of our actual believing. To abandon these principles is to involve ourselves in an inextricable labyrinth, to lie open to the grossest delusions, to build conclusions of infinite moment on phantoms light as air. He who flatters himself with the hope of salvation, without perceiving in himself a specific difference of character from "the world that lieth in wickedness," either founds his persuasion absolutely on nothing, or on an immediate revelation, —on a preternatural discovery of a matter of fact on which the Scriptures are totally silent. This absurd notion of unconditional promises, by severing the assurance of salvation from all the fruits of the Spirit, from every trace and feature of a renovated nature and a regenerate state, opens the widest possible door to licentiousness.' (Vol. ii, pp. 459–464.)

On the whole, we cannot but think that the American publisher has rendered a valuable service to the theological literature of our country by the republication of these Works. The chasteness and elegance of the style in which they are written, the evangelical purity of the greater proportion of the sentiments which they contain, the rich variety of their matter, and the catholic spirit which pervades the whole, will make them a valuable acquisition to the library of the minister of the sanctuary, as well as to the more private Christian. Though a dissenter from principle, there is no unmeaning cant against hireling priests, no sweeping charges against an undefined Arminianism, no uncharitable denunciations against rival sects merely because they did not drink water from his cistern; but with a mind loaded with the riches of classical literature, imbued with the spirit of his Divine Master, and expanding with the noblest sentiments, and a heart palpitating with the purest philanthropy, he embraced in the wide range of his thoughts every subject with an enlightened judgment, and every man, in

whom he had reason to believe the spirit of Christ dwelt, with the warmest and purest affection.

Before such a picture it is delightful to sit. And if in tracing its lines we may discover some spots of infirmity, some obliquities from the straight path of what we believe to be an entire consistency, we view them only as the aberrations of a great mind laboring under the common weaknesses of our nature, and striving to emancipate itself from every shackle of bigotry, that it may range with the greater freedom in the fruitful fields of Christian doctrine, experience, and liberality.

Mr. Hall, it is true, could wield the sword of controversy. He well understood the importance of a well regulated mind in matters of Christian doctrine and practice; but he understood, at the same time, that more was to be gained than lost by a strict adherence to the apostolic precept, 'Do not strive about words;' and hence his controversial writings were undertaken and conducted for the purpose of establishing some cardinal truth which had been assailed, or for the vindication of some moral or religious duty which had been maligned. In the hands of such a controversialist, the abettors of error had but a flimsy chance of escape. As an instance of the facility with which Mr. Hall could detect and expose the mazes of error, however artfully intermixed by the pen of a sophistical writer, we need only look at his 'Review of Zeal without Innovation.' The author of this tract had, it seems, seated himself in the chair of criticism on the acts and doings of the dissenters, had represented them as dangerous innovators upon the rights of the establishment; and that his warning voice might take the more effect, he had echoed the long-repeated and stale charge, that the increase of dissenting congregations, as it generated a spirit of democracy, tended to subvert the government of the country.* The following extract will show how our author met and refuted this unmanly attack upon the character and tendency of dissent:—

'In this statement the author has exhibited his usual inattention to facts. That the people had, in the first ages, a large share in ecclesiastical proceedings, and that their officers were chosen by themselves, is incontrovertibly evident, as well from Scripture as from the authentic monuments of antiquity. The epistles of St. Cyprian, to go no farther, are as full in proof of this point as if they had been written on purpose to establish it. The transfer of power, first from the people to their ministers, and afterward from them to the bishop of Rome, was a gradual work, not fully accomplished till many centuries had elapsed from the Christian era. Until the conversion of Constantine, the Christian Church was an *imperium in imperio*, a spiritual republic, subsisting in the midst of the Roman empire, on which it was completely independent; and its most momentous affairs were directed by popular suffrage. Nor did it, in this state, either excite the jealousy or endanger the repose of the civil magistrate; since the

* In this grave charge the Methodists were included.

distinction between the concerns of this world and those of another, so ably illustrated by Locke, taught the Christians of that time to render to Cesar the things which are Cesar's, and to God the things that are God's. Instructed to yield obedience to princes for conscience' sake, they were not the less orderly or submissive because they declined their interference in the suppression of error, or the punishment of ecclesiastical delinquency. If there be that inseparable connection between political disaffection and the exercise of popular rights in religion which this writer contends, the primitive Christians must have been in a deplorable state: since it would have been impossible for them to quiet the just apprehensions of government without placing a Heathen emperor at the head of the Church. What must we think of the knowledge of a writer who was ignorant of these facts; of the candor which suppressed them; or of the humanity which finds an occasion of aspersing his fellow Christians in what escaped the malignity of Heathen persecutors!

The dissenters will not fail to remind the writer that the British is a mixed, not an absolute monarchy; that the habit of considering the people as nothing is as repugnant to its spirit as that of making them every thing; and that to vest the whole power in the hands of one person, without check or control, is more suited to the genius of the Turkish than the British government. And to this retort, it must be confessed, the conduct of the high Church party, who have seldom scrupled to promulgate maxims utterly subversive of liberty, would lend a very colorable support. The whole topic, however, is invidious, absurd, and merely calculated to mislead; since the constitution of the Christian Church is fixed by the will of its Founder, the dictates of which we are not at liberty to accommodate or bend to the views of human policy. The dispute respecting ecclesiastical government must, like every other on religion, be determined, if it ever be determined at all, by an appeal to Scripture, illustrated perhaps occasionally by the approved usages of the earliest antiquity. To connect political consequences with it, and to make it the instrument of exciting popular odium, is the indication of a bad cause and of a worse heart. After the specimens our readers have already had of the author's spirit, they will not be surprised to find he is not quite satisfied with the Toleration Act, which he complains has been perverted from its purpose of affording relief to tender consciences to that of *making* dissenters. We are not acute enough to comprehend this distinction. We have always supposed that it was the intention of the legislature by that act to enable Protestant dissenters to worship where they pleased, after giving proper notice to the magistrate: how their availing themselves of this liberty can be construed into an abuse of the act we are at a loss to conceive. This writer would tolerate dissenters, but not allow them to propagate their sentiments; that is, he would permit them that liberty of thinking which none can restrain, but not of speaking and acting, which are alone subject to the operation of law.

It is quite of a piece with the narrow prejudices of such a man to complain of it as an intolerable hardship, that a minister of the establishment is sometimes in danger, through the undistinguishing spirit

of hospitality, of being invited to sit down with religionists of different descriptions; and he avows his manly resolution of going without his dinner rather than expose himself to such an indignity. It is certainly a most lamentable thing to reflect, that a regular clergyman may possibly lose *caste* by mixing at the hospitable board with some of those who will be invited to the marriage supper of the Lamb. When Burke was informed that Mr. Godwin held gratitude to be a crime, he replied, "I will take care not to be accessory to his committing that crime." We hope the lovers of hospitality will take the hint, and never insult the author of "Zeal without Innovation" by exposing him to the touch of the ceremonially unclean.' (Vol. ii, pp. 263, 264.)

Though we cannot be otherwise than pleased with the able manner in which Mr. Hall put this gasconading writer to silence, we think, nevertheless, that he speaks too lightly of *creeds* and *confessions*. These certainly have their use. And though an apostate ministry may neglect them, contradict them, and even preach and write against them, yet they still serve as a conspicuous lighthouse, not only to point out the way, but also to make the surrounding darkness appear the more visible. They may be quoted at all times by the reformer whom a gracious Providence may raise up, in support of his doctrine and in justification of his measures; and these quotations from standards of acknowledged authority will have more effect in producing conviction in the minds of such as nominally adhere to the fallen Church, than even Scripture itself; for who can resist the evidence arising from creeds and confessions which he himself professionally believes and acknowledges?—Hence the vast utility of having the Church guarded by the ramparts of sound standards, which all within its pale acknowledge to be of paramount authority.

Could you convict a Roman Catholic from the articles and writers of his own Church that the doctrine of indulgences, of the worship of saints and angels, of relics and transubstantiation, is erroneous, absurd, and blasphemous, you would at once, even in his own estimation, put the seal of reprobation upon this doctrine, and thus silence him for ever. By this means the doctrine of the Trinity, of human depravity, of the atonement of Christ, of future rewards and punishments, is secured in that Church against all innovators; while the former mummeries, though expressly condemned in sacred Scripture, are held with a tenacity equal to a lion's grasp, merely because the Church has for so many ages sanctioned them.

And all who are acquainted with the controversy, well know the powerful manner with which Wesley and Fletcher wielded this controversial sword in defence of those evangelical principles which they were the happy instruments of reviving. When the fallen priests and higher dignitaries of the established Church of England fell upon those eminent servants of God with so much fury, stigmatizing them as heretics and fanatics, they appealed, not

only to the sacred Scriptures, which were the weapons on which they most confidently relied for defence, but also, and which was more effectual with these adversaries, to the Homilies, Articles, and Prayers of their own Church. Without an open dereliction of these public authorities they could not be resisted. By placing the pulpit and the reading desk—the sermons and the prayers—the writings and their acknowledged standards—in such striking contrast, as to show that the one was subversive of the other, many a bigoted Churchman was convicted of his heresy, and many semi-infidels and Socinian innovators were reclaimed from the error of their ways. To abjure the articles of their own Church was *perjury;* and what, perhaps, was more appalling to many of them, it was *poverty* and *disgrace.* When, therefore, they were confronted with those strong testimonies, collected from books held in veneration by kings and bishops, noblemen and priests, gentlemen and peasants, the advocates of error were silenced; and though they were slow to acknowledge the truth as publicly as they had assailed it, they felt themselves obliged, in some measure at least, to yield a reluctant assent to its dictates.

And when others, not of the establishment, saw that its venerable standards were in such accordance with the dictates of sacred Scripture, they also bowed to the force of truth, and gave up their hearts to God and His Christ. Thus the enemies of truth had no refuge left. If they were of the establishment, their own standards condemned them. If they belonged to the dissenting party, the Scriptures condemned them. But if they were connected with neither, truth still pursued them in all their subterfuges, and forced them to surrender themselves captives to its authoritative commands. And when all such saw that the articles and prayers of the Church harmonized so exactly with the declarations of the holy Scriptures, they laid aside their prejudices against the former, and gladly embraced the whole truth as it is in Jesus, and became the followers of those men of God who still declared themselves to be members and ministers of the establishment.

How much therefore has that establishment gained by the labors of Wesley and his coadjutors! Had the writer, whom Mr. Hall so ably refutes in the above-mentioned review, seen and duly appreciated the service which some of those whom he denominated enemies to the Church and the state were doing to build up the one and to strengthen the other, he certainly would have spared himself his severe strictures. It is therefore to the acknowledged standards of doctrine in the Church of England, which were framed and established by the reformers, that England is mostly indebted to this day for those pure evangelical principles by which so many of her pulpits are distinguished.

Nor did these men of God act, in this respect, without precedent. We all know with what success our Lord and His apostles combatted the Jews with similar weapons. When the latter con-

demned the Lord Jesus as an impostor, as an innovator upon their doctrines, rights, and usages, He appealed to their own Scriptures for a justification of His claims, and for a vindication of His measures. When He said to them, *Thus it is written in your law*, His appeals were irresistible. The apostles did the same. And with whatever prejudice or malice the Jews might have opposed either Jesus or His apostles, they must, to save their own consistency, bow to the authority of their own Scriptures. This was condemning them *out of their own mouth.*

And should any of the Protestant Churches depart from the truths on which they are professedly founded, either in theory or practice, so long as their standards remain unimpaired, these will furnish the most formidable weapons of defence in the hands of any able reformer who should attempt to bring them back to their primitive doctrine and practice. On this account we cannot but rejoice that the restrictive regulations of our own Church have secured the articles of our faith from all innovations, even by the General Conference, though recommended by all the annual conferences. And so long as these articles remain untouched, explained and defended as they are in our standard writings, in our hymns and forms of prayer, it will be next to impossible, whatever efforts individuals may make, for the Church itself to become either heretical in doctrine or lax in its precepts. If even the majority of its ministers and members should apostatize from the faith, either in theory or practice, or in both, those who might attempt to reclaim them could appeal with irresistible force to those standards in justification and support of their measures. These therefore are among the impregnable bulwarks of the Church.

We cannot therefore join with those who decry creeds and confessions as detrimental to the peace and purity of the Church, nor even as useless appendages of merely human invention. So far as they are founded upon Scripture authority, they are binding upon all; and the longer they remain the more venerable they become in the estimation of all pious people; and it is far better, in our humble opinion, to bear with whatever defects they may possess, than it would be to repudiate them as being unlawfully wedded to the Church.

NATURE AND CONSTITUTION OF THE VISIBLE CHURCH.

Remarks on the Nature and Constitution of the Visible Church of God, in answer to the Rev. Joseph Samuel C. F. Frey, as contained in a work entitled 'Essays on Christian Baptism.' By the Rev. Peter P. Sandford.

It is not intended, in these remarks, fully to investigate the nature and constitution of the Church of God; but simply to reply to the remarks of Mr. Frey, with a design to show that God has had a

visible Church in the world from the Patriarchal ages to the present time, and that Mr. Frey has mistaken its nature and constitution.

By a visible Church is meant a society of people who are in visible covenant relation to God. In this sense I understand the phrase, and that this is a Scriptural view of the subject I hope to be able to make evident to every unprejudiced and intelligent reader. This, however, is entirely at variance with Mr. Frey's views of this important subject. He says, 'Our first inquiry is into the meaning of the word *Church*. The Greek noun *ecclesia* is derived from the verb *eccaleo*, which signifies "to call out, to call forth, to summon." Hence the simple and plain meaning of the noun is, "an assembly of people called together," without any reference to the *qualifications* of the persons assembled, the design for which they are collected, or the *means* by which the meeting has been effected. Hence the word is applied to a riotous mob, collected without authority, Acts xix, 32, 41; to an assembly convened by the authority of a civil magistrate, Acts xix, 39; for a congregation, i. e., a number of persons meeting together for the purpose of worshipping God, similar to our congregations, consisting partly of such as have made a public profession of religion, and others who have not, Heb. ii, 12. This passage is quoted from Psa. xxii, 22, where it is "in the midst of the *congregation* will I praise Thee;" and in ver. 25, it is the great congregation, i. e., in the great assembly of the Jews in the temple at Jerusalem, where there was a mixture of good and bad, Acts xiii, 1; 1 Cor. iv, 17; xiv, 4, 19, 28, 35. But in the New Testament it is used in a religious sense; for the invisible Church, i. e., the elect of God, "the general assembly and Church of the first born which are written in heaven," Heb. xii, 24; Acts xx, 28; Eph. i, 22; v, 24, 25, 27; Col. i, 18, 24, &c. This is the Church which Christ has purchased with His own blood; this is the bride which He loved, and gave Himself for her. It is called the *invisible* Church, because its members are invisible *to us;* seeing it includes all that have already gone to glory, or are now scattered over the earth, or shall be born. This Church commenced with the first believer, and has continued hitherto, and will do so till the last of the elect shall be brought to glory. It is used for the visible Church, i. e., an assembly of persons who had united with each other as a society, after giving satisfactory evidence of possessing those qualifications required by the Great Head of the Church, Acts ii, 47; xiv, 23, 27; and because the admission and reception of each individual member into the society was in an open and public manner, it is called the visible Church. The reader will now perceive that the term *ecclesia* in the original, and the word *Church* by which it is often translated in the New Testament, leaves it undetermined whether we mean a congregation, or the Church invisible, or the visible Church. Our present business is neither with the first nor the second, but with the last. I shall, therefore, proceed to de-

scribe the *nature* and *constitution* of the *visible* Church. From the description already given of the visible Church, it is evident that certain qualifications were required in each individual before he could be admitted a member. These I conceive may be comprised in the following particulars, including others :—1. Regeneration, or to be born of God. 2. A general knowledge and firm belief of the leading doctrines of revealed religion. 3. A determination, in dependence on the grace of God, to live a life of obedience to all the commandments of Christ. 4. Submission to the ordinance of baptism.' (pp. 63–65.) In page 68, Mr. Frey says, 'Such being the nature and constitution of the *visible* Church, let us now search the Scriptures for its origin.' And in page 71, 'Having now shown at length, that the visible Church had no real existence under the Old Testament, either in the Patriarchal, Abrahamic, or Mosaic dispensation,' &c. From the preceding quotations we learn that the nature and constitution of the Christian Church, in the opinion of the Rev. Mr. Frey, is such as to exclude every other society professing the Christian name from its pale, except Anti-pedobaptists, and that God never had a visible Church on earth until the Christian dispensation was fully opened on the day of Pentecost. I know not that any other Anti-pedobaptist has explicitly taught these dogmas; but still there is reason to suppose that there are at least certain crude and undefined notions of a similar nature, generally existing in the minds of persons of this denomination. I am led to this conclusion from expressions like the following being found in some of their standard writings, viz. 'If you mean by the Church of Christ, the redeemed of the Lord among mankind, and this is the only Church the Scriptures describe.' (*Pengilly's Scripture Guide to Baptism*, p. 36.) Again, p. 37, 'The Church or congregation of God under the old economy, which the whole nation of the Jews is sometimes called;' and a little farther on he adds, 'Now circumcision was designed as one chief object of it, to be an abiding testimony, that the persons were the legal subjects of this highly favored kingdom, and consequently had a right to the external privileges of it.' So also the Rev. Mr. Cone, in his letter on the terms of communion, as printed on the cover of the forementioned work, observes that 'The Baptists differ from all others in their views of a Gospel Church, and the Scriptural qualifications for admission to its privileges;' and he attempts to justify their practice of excluding all Pedobaptists from their communion on the principle that theirs is the Lord's table, and that Christ has not invited any unless they have received adult immersion to come to it. [In respect to the nature, the subjects, and the mode of Christian baptism, the reader is referred to the author's discourse, second edition, recently published by J. Emory and B. Waugh, for the M. E. Church.]

To return to the Rev. Mr. Frey. Respecting some of the par-

ticulars stated by this gentleman in the preceding quotations I entirely agree with him, viz. 1. Concerning the derivation of the Greek word ἐκκλησία, from ἐκκαλέω, *to call forth*, to call out, &c.— 2. That this word is used in the New Testament for an unlawful assembly, and for an assembly called together for other than religious purposes. 3. That as applied to the Church of God, it sometimes means the *invisible* and at others the *visible* Church. And 4. That it is only in this latter sense that we have any thing to do with it in our present inquiry. But here our agreement is at an end. Respecting the meaning of certain passages of Scripture quoted by him, and his description of a *visible Church*, he could not, we should have supposed, expect any Pedobaptist to agree with him; although he endeavors to persuade us to the contrary, and introduces quotations from learned Pedobaptist writers in his usual style, to prove this argument. Did not Mr. Frey know that the disagreement between himself and every Pedobaptist under heaven respecting the nature and constitution of the Church of God was such, that as Pedobaptists they never could be of his opinion; and therefore that his statements were a perfect begging of the question on this part of the controversy? How then could he expect us to agree with him in these particulars? He might indeed have supposed that he could convert the whole Christian world to the principles of the Anti-pedobaptists; but surely he could not be so devoid of reflection or discernment as to suppose that any man of common sense, who had any understanding of the subject, could believe his hypothesis concerning the nature and constitution of the Church, and at the same time be a Pedobaptist.

Mr. Frey asserts that there was no visible Church under the Old Testament dispensations. To prove this, he tells us that the word ἐκκλησία, Church, signifies, the called out, &c; that it is applied to any assembly of people, whether lawful or unlawful, sacred or profane; that it is used both for the invisible and the visible Church. All this indeed is true; but what has it to do with this controversy? Does it follow, from these premises, that there was no Church of God under the Old Testament dispensations? That the word is never used by the Greek translators of the Old Testament to express a definite and intelligible sentiment? That as they use it, it means nothing at all? Mr. Frey's premises furnish no affirmative answer to any of the preceding questions. Here, therefore, we find no shadow of proof in support of his assertion. But let us attend to his description of *the visible Church*. If I understand him, he teaches that the visible Church is composed of such, and only such, 1. As are *born of God* or spiritually regenerated; 2. As have a general knowledge and firm belief of the leading doctrines of revealed religion; 3. A determination, through grace, to live a life of obedience; and 4. That they be baptized by immersion on a profession of their faith in Christ. If

this be what he intended to teach, no Pedobaptist can possibly agree with him. But if I have mistaken his meaning, that is, if he intended to say that a part only of the members of this Church must have this *new birth*, this *knowledge*, faith, determination, and baptism; then he has entirely lost his labor, and all his flourishing about the nature and constitution of the visible Church will afford no proof, not even a shadow of proof, of the assertion which it was designed to support. Mr. Frey is a man of too much discernment to suppose that his statements concerning the nature and constitution of the visible Church would weigh any thing in support of his assertion concerning the non-existence of the Church of God under the Old Testament dispensations, if understood in any less emphatical sense than that in which I have declared myself to understand him. I, therefore, take for granted that this is the sense in which he intended to be understood. That all the members of the visible Church of God, according to their capacity, are under obligations to be holy, to know and believe the doctrines of revealed religion, and to obey the commandments of God; and that persons must be the subjects of the initiating ordinance of the Church, before they can be members of it, is generally admitted by Protestant Pedobaptists. But that none are members of the visible Church, who are not spiritually regenerated, believers, and obedient to the commandments of God, is explicitly denied.—Where is the Anti-pedobaptist Church to be found, which is composed of such members, and only of such as are described by Mr. Frey? That such Churches require a profession of these things, is admitted; but this will not answer Mr. F.'s purpose: they must all be such persons, or the society or 'assembly' does not answer to his description of the nature and constitution of *the visible Church*. Therefore, unless they be all such persons, according to Mr. F., they are not *a Church of Christ*. Now, without any breach of Christian charity, I think I may venture to assert, that there is not a Church of this description under heaven; and, therefore, if this assertion be true, according to the hypothesis of Mr. F., there is no visible Church of Christ in the world. Even the Church at Jerusalem, which Mr. F. declares to have been instituted on the day of pentecost, was not for any great length of time entirely composed of true spiritual children of God. See Acts v, 1–10. That Ananias and Sapphira were members of this visible society is sufficiently manifest. That they were not the children of God by faith in Christ Jesus, at the time they were guilty of lying to the Holy Ghost, is equally certain. Therefore, that they were admitted while they were *unregenerate* and *unbelievers*, or that they had fallen from grace, is undeniable. If Mr. Frey should reason thus, it might convert him back again to Pedobaptist principles.*

* Mr. F., in the introduction of his Essays on Baptism, informs us that the difficulty of reconciling the doctrine of infant baptism with that of the infallible perseverance of the saints, was the first thing which led him to doubt the validity of

But how will he reconcile this with his views of the nature and constitution of the visible Church? Again, in Acts viii, we have an account of the conversion and baptism of many Samaritans.—Did these persons belong to the visible Church after their conversion and baptism, or not? I suppose they did. But how will Mr. F. answer this question? He has evidently laid down principles which would exclude them; but still it is doubtful, whether he would openly and explicitly declare that this Christian society was neither a Church, nor a branch of the visible Church of Christ. How then will he dispose of the case of Simon Magus? for he, although declared by the apostle Peter to be an unregenerate man, was as much a member of this visible society, as any other person in Samaria. To deny this would be a glaring contradiction to the facts recorded by St. Luke. See Acts viii, 12–25.

Mr. Frey is very careful to inform us, that our translators have not used the word *Church* in the Old Testament; (see p. 69;) but he has not told us that the Greek translators have used the word εκκλησια in a great many places, in which it is rendered congregation, &c, in our version. To give a few examples: in Deut. xviii, 16, Moses, in referring directly to the *Sinai covenant* says, according to the Greek version, in the day of the εκκλησιας, *Church*, which our translators render *assembly*. Again, in Deut. xxiii, 1, 2, 3, 8, where the phrase εις εκκλησιαν κυριου, *into the Church of the Lord*, is repeated no less than five times. In Joshua viii, 35, we have the phrase πασης εκκλησιας υιων Ισραηλ, *all the Church of the children of Israel*. In 2 Chron. i, 3, it is said, Solomon and all the εκκλησια, Church, with him, went to the high place that was at Gibeon, for there was the tabernacle, μαρτυριου του Θεου, of the testimony of God, which Moses, the servant of the Lord, had made in the wilderness. Also in Ezra x, 1, εκκλησια, *Church*, and in Nehemiah xiii, 1, εκκλησια Θεου, Church of God, occur. The word εκκλησια, *Church*, may be found also in Psalms xxii, 22, 25; xxvi, 12; xxxv, 18; xl, 9; lxviii, 2, according to the English version; or according to the Greek, in Psalms xxi, 22, 25; xxv, 12; xxxiv, 18; xxxix, 9; lxvii, 2. One reason for noticing the frequent occurrence of the word εκκλησια in the Greek version of the Old Testament is to show, that it was from thence that it was derived into the New Testament; as it was the Greek version of the LXX. from which the writers of the New Testament generally quoted. In our present inquiry, it does not concern us so much to know the etymology of the word, or in what sense it was used by the profane writers, as in what sense it is used by the sacred writers: and notwithstanding these latter writers did use it in a less determinate sense, I think I may venture

infant baptism. On his having one of his own children baptized, the minister dropped certain expressions, which he says, 'appeared to me, at that moment, inconsistent with the doctrine of perseverance. I resolved, therefore, not to present a child of my own, nor to baptize the children of any others, before I had thoroughly investigated the subject,' &c. This investigation, he says, he finally undertook; and therefore became an Anti-pedobaptist.

to assert, without fear of successful contradiction, that in all the places referred to above, the word εκκλησια (*ecclesia*) is used for an assembly or congregation of people, who were in *visible covenant* relation with *God*. Thus in Deut. xviii, 16, Moses uses the word to express the *assembly of the Israelites*, at the time when the law was announced to *them* from Mount Sinai by Jehovah their *covenant God*. [Compare this passage with Exod. xx, 19.] Again, in Deut. xxiii, 1, 2, 3, 8, the phrase '*into the Church of the Lord*,' is five times repeated, to express *the Israelitish people*, who were thus in *visible covenant* with Jehovah. In Joshua viii, 35, the phrase, 'all the *Church* of the children of Israel,' is used in relation to the same covenant people of God, at a time when they were all assembled before the Lord; not only the men, but also 'the women, and the little ones, and the strangers,' προσηλύτοις, *proselytes*, 'who were conversant among them;' to hear Joshua read the law by which they were to be governed: which is proof that all these were included in the visible Church, or covenant. 2 Chronicles i, 3, relates to the same covenant people going to the place of Divine worship, for the express purpose of rendering to *their covenant God* the honors *due to his name*. Ezra x, 1, also relates to this *covenant people of God*, actually engaged in solemn public worship; and so does Neh. xiii, 1. The same may be said of every passage in the Psalms to which we have referred. Here, therefore, are sixteen instances in which the word *ecclesia* occurs in the Old Testament, and in every one of them it relates to *the visible Church of God*. These are taken from the writings of Moses, Joshua, the author of the second book of Chronicles, of Ezra, Nehemiah, of David, and other inspired persons who wrote the Psalms from which these quotations have been made. It is true, that these quotations have been made, not immediately from the writings of those inspired men, but from a translation; and it might be presumptuous in me to pretend to be as well acquainted with the original of these passages as the Rev. J. S. C. F. Frey: but as he has not referred to the Hebrew text, perhaps I may venture just to look at it, and make a few observations respecting it.

On examination I find that the Hebrew word קהל *cohĕl*, is used in every passage to which I have referred. Now, Mr. Frey will inform me that this word, like the Greek *ecclesia*, means, when used as a noun, *an assembly;* and that, as a radical verb, its meaning is, *he called together*, &c. So that the Greek word is as literal a rendering as could be given of it. We have, therefore, Mr. F. himself being the judge, as good a right to translate the Hebrew word קהל, and the Greek word εκκλησια, *Church*, in all these passages, as we have to translate the latter word *Church* in the New Testament. Now, these words, as we have already seen, are used in all the places to which we have referred, for an assembly or congregation of people, who are in *visible covenant with God*, and in special reference to Divine worship. Therefore, according to

our definition of *a visible Church*, we have already found it to exist under the Old Testament dispensation.

Let us now turn to the New Testament, and see whether we can find any acknowledgment therein, that this *visible society* was *a Church of God*. In Acts vii, 38, the word εκκλησία, *Church*, is used by the proto-martyr Stephen, in a sermon delivered to the Jewish people, *for that very visible covenant people of God*, to whom we have seen it applied in the Old Testament: and he evidently calls them *the Church*, τῇ εκκλησίᾳ, because they were thus in covenant with God; as he distinctly refers to the covenant which God made with Abraham, in consequence of which their forefathers were circumcised; (see ver. 8;) and also to the deliverance from Egypt, which stood connected with both the Abrahamic and the Sinai covenants; and to the subsequent history of the Israelitish nation, as the covenant people of God. (See the chapter.) The Apostle Paul, Heb. ii, 12, quotes a passage from Psalm xxii, 22, to which we have already referred, and applies it to the Lord Jesus Christ: 'I will declare thy name to my brethren; in the midst of the εκκλησίας, *Church*, will I sing praise unto thee.' The word *Church*, therefore, as used by the psalmist and the apostle refers to *the visible Church of God*, both under the Old and the New Testament dispensations. Here, then, is clear and unequivocal proof, that *a visible Church of God* did exist under the Old Testament dispensation, according to the definition of a *visible Church* with which we set out in this inquiry.

But Mr. Frey will not agree to this definition of a *visible Church* of God; and, therefore, farther proof is called for in support of our theory. Mr. F. teaches, as we have seen, that the *visible Church* is composed of such only, as we must understand him, or his argument will be good for nothing, as are spiritually regenerated, are explicit believers, determinately obedient, and have *submitted* to be baptized by immersion. Now for ourselves we do not expect to find such a visible Church, either under the Old or New Testament dispensation. But what is a visible Church of God according to the New Testament? for on its authority the remaining part of this controversy must be settled. The first passage of the New Testament in which the word *Church* occurs, is Matthew xvi, 18, where our Lord, addressing himself to Simon Peter, one of his apostles, says, 'Thou art πετρος, Peter,' that is, *a stone* or piece of a rock, 'and on this πετρα, *rock*,' of which thou art a fragment, 'I will build my εκκλησίαν, Church, and the gates of hell shall not prevail against it.' In this passage our Lord speaks of *His Church* in the widest sense; we may, therefore, understand Him to mean both the *visible* and *invisible* Church: but of *His visible Church* He certainly does speak. Of this Church He therefore promises Peter the keys: and accordingly, Peter was the chief instrument, both on the day of pentecost, when the Gospel dispensation was more fully opened up, and also on the conversion of Cornelius and his

friends, who were the firstfruits of the Gentiles to the Christian faith. On the first of these occasions, the persons who were admitted into this Church were *awakened sinners*, who inquired what they must do to be saved; but whether any of their infant children were that day admitted with them is more than either Mr. Frey or myself can determine. The adult persons who were admitted on the latter occasion, *were spiritually regenerated believers;* but as to infants, there is no proof whatever either on the one side or the other. Peter was authorized by our Lord to bind and to loose, i. e., to declare what is lawful and what is unlawful in the Church of Christ: and every enlightened and unprejudiced reader of Acts ii, 37–41, must be convinced, that Peter declared it to be lawful for penitent sinners to be admitted into the Church by baptism, and that he enjoined both repentance and baptism as prerequisites to receiving the Holy Ghost or spiritual regeneration, in respect to the persons to whom he at that time addressed himself. And to me it is evident also that he must have been understood by his hearers to say, that their infant children had as good a right to Christian baptism, and a membership in the Christian Church, as themselves; and that he must have expected them to understand him in this manner: and, therefore, as he did not attempt to remove this impression from their minds, I conclude that this was the sense in which he intended to be understood. [Those who wish to see more on this subject are referred to the author's sermon on Christian Baptism.] To return to the text in Matthew, where our Lord adds respecting His Church, that 'the gates of hell shall not prevail against it:' i. e., that nothing should ever be able to destroy it. The visible Church, therefore, will continue to exist at all times to the end of the world. But how long did the Church at Jerusalem exist on Mr. Frey's hypothesis? that is, if no society is a Church of Christ which has within its pale persons who are not the real spiritual children of God, &c. Our chronologers generally fix the date of the death of Ananias and Sapphira either the same year on which our Lord was crucified, or the year following. Therefore, on Mr. Frey's principle, the machinations of the devil destroyed this glorious Gospel Church in less than one year from its commencement. As for the Church at Samaria, on Mr. F.'s principle, it never had an existence; it was only a 'congregation, composed of good and bad.' Now at the time of Ananias' and Sapphira's death, the Church at Jerusalem was the only Christian society in the world; and therefore either Mr. Frey has inculcated a false principle concerning the nature and constitution of the visible Church, or the promise of Christ has failed, and the truth of his declaration was falsified in a very few years after it was made, and several years before it was written by St. Matthew. To assert the latter would be to blaspheme both our Lord Jesus Christ and his holy religion, which neither Mr. F. nor any other sincere Christian can willingly do;

and therefore, the principle inculcated by Mr. F. in his description of the visible Church of Christ is wholly indefensible.

In 1 Cor. i, 2, &c, Paul addresses himself to a *visible society*, which he denominates 'the Church of God which is at Corinth.' He says of these, that they were sanctified; that is, as I understand him, *visibly consecrated to the service of God.* This agrees with what he immediately adds, 'called to be saints;' that is, to be holy persons, or laid under special obligation to be holy, by being brought into a *visible covenant relation to God.* That this is the apostle's meaning is evident from the fact that he declares of some of the members of this very Church that they were carnal or unholy persons; and in chap. v, 1, &c, he lets them know that he had been informed of their harboring and keeping, within their pale, a very bad man, who had been guilty of *incest.* This is but one example which may be adduced in proof that the Church at Corinth was not entirely composed of the *spiritual children of God.* Surely no man, who will be at the pains of examining this epistle with candor and impartiality, can believe that all the members of the Corinthian Church were *believers* in Mr. Frey's sense; that they were all holy or spiritually regenerated persons. Either, therefore, Mr. Frey has mistaken the *nature* and *constitution* of the visible Church of God, or the Apostle Paul did not understand it: for Paul calls that a Church of God, which, according to Mr. F., does not agree with the nature and constitution of such a Church. Was the incestuous Corinthian a true believer and a regenerate child of God? or were those members of that Church, who got drunk at the holy sacrament, (see chap. xi, 21,) the dear children of God, holy, and believers at that very time? or those who are said to be deceived, to have their manners, that is, their lives corrupted by evil instructions, to be asleep in sin, and shamefully ignorant of God; (see chap. xv, 33, 34;) were these genuine Christians? Yet all these were members of the Church of God at Corinth.

If we turn our attention to the second epistle, we shall find similar evidence respecting the character of some members of the Church of God at Corinth. In chap. xiii, 2, Paul speaks of certain sinners who were within the pale of this Church; and in verse fifth he exhorts the members of the Church generally to examine themselves, that they may know whether they are in the faith of Christ or not: and he plainly intimates that these sinners *were reprobates:* not, however, reprobates from eternity, but such as were then the *children of the devil,* although *within the pale* of the *visible Church* of Christ. Nothing can be more certain, therefore, than that the society at Corinth, which Paul calls '*the Church of God,*' was not *such a Church* as that described by the Rev. Mr. Frey. Let Mr. F. read the Epistle of Paul to the Galatians, and then inform us whether 'the Churches of Galatia' were Churches of Christ or of antichrist. Paul pronounces upon these Churches the apostolic

benediction, 'Grace unto you, and peace, from God the Father, and from our Lord Jesus Christ, who gave himself for our sins,' &c; (chap. i, 2, 3;) and in chap. ii, 26, says, 'Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ,' &c. And in chap. v, 1, he exhorts them to 'stand fast in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage.' But notwithstanding this he says to them, in chap. i, 6, &c, 'I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel,' &c. And in chap. iii, 1, 'O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you.' And in chap. iv, 19, 20, 'My little children, of whom I travail in birth again, until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you.' And again, chap. v, 4, 'Christ is become of no effect unto you, whosoever of you are justified by the law, *ye are fallen from grace.*' Who, therefore, that reads this epistle with attention, can believe that the members of these Churches were either all saints or all sinners? And who, except the Rev. J. S. C. F. Frey, would undertake to describe 'the nature and constitution of the visible Church' in such a manner as to *unchurch* all these *Churches of Christ*, for having *unregenerate*, *unbelieving*, and *disobedient* members belonging to them?

The attention of Mr. Frey is directed also to the Epistle of Jude, which appears to have been written to the Christian Churches in general. In verse 4, Jude says, 'For there are certain men crept in,' that is, into the Christian Churches, 'unawares, who were before of old ordained (or described) to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and (or even) our Lord Jesus Christ.' Of these persons he says, (verse 12,) 'These are spots in your feasts of charity, when they feast with you,' &c. These bad men, therefore, were members of the *visible Church*, for none but such as were members would have been suffered to be present, and partake with the members of the Church in their religious feasts. But, not to dwell on these examples, let us turn our attention to the seven Churches of Asia, as described by the great Head of the Church Himself. In Rev. i, 19, 20, John is commanded to 'write —the mystery,' or allegorical representation, 'of the seven stars, which (says "the first and the last, that liveth, and was dead," &c.) thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven Churches; and the seven candlesticks, which thou sawest, are the seven Churches.' In chap. ii, 1, the great Head of the Church represents Himself as holding the seven stars or angels of the Churches in His own right hand; a proof that He acknowledged them to be His minis-

ters. And He also represents Himself as walking in the midst of these Churches; which also is proof that He acknowledged them to belong to Himself. But were all the members of these Churches *born of God, true believers,* and *determined,* in dependence on the grace of God, to live *lives of obedience* to all the commandments of Christ? What, those who were said to be fallen? who were called upon to repent, and do their first works, with the threatening of Christ that he would destroy them unless they repented? (see chap. ii, 5.) Or were those members of the Church of Pergamos, who held to the corrupt doctrines of the Nicolaitanes, and were guilty of practices similar to those of the Israelites who were debauched by the Moabitish women, the dear children of God, spiritually born of God, true believers, and obedient to the commandments of Christ? What, the very persons who held to certain principles, and were guilty of practices, which Christ declares, 'I hate?' (see ver. 14, 15.) Was that woman Jezebel, the false prophetess, and her adherents who committed adultery, and were threatened with death for their crimes, by the immediate judgment of God, all this time the dear children of God? (see ver. 20–23.) Again, were the greater part of the members of the Church of Sardis true spiritual Christians? Christ said of them that they had a name, that they lived and were dead; He exhorts them to repent, and threatens them with sudden destruction if they continued impenitent, while at the same time, He makes honorable mention of the piety of a few. (See chap. iii, 1–4.) And what shall we say concerning the Church of Laodicea, in which there does not appear to have been any honorable exception? They deceived themselves with a false confidence, accounting themselves to be spiritually rich; while they were poor, and miserable, and blind, and naked: that is, entirely devoid of true evangelical righteousness, and grossly ignorant of evangelical truth. But still Christ loved them, counselled and reproved them, and made the greatest promise to them, on condition of their overcoming their evil nature and their spiritual enemies, that was made to any of these Churches. But he threatens them also, 'I will spue thee out of my mouth,' that is, I will separate thee from myself. A proof that they were still a Church of Christ, but that they would not long continue to be such without a general and speedy repentance and reformation.

Now from these Scripture authorities I am compelled to believe that the *nature* and *constitution* of the *visible Church of God* is a very different thing from what it is represented to be by the Rev. Joseph Samuel C. F. Frey, in the description which he has given of it, in his book on 'Christian Baptism.' There is one additional item in Mr. Frey's description of the nature and constitution of the visible Church, which may receive a passing notice, viz. In speaking of the application of the Greek word *ecclesia* in the Scriptures, he says, it is used 'for a congregation, i. e., a number of persons meeting together for the purpose of worshipping

God, *similar to our congregations.*' Now, by the phrase '*our congregations*,' I understand Mr. Frey to mean Anti-pedobaptist congregations; and in this sense I deny that one of the assemblies noticed in the passages which have been adduced in this discussion, was *similar* to their congregations. Anti-pedobaptist congregations are not only composed of persons of different characters, but also of some who are and others who are not in *visible covenant relation to God.* Every body knows that all those who make a part of an Anti-pedobaptist congregation, and have been educated among them, except their Church members, are unbaptized, and therefore without the pale of the visible covenant of Christ: whereas, all the persons composing the assemblies spoken of in the passages which I have quoted in the preceding discussion, both from the Old and the New Testaments, were persons in visible covenant with God. There is, therefore, a very great dissimilarity between these assemblies, mentioned in these scriptures, and Anti-pedobaptist congregations; inasmuch as the former were all members of the visible Church of God, while many of the latter are not. Mr. F.'s qualifying expressions, viz. '*composed of good and bad*,' therefore, will add nothing to his cause, seeing that we have abundant proof in the Scriptures in support of a different view of the nature and constitution of the visible Church of God from that which he has given us.

Thus, if I am not under a mistake, it is made sufficiently evident that the definition of a visible Church of God with which we set out in this inquiry is agreeable to the tenor of the Holy Scriptures, both of the Old and New Testaments; and that Mr. Frey's description of the nature and constitution of the visible Church is inconsistent with the word of God; and that his assertion, that there was no visible Church of God in existence under any of the Old Testament dispensations is entirely groundless. That the evangelical covenant is the same as the Abrahamic covenant, and that the Abrahamic Church is the same with the Christian Church, only under a different dispensation, I have proved elsewhere, [see Sermon on Christian Baptism,] and therefore I shall here close my present remarks on this subject.

PROGRESS OF THE INDIAN CHOLERA.*

That God governs the world is admitted by all believers in Divine revelation. That He governs it by a particular providence

* *Cholera*, comes from the Greek χολη, which signifies *bile*, because it is attended with vomiting and purging of bile—hence called also *Diarrhœa cholerica*. The present disease, as is well known, is generally preceded by a moderate *diarrhœa*, called its *premonitory symptoms*, and if seasonably attended to, the more severe stage of the cholera may generally be avoided. In order to distinguish the peculiar character of the present disease, some of our physicians have called it *Cholera Asphyxia*—the latter word signifying *without a pulse*—because in a collapsed state the patient has no perceptible pulse.

is attested throughout the Holy Scriptures. We are aware, indeed, that while some professed believers in Divine revelation allow that God governs the world by 'general laws,' they affect to deny that He governs it by a *particular* providence. But we confess ourselves unable to separate the one from the other. Is not every general made up of particulars? As much so as every genus is composed of its appropriate species? If therefore God governs the world at all, He must govern it by a special, particular, superintending providence, extending to all causes and events, both in the physical and moral world.

To say that when He created the universe He stamped upon every part of it those laws which, left to themselves, will uniformly produce their appropriate results, and that in this manner only He governs the world He has made, is but a disguised form of infidelity, as it goes to exclude the ever-acting agency of God from upholding, controlling, and finally directing all things to an ultimate end; and seems to have been resorted to by some as an apology for those actions and events which they think unworthy of God, or as a cover to screen themselves from the charge of open infidelity.

As to the actions of intelligent minds, and all those events which result from them, though performed and brought about by voluntary agents, they are nevertheless under the control of an all-wise and all-powerful agency, which restrains, checks, and controls them, according to its own infinite wisdom. Moral evil flows from the voluntary choice of free agents, who wilfully and unnecessarily abuse their freedom; but even in this case the God of the universe claims and exercises the right of superintending, checking, and controlling this free agency, as well as punishing it for its abuse of its privileges.

If there be any truth in these remarks, it must be admitted that physical evils are under the direction and control of God; and that whatever justice there may be in ascribing them to natural causes, it should be remembered that these natural causes are under the direction of the great first Cause of all things; and that He sends those evils upon mankind as a punishment for their sins, or at least as a merciful correction of them. It was, we think, this view of the subject which led the prophet to say, 'Is there evil in the city, and the Lord hath not done it?' And the Divine hand is also recognized by another of the inspired prophets, when it is said that God 'caused it to rain in one city, and not in another' —intimating that He directeth even the rain where and when to fall or not to fall, according to His own good pleasure.

In the present afflictive dispensation of Divine Providence with which our country is visited, we ought to see and acknowledge the Divine hand. This, indeed, seems to be the design of God in all such visitations. When God sent Moses to Pharaoh to demand a deliverance of the Israelites from their hard bondage, that haughty

monarch replied, 'Who is the Lord? I know not the Lord'—and so he refused to let the people go. But Jehovah pressed the impious king with a repetition of sore plagues until he was compelled to acknowledge the strength of God's hand; and under this conviction of His supreme dominion over the elements of nature the king reluctantly consented to let the people go. So also with a view to humble the proud king of Babylon, who arrogated to himself the glory with which he was surrounded, God told him that he should 'be driven from among men, until seven times should pass over him, and until he should KNOW that the most high God ruled in the armies of heaven and commanded among the inhabitants of the earth.' And when this salutary effect was produced Nebuchadnezzar was restored to his reason and to his kingdom. God will have Himself *known* and *acknowledged* by the children of men, that all the nations may fear and reverence Him; and if they will not do it voluntarily under His merciful visitations, it must be extorted from them by the pressure of His judgments; for to Him *every knee must bow, and every tongue confess, of things in heaven, of things upon the earth, and of things under the earth;* that the glory which belongs to Him as the sovereign of the universe may be ascribed to Him, and to none other.

The present calamity, with which we are so severely afflicted, seems to be strikingly described by the psalmist, in Psalm xci, verse 6; 'The pestilence that walketh in darkness—the destruction that wasteth at noon-day.' Of all the diseases with which mankind have been or are afflicted, the causes of the cholera seem the most completely to elude the research of scientific and professional men. That there are sundry causes which produce it, and excite it into action, none is disposed to question; but we believe, that although it is now about fifteen years since the cholera commenced its ravages in India; and although it has been critically watched and scrutinized during its progress in Asia, Europe, and America for that length of time, by men of the profoundest skill in the profession of medicine; no one has been able to detect its latent causes, or to assign an adequate reason in the nature of things for its existence under the peculiar character it assumes. Whether it springs from the earth, or exists in the atmosphere, or is generated from filth accumulated by the carelessness of men, who has yet satisfactorily decided? The history of its progress thus far proves that it attacks men in all climates, in all seasons of the year, in the most healthy as well as the most sickly places; and although generally in its first approaches it seizes on the intemperate, the dissolute, and the filthy, yet even some of those of the most temperate and regular habits have fallen victims to its virulence. And quarantine laws are as useless to defend a city from its approaches as cobwebs would be to repel an invading army. *It walketh in darkness*—it eludes alike the vigilance of the industrious and careful; and the investigations of the most scientific and experienced

practitioners—they search in vain for an adequate cause. *It wasteth at noon-day*—though generally seized with it in the night, yet under the scorching rays of the mid-day sun the laborer and the traveller are peculiarly exposed to inhale its poison, or otherwise become infected with its noxious effluvium.

Such indeed is the character of the disease, and so secretly do its causes operate, that no one feels himself secure from its attack, however much he may guard himself by the manner of his living against its insidious influence. Nor is it of any use to attempt to flee from one city to another, or from the city to the country. Numbers in doing this have fallen under its corroding influence. In times of yellow fever our citizens could flee from an infected district and feel themselves secure. Not so in times of the cholera. Nearly all places are alike exposed, both on the land and on the water, in the cities and in the country villages, in the mansions of the rich, the cottages of the poor, in the prisons of the criminals, the almshouses of the poor, and the hospitals of the sick—all places have heard the voice of wailing on account of the deathly approach of this insidious and inexorable devourer of human life.

We are compelled, therefore, whether we are willing or not, to say, *It is the voice of God!* It is the messenger of His justice, to punish a guilty world for its sins. We must, therefore, acknowledge and adore the hand of God in this awful visitation of one of His *sore judgments.*

The following historical account of the progress of the cholera, we have thought, would be acceptable to our readers :—

"The city lies sleeping;
The morn to deplore it,
May dawn on it weeping;
Suddenly, slowly,
The black plague flew o'er it—
Thousands lie lowly;
Tens of thousands shall perish—
The living shall fly from
The sick they should cherish." BYRON.

'Poets are not the only persons who have personified the plague. In early youth, before the professional mantle had descended upon us, we beheld in the union of the portentous letters P. L. A. G. U. E. the verbal representative of some shapeless monster endowed with homoniverous propensities. To strip the Typhon of the unearthly exterior, to reduce it to tame reality, was the necessary result of later experience. Touching this subject, we shall make a few remarks for the benefit of general readers; also, to clear their vision for the more facile impression of facts, the mysteries of a medical nomenclature shall be, as far as possible, omitted.

The family of diseases commonly called plagues or pestilences, are neither more nor less than a variety of fevers, with or without eruptions on the skin, which have from time to time, by spreading epidemically, thinned the ranks of mankind. These fevers appear under different *types*, or degrees of immediate severity. The inflammatory

type is indicated by a strong pulse and highly excited system; the typhoid by a weak pulse and great debility. There is an intermediate type, partaking of both these extremes. They have received different names often educed from some peculiarity in the symptoms of each particular disease, but occasionally suggested by the caprice or the peculiar views of the author who may have descanted upon them.

Europe, though less favorable than the other quarters of the globe to the generating of the elements of contagion in the first instance, or to the eduction of an epidemic state of the atmosphere, has been frequently visited by pestilential diseases.

In 1348, during the reign of Edward III., a plague called the "Black Death," raged in England. It had originated in China, and travelling westward, it committed great havoc throughout Asia, and the whole of Europe. In addition to violent fever, the disease was at first remarkable for a strong disposition to destroy the lungs. After a time, it assumed the common aspect of the Egyptian plague, which, to a low debilitating fever, adds swellings in the groins and armpits, leading, when favorably disposed, to suppuration. In London 50,000 persons died of this disease. In Florence the mortality amounted to 60,000.

In 1486 our island was traversed by another species of pestilence, the Sweating Sickness. Believing it to be of English growth, and not of foreign introduction, authors gave it the name of *Sudor Anglicus*. With occasional intermissions, the malady remained with us forty years. In 1525 it extended to the continent, and passed, in five years, over nearly all Europe. The more prominent features were a low or typhus fever, and profuse perspiration which continued to the end of the disease. It was unaccompanied by swellings, or spots on the skin.

In 1665 began the "Plague of London," the last instance in which England was subject to epidemic pestilence in the Egyptian form. In the autumn of that year its violence was greatest, 8,000 persons having died in one week within the bills of mortality.

The origin of some plagues is so ancient, or their history is so obscure, that we are totally in the dark with respect to their earlier career. Of this class is the small-pox, supposed to have sprung up in Eastern Asia, and which has since ravaged almost every region on earth. Many pestilences, moreover, that formerly triumphed in desolation, have ceased to terrify mankind, leaving nothing, save meagre description, to supply their places; others again are comparatively modern productions, as the syphilitic virus and yellow fever, showing that even diseases themselves are subject to a progressive cycle of maturation and decay.

Indian or *Spasmodic Cholera*, which gives a name to, and forms the immediate object of this paper, is also a plague of modern origin. This disease is in its principal symptoms altogether unlike the *English Cholera*, yet many persons, not acquainted with the nature of both species, have confounded them. In Hindostan, Spasmodic Cholera has probably always existed as a comparatively mild climate disease, affecting at certain seasons of the year a small number of

individuals in various parts of the country. This opinion is countenanced by Hindoo authority. But there is no evidence to show that it ever bore the epidemic character until the year 1817, unless we admit the statements of Mr. Scott, who considered the cases that occurred toward the close of the last century sufficiently numerous, and the sweep of country travelled by the malady sufficiently large, to warrant the conclusion. However this question may be disposed of, it is at least certain that the Indian Cholera was not entitled to be classed with pestilential scourges of the worst description, previous to the beginning of August, 1817, when it suddenly broke out with unprecedented malignity.

Commencing among the inhabitants of Jessore, a town 100 miles N. E. of Calcutta, in less than a month it travelled along the course of the river to that city, having desolated the intervening villages. Before the expiration of August, the native population of Calcutta were attacked, and early in September the disease was also manifested among the Europeans.

From January to May, 1818, the pestilence raged with extreme violence, extended its destructive influence across Bengal, from Silhet to Cuttack, and toward the interior, from the mouth of the Ganges to its confluence with the Jumna, a space including 450 square miles.

Leaving Bengal, the disease retired for some time to the western bank of the Ganges and Jumna. In its most malignant form it appeared at Benares, where in two months 15,000 persons perished. At Allahabad forty or fifty died daily. To other localities situated on either bank the disease soon spread, and the mortality was equally great. In the district of Gorrakpore, 30,000 were carried off in a month. Then suffered in succession Lucknow, Cawnpore, Delhi, Agra, Muttra, Meerat, and Bareilly.

Between the 6th and 7th of November, the epidemic had reached the grand army, which, on the approach of the Pindarree war, had been concentrated at Jubbulpore, Mundellah, and Sauger, under the command of the Marquis of Hastings. It consisted of 10,000 troops, and 80,000 followers. To the different divisions of this force the cholera proved more fatally effective than could the shot of an enemy in a well-contested field. In twelve days nearly 9,000 men had fallen to rise no more. At this time the thermometer ranged from 90° to 100° Fahrenheit. The heat was moist and suffocating, and the atmosphere a dead calm. The progress of the cholera in the centre division of the army was as follows :—After creeping insidiously for a few days among the lower classes of the camp followers, it seemed instantaneously to gain fresh vigor, breaking out with irresistible force in every direction. Previous to the 14th, it had overspread the camp, sparing neither age nor sex in the indiscriminating violence of its attack. The old and the young, the European and the native, fighting men and camp followers, were alike selected, and all equally sank within its death grasp. From the 14th to the 20th, the mortality had become so extensive that the stoutest hearts were yielding to despair. The camp wore the aspect of a general hospital. The medical officers, night and day at their posts, were no longer able to administer to the numerous sick, who continued to pour in from every quarter. At

this time the scene was strikingly contrasted to what it had been a few days before. The noise and bustle almost inseparable from the presence of a multitude of human beings, had nearly subsided into stillness. Nothing was to be seen in motion, save a solitary individual, here and there anxiously hurrying from one division of the camp to inquire after the fate of his companions. Nothing was to be heard but the groans of the dying, or the wailing for the dead. The natives, perceiving the only hope of safety in flight, now deserted in crowds. But their speed frequently deceived them. The fields and highways for miles round were covered with the bodies of many who had carried with them the seeds of the distemper.

It was evident that such a state of things could not continue much longer. Unless an immediate check was given to the malady, it would soon depopulate the camp. In this emergency, it was fortunately determined by the commander-in-chief that change of locality should be tried as a last resource. The division accordingly moved in a south-easterly direction. In a short period the Marquis of Hastings was enabled to transmit a despatch to the government, intimating that having marched fifty miles, he had at last fixed upon a dry and elevated soil, where the pestilence rapidly declined.

The cholera now directed its course across the Deccan, advancing, in many instances, at the rate of fifteen or eighteen miles a day, and remaining at various posts during a period of from two to six weeks. In this way it reached Husseinabad, where the mortality was frightful for several days. It then followed the banks of the Nerbuddah to Tanah, and afterward traversed Aurungabad, Ahmedauggur, and Poonah. Taking the direction of the coast, it arrived at Bombay, August, 1818, having crossed the Indian Peninsula in twelve months from the date of its appearance in Calcutta.

We have thus been able to trace the footsteps of this destructive traveller through the country of its birth. Its measured rate of progression, and the occasional halts which it made for definite periods in thickly inhabited towns, are worthy of remark, as the epidemic still retains these characteristics. Like a nascent river, its course has been at times direct or devious, uniform or temporarily interrupted; appearing at various places, not at the same period, but in succession, either by the gradual advance of the main current, or of some of its distributive branches.

While the interior of Hindostan was submitting to this, the pestilence had spread along the coast of Malabar, and Coromandel, reaching Madras the 8th of October. With its progress here, a new and alarming feature was developed. The possibility of transporting the contagion by sea was evinced in its transit from Coromandel to the island of Ceylon. In Candi, the capital, it broke out December 1818, with even greater violence than upon the continent.

By the 15th of September, 1819, Mauritius was included in the islands infected. The disease did not appear until after the arrival of the Topaz frigate from Ceylon, where the epidemic was then raging. The vessel, at the time of sailing, seemed healthy, but during the passage the cholera had appeared among the crew. In Port Louis fifty persons died daily. The malady, however, was chiefly confined

to the coast; for though the deaths in the hospital of the town amounted to 94 cases out of 133, on the plantations the mortality was not higher than 10 or 15 per cent.

In the adjacent island of Bourbon, the disease began early in December, 1819. The governor had adopted measures to interdict all communication with Mauritius, but notwithstanding this, two boats from the different islands held clandestine intercourse, and the contagion was imported. Of 258 persons seized with the distemper, 178 died.

During the last six months of 1819, the cholera, pursuing its route to the south and east, had also invaded the Indo-Chinese Peninsula. Siam received more than a proportional share of misfortune. In Bankok alone 40,000 individuals are said to have fallen victims. The contagion marched onward to Malacca and Singapore. By the end of April, it was announced on the northern coast of Java. During May it extended with violence in the interior of the island.

Cochin-China and Tonquin were invaded in 1820. In December of the same year it entered China, beginning its ravages at Canton. Pekin admitted the enemy in 1821, and during that and the following year the mortality was so enormous, that coffins and other funeral requisites were necessarily furnished at the expense of the public treasury, for the interment of the poorer classes. Numbers of people engaged in the pursuits of business or pleasure, riding or walking, were seen to fall in the streets, exhausted by the sudden impression of the disease, which carried them in a few hours afterward to eternity.

We shall now return to Bombay, and describe the course which the epidemic took to the north and west in its approaches from that island toward the confines of Europe; and the route by which at last it was enabled to traverse the Russian empire, threatening in the present day the neighboring European states.

In July, 1821, through the intercourse maintained by ships trading between Bombay and Muscat, and Arabia, the contagion was exported to the latter. Here the disease destroyed 60,000 persons. Many expired ten minutes after the accession. The cholera now spread to different parts of the Persian Gulf, to Bahrein, Busheer, and Bassora. In Bassora, 18,000 individuals perished, of whom 14,000 died in a fortnight.

From the Persian Gulf the cholera extended inland, in two directions, following the line of commercial intercourse. On one hand, it ascended the Euphrates, traversing Mesopotamia, into Syria; and the Tigris, from Bassora to Bagdad. On the other, the disease was propagated into Persia. In the city of Shiraz, the population of which is 40,000, there died 16,000 in the first few days. Among the victims was the East India Company's resident, Claudius James Rich, Esq. He had retired to rest but slightly indisposed. In the morning he was found dead in his bed.

Extending through Persia, the contagion visited several districts in the north and south of the kingdom. Ispahan escaped in consequence of the caravans from Shiraz being prohibited from entering the city. The route that was substituted lay through Yezd. This town paid dearly for the vicarious visitation, as 7,000 persons were afterward

swept away by the cholera. During the succeeding winter, the contagion became dormant both in Persia and Syria.

In the spring of 1822 the Syrian and Persian streams of contagion had their frozen energies restored to activity. They quickly spread in their primitive vigor. Mosul, Beri, Acntab, and Aleppo, were infected. In Persia, during September, the disease spread to the northward of Teheran, throughout all Kurdistan and Tauris.

In the spring and autumn of 1823, Diarbekir and Antioch were attacked, and the disease ravaged many of the towns along the Asiatic side of the Mediterranean. It also extended in an opposite course, attaining, in the month of August, Baku, upon the border of the Caspian Sea. At length, in September, it reached the Russian city of Astracan, at the mouth of the Volga. It first broke out in the marine hospital. From the 22d of September, to the 9th of October, there died 144 patients, nearly two thirds of all who had been attacked. Rigorous measures were enforced by the authorities for checking the contagion, but it continued to manifest itself until the severity of winter had set in. During the ensuing summer it did not return. The winter of this year was also destructive of the Syrian branch before it could reach Egypt. Sanatory precautions, however, in expectation of its arrival, had been prescribed by the viceroy.

Although Europe was relieved from the impending danger, by the complete destruction or exhaustion of those parts of the contagious currents which had penetrated to Astracan, and to the borders of Egypt, yet the cholera continued to reappear, every summer, in many of the countries previously infected, showing that the cold of winter had, in general, power to check its morbid influence upon the human body, but not to destroy the miasm altogether.

In 1822, it reappeared at Java, and carried off 100,000 people. After visiting Ternat, Celebes, and Banda, in 1823, it first reached Amboyna. The inhabitants had no recollection of the disease ever having been in the Spice Islands before. Afterward it committed great havoc in Timor. For several years the cholera pursued its destructive course through China. After desolating several cities in Mongolia, it had reached the frontiers of Siberia at the end of the year 1826. In February, 1827, the disease fortunately received a check during the prevalence of a strong north wind.

After the first invasion, Persia had several returns of cholera. In October, 1829, a very serious inroad commenced in Teheran, the royal residence. But the occurrence of winter stopped its progress for the time. The contagion, however, was again resuscitated toward the middle of June, 1830, in the provinces of Mazanderan and Shirvan, upon the southern shore of the Caspian Sea. From the latter it passed through the town of Tauris, and destroyed 5,000 of its inhabitants. Crossing the Russian frontier, it rapidly advanced toward the interior. In two provinces 4,557 persons were seized with the malady, of whom more than a third died. The 8th of August it entered Tiflis. The population was soon diminished from 30,000 to 8,000, by deaths, and migration to avoid the distemper. To avert the spreading mortality, the inhabitants had recourse to religious ceremonies and processions, which by collecting crowds only served to extend the disease.

In the mean time, by the first of July the malady had reached Astracan. Ten days afterward, 1829 individuals had been seized, of whom more than a third died, including the civil governor, and nearly all the officers of police.

This was the second time the devoted city of Astracan had been visited by the contagion. It was decreed, however, that the present attack should not yield so readily as the former had done seven years before. The resistless progress which the malady has since made from this locality, over a vast portion of Russia, has served to fix the attention of professional men in every part of Europe, and to excite rational alarm in the minds of the enlightened members of the general community.

The contagion, in penetrating to the heart of the Russian empire, from Astracan, pursued the course of the Volga, which spreads its navigable waters over the most populous provinces. Considerable havoc was made among the Cossacks of the Don. The capitals of the several districts between that and Moscow were ravaged in succession. In this city the appearance of the destroyer was announced the 28th of September, 1830, having travelled from Astracan, a distance of 900 miles in less than three months.

In Moscow, energetic measures were instantly instituted by the government to afford every assistance to the sick, and to oppose the progress of the malady. The city was divided into 47 departments, completely insulated one from the other by barriers and guards. Restrictions and precautions, heretofore found serviceable in neutralizing or excluding the contagion of Egyptian plague, were rigidly enforced upon all ranks of the people. The 11th of October, twelve days after the invasion, 216 cases of cholera had occurred, and of these 76 were fatal. The mortality, however, exceeded even the preceding proportion with the extension of the disease. By the 10th of November, 5,507 cases were returned, and the deaths amounted to 2,908, or more than a half.'

The above account of the progress of this dreadful disease is taken from the *Englishman's Magazine*. It will be perceived that it ends with the account of its ravages in Russia. Since that period it has spread in various parts of England, Scotland, and Ireland, in some parts of Germany and France, falling most heavily on Paris, and has finally reached our continent; and when and where its ravages may terminate He who alone commands the elements and controls diseases can tell.

Under the date of July 17, it is stated in a London paper that there had been reported to the central board in London 18,555 cases of the spasmodic cholera, and 6,946 deaths; of which 2,185 cases and 577 deaths had occurred in Liverpool. In different parts of Ireland it had raged to an alarming extent, so much so that no less than 3,369, at the latest dates we have seen, had fallen victims to its ravages. In Paris it is said that about 15,000 have died of this disease; and although it declined for a season, it has returned with much malignity. A letter from Vienna estimates

the number of deaths by cholera in the Austrian dominions at 400,000, viz. 220,000 in Hungary, 100,000 in Galicia, 80,000 in Bohemia, Moravia, and Austria.

In the July number of the North American Review is an interesting article on the cholera, in which the writer strenuously contends that it is not a *contagious* disease, though it is unquestionably *infectious*. The term *contagious*—from *contingo*—though originally applied to those diseases only which were communicated by *contact* with the sick, is now understood, we believe, to include all diseases which can be communicated from the sick to the well without coming in immediate contact; but the term *infectious*—from *inficio*—is employed to denote those diseases which originate in certain seasons and climates from noxious exhalations, producing less or more of a poisonous atmosphere. Though we are no physicians, we are inclined to think from what we have heard and read from professional men, as well as from personal observation—for we have been brought into contact with the cholera patient—that it is not, in the strict sense of that word, *contagious*, though we think that the atmosphere in which the sick, dying, and dead, are long confined, must be in a high degree charged with the infectious effluvium. In one instance the reports of the cases in New-York state that a person was found dead of the cholera, who was examined by about *twenty* persons, *nine* of whom contracted the disease and died shortly after. And yet the physicians and nurses who have been in constant attendance upon the sick in private houses and our hospitals, have not taken the disease at all, or at least in but few instances. These facts seem to afford conclusive evidence that it is not contagious.

Though some of regular habits have been affected with this frightful disease, yet facts prove that its most destructive ravages have been confined to the dissolute, the intemperate, and the filthy part of the community; and in most instances, even among the temperate, those cases which have proved fatal may be traced to some act of imprudence, either in eating or drinking, or in neglecting a timely attention to the premonitory symptoms. This speaks volumes in favor of temperate living.

We alluded to the article in the North American Review for the purpose of giving our readers an extract in which the author concludes his remarks in favor of his *anti-contagious* theory. After controverting, with great ability, an article which appeared in the Edinburgh Quarterly in favor of the contagiousness of the disease, the writer states the following reasons for believing that it is not contagious:—

'1. The sudden disappearance of the disease in places which it has attacked, when a very small part of the population has been affected, and at a moment when great numbers are sick, and when free intercourse has been allowed with them, are facts hardly compatible with the doctrine of contagion. Two examples will be enough to illustrate

this. In Moscow, with a population of between 200 and 300,000, only 8,000 were attacked, and in St. Petersburgh, containing more than 300,000 inhabitants, something less than 8,000 had the disease, and it suddenly ceased at a time when a large number were sick.

2. In almost all places from which we have a right to expect authentic accounts in Europe, we find that the cholera has been preceded by a great tendency to derangement of the stomach and bowels among the population generally, showing that there is, what Sydenham called an epidemic constitution of the air. This was noticed in many places in Russia, Germany, and Great Britain. We refer for information on this subject to the very excellent letter of Dr. Brown, of Sunderland, from which we have already quoted.

3. During the prevalence of the cholera in a place, the brute animals have frequently been sick, and many of them have died. This is spoken of by Jameson, in the Bengal report, as having been the case in the East Indies, and it has also been noticed in Russia, Germany, and Great Britain.

4. The exemption from the disease of places in the neighborhood of those affected by it, and between which constant and unrestrained intercourse has been kept up, is another consideration of some importance in favor of non-contagion. The following extract of a letter from the British Consul at Cronstadt, furnishes a strong example of this kind:—

"The small village of Tolbuhin, containing a population of about one hundred and fifty inhabitants, and in daily communication with this place, as it supplies the town with milk and vegetables, has escaped the visitation entirely, and not one being to this day has fallen a sacrifice to the complaint, or had an attack; therefore, to them it has been neither epidemical nor infectious, though their manner of life is not in any way different from that of the inhabitants of this place."

5. In numerous instances, persons have gone out of infected places and become sick with the disease at a distance, without communicating it to any one else. In the twelfth volume of the London Medico-Chirurgical Transactions, may be found a letter from Mr. Cormick, an English surgeon, dated Tabriz, in Persia, October 1822, mentioning that the prince of Persia left the city as the disease began to abate, yet from four to six of those who went with him were attacked daily for several days with cholera, "although not a single person of the villages through which they passed, or where they slept, took the disease."

In the report of Dr. Albers to the Prussian government, from which we have before quoted, it is stated that "during the epidemic, it is certain that about forty thousand inhabitants quitted Moscow, of whom a large number never performed quarantine. Notwithstanding this fact, *no case is on record of the cholera having been transferred from Moscow to other places*, and it is equally certain that in *no situation* appointed for quarantine has *any case* of cholera occurred.

6. Its appearance on board ships at anchor, when there is no cholera on the neighboring shores, is strong presumptive evidence against contagion. Mr. Nathaniel Grant, late surgeon in the East India Company's service, relates a case of this kind in the London Medical

and Physical Journal, for October, 1831. It occurred on board the Sir David Grant, lying at anchor off Sauger Island, Bengal, in July, 1822, at a time when "there was no cholera at Calcutta, nor any where in our neighborhood." It proved fatal to several of the crew.

7. The great degree of immunity from the disease enjoyed by the attendants on the sick, both in Asia and Europe, can hardly be explained on the doctrine of contagion. Mr. Jameson, in the Bengal report, states, that "from a medical list consisting of between two hundred and fifty and three hundred individuals, most of whom saw the disease largely, only three persons were attacked, and one death only occurred."

In the Madras report, it is stated, that out of one hundred and one attendants at the hospital, of the Royals, one only was attacked with the disease.

At Bombay, all the attendants of the hospital escaped, though they were with the sick, by day and night. (*Kennedy, page* 57.)

While the disease prevailed at Orenburg, two hundred and ninety-nine patients were admitted with it into the military hospital, and not one of the twenty-seven attendants took the disease. Some of the hospital servants were obliged to perform blood-lettings, apply leeches, poultices, and frictions, and administer baths, so that they were compelled to be constantly breathing the exhalations from the bodies and clothes of the sick, as well as to touch and handle them; and yet not one of them had the cholera. Even the washerwomen of the hospital escaped. The editors of the Edinburgh Medical and Surgical Journal, who are believers in contagion, remark with great candor upon this statement, that "the immunity enjoyed by the officers and servants of the military hospital of Orenburg, is surely sufficient to prove, that *at this period of the epidemic*, the disease could not propagate itself from the sick to the healthy."

The same immunity has been witnessed at other places, particularly at Moscow, as may be seen in Dr. Albers's report. But it is needless to multiply instances of this kind.'

The above article was written before the disease made its appearance on our continent. As is generally known, it commenced in the city of Quebec on the 8th of June, and according to the reports of the board of health, on the 19th of August, it had carried to the tomb 2020. Soon after its destructive ravages commenced in Montreal, and during its progress to the 20th of July, no less than 1600 had fallen victims to its virulence, and from that time to this it has continued its ravages with great malignity.

From Montreal it has travelled up the river St. Lawrence, and the shores of Lakes Ontario and Erie, on the Canada side, until it arrived at Sandwich, opposite to Detroit, visiting in its triumphal journey all the principal villages, such as Prescott, Kingston, York, Newark, &c, carrying off the inhabitants, and more especially the intemperate, to the silence of the grave, though the exact number of victims we have not been able to ascertain.*

* According to a notice in the Christian Guardian for August 22, in the town of York, 172 had died of cholera.

The following communication from the special medical council to the board of health for the city of New-York, will give perhaps as accurate a view of the commencement, symptoms, and nature of the cholera in this city, as can be obtained in so short a compass :—

'There is strong reason to believe, that a case of malignant cholera was observed as early as the 24th June, the subject of which was an old inhabitant of this city, a temperate man, living at the corner of Gold and Frankfort streets. About the end of the month four more cases occurred in the practice of the same physician who had visited the first, in a family residing in Cherry-street, three of whom died, being two children and their mother; the father, who was first taken sick, recovered; all these were decent and cleanly people, and their habits temperate. They were Irish emigrants, who had left Canada about the 1st of May, and had been five or six weeks in this city. The subjects of the next cases were also Irish emigrants, who had been five weeks in the city; they were intemperate people, and even said to have been at the funeral of the subjects of the first cases. They all died, as did also several who were at their funeral, and in a state of intoxication. Farther than this, we are not in possession of any facts, which have a bearing upon the question of the introduction of the malady by importation, either by sea or land. Within three days from the occurrence of these cases, it appeared simultaneously, in various parts of the city. At first, it chiefly attacked drunkards and prostitutes; the latter were also commonly intemperate, and the disease still continues to fall with most severity upon the same unfortunate class of people.

It carried off laborers who worked under the hot sun, and drank ardent spirits or cold water to excess, or who had eaten full suppers. Attacks occurred most frequently in the night. It made no distinction of color, and did not spare women or children; but the latter being less exposed to its exciting causes, were less frequently affected. A great number of old and debilitated persons have been carried off. Some error in diet commonly preceded the attack. The members of the special medical council have been very careful to make the most extensive inquiries of the physicians under their direction, and generally among their medical friends, concerning the premonitory symptoms of the disease, and thus far the important fact is confirmed, that the invasion of cholera is, with very few exceptions, preceded by some notice of its approach—unless it had been brought on by a gross violation of the rules of living, as dictated by prudence and laid down by this council; intimation of its approach is most frequently given by uneasiness or looseness of the bowels. The results of our inquiries go likewise to prove, that in this stage the disease is very much under the control of medicine judiciously adapted to the particular circumstances of the case.

A want of due attention to the premonitory symptoms, especially to a looseness in the bowels, is followed by aggravated cholera, and too frequently by death.

The certainty of great danger when this warning is neglected, and

the equally strong assurance of safety, when these symptoms have been removed by proper remedies, should induce every one to be watchful of the first appearance of diseases and prompt in meeting them. Yet we still continue to see the most extraordinary infatuation upon this subject. With some the calls of business, with others the indulgences of improper habits, and the carelessness incident to an irregular course of living, prevail over their better interests, divert their attention from the danger that awaits them, and continues to occasion nineteen-twentieths of all the deaths that occur; while others by indiscretion in diet or regimen, or unavoidable exposures, are led to the same unfortunate end. The disease, not only in the city of New-York, but in Harlem and Yorkville, has usually selected a number of victims in the same house, (usually but not always a crowded or filthy one,) sometimes sweeping off a whole family. It next attacked other houses, not contiguous to the first, but in the same vicinage; and while thus extending in one neighborhood, would suddenly appear in some remote part of the city, and follow the same course. It is now most prevalent in those parts of the city and island, where it has most recently commenced.

QUESTIONS OF THE BOARD OF HEALTH,

In relation to Malignant Cholera, with the answers of the Special Medical Council.—Published by order of the Board of Health.

The Special Medical Council, to whom was referred the communication of your honorable board, proposing certain queries, to which an answer was requested, beg leave to report the following answers:—

Quest. 1. Whether the malignant cholera, as it now exists in the city of New-York, can be prevented by sanitary or quarantine regulations?

From the limited period during which we have had an opportunity of acquiring, from our own observation, a knowledge of the laws which govern the malignant cholera, we are reluctant to express an opinion upon this subject. But inasmuch as that duty is enjoined upon us, we beg leave to say, that many statements, apparently entitled to credit, have been made, which go to show that the disease is transmissible from one place to another by persons affected with it. Until these facts can be thoroughly investigated, the council are unwilling to put forth an opinion which would be at variance with the great weight of medical authority on the subject; at the same time we feel bound to declare our conviction, that no quarantine regulations hitherto employed or known to us, have been, or, we fear, are likely to be effectual in excluding the malignant cholera, from any populous town or village on this continent.

Quest. 2. When it comes, what are the best means to mitigate its malignancy?

On the part of the authorities, the strictest attention should be given to the removal of all the common causes of disease, all local sources of impure exhalations, such as privies; sinks, sewers, pools of water, should be cleansed; the dwellings of the poor should be thoroughly cleansed and whitewashed; they should be prevented from congregating in large numbers; and crowded houses should be emptied, and

the inhabitants placed in clean and airy situations; the sick should at once be removed to large and airy hospitals.

On the part of private individuals, the mode of life should be strictly temperate, and no excess should be indulged in.

The food should be nutritious, simple, and easy of digestion, and in sufficient quantities to preserve a healthful vigor; any article of diet that is known to be easily susceptible of fermentation, in the stomach or bowels, should be scrupulously avoided; so readily is the digestive process disturbed during the epidemic prevalence of malignant cholera, that with us, no fruits or any other than simply farinacious vegetables can be eaten with safety.

The destructive tendency of the disease may be farther mitigated, by the early discovery and judicious treatment of such symptoms as are known to precede it, and give warning of its approach. These vary in degree, but all evince more or less disorder in the digestive organs. The milder forms of these premonitory symptoms are merely an uneasiness or pain in the bowels, accompanied sometimes with slight cramps or dizziness; but a looseness of the bowels or diarrhœa is by far more common, and an almost invariable precursor of the disease itself. It has been found with us, that this diarrhœa is successfully treated by purgatives, and especially by calomel; and that it cannot be neglected without imminent danger—if neglected, the cholera is its usual sequel.

Quest. 3. When it comes, what are the best means to protect life against its attack?

The disease is characterized by vomiting and purging of a fluid almost colorless and inodorous, together with cramps or spasms of the extremities—the strength of the patient is rapidly exhausted—a failure of the natural heat of the body, and of the circulation of the blood soon occurs, constituting the dangerous stage of collapse. A striking feature in the character of this disease is a complete suspension of many of the secretions, especially of bile and urine.

It is in the first place important to allay the vomiting and spasms of the stomach. If the subject be of a constitution not enfeebled by previous disease, or habitual intemperance, and the pulse is in a condition to admit of it, general blood letting is found to mitigate the spasms, and render the system more susceptible to the action of the grand remedy, mercury. A large dose of calomel, alone or combined with two grains of opium, if the cramps be distressing, with the application of a large sinapism over the region of the stomach, relieves vomiting, and, especially after blood letting, sometimes arrests the disease. Effervescing draughts, small portions of ice chewed and swallowed, or minute doses of tincture of camphor, quiet the stomach. The dose of calomel should be repeated at intervals of one, two, or three hours, until the colorless evacuations assume a dark or bilious hue. In the interim, if the pulse become very feeble, or the extremities cold, with a sunken aspect of the eye, frictions, with rubefacients, should be employed to allay the cramps, and means of preserving the heat of the extremities should be employed; for which purpose bags of hot sand answer the best purpose, dry heat being found preferable to its combination with moisture. If the skin be covered with copious

clammy perspiration, hot powdered chalk should be well rubbed over the body. If the pulse become feeble, or the extremities cold, indicating the approach of the state of collapse, much benefit has been derived from rubbing the whole body, especially the extremities, with an ointment composed of two parts of strong mercurial ointment, with one of finely powdered camphor, and the same quantity of Cayenne pepper.

The internal use of calomel is combined with this external medication, and when the mouth becomes sore or the discharges bilious, from the operation of mercury, the patient is comparatively safe. Hot injections of brandy and water, in large quantities and frequently repeated, are also important means of preventing the collapse.

This active treatment frequently restores the circulation and the lost heat of the body, and reaction follows. Frequently, but most rarely under mercurial treatment, secondary fever succeeds. This is characterized by determinations of blood to some important organ, as the brain, the lungs, or the liver, and is successfully treated by bleeding, general or local, according to the indications of the case; by purgatives, and small doses of nauseating medicines.

Quest. 4. What regulations, especially in warm climates, should be adopted in relation to the dead?

In general putrefaction occurs more slowly after death from this than from other diseases. There need therefore be no precipitation in the burial of the dead, and sufficient time may safely intervene to make the death unquestionable. The apartments of the dead should be purified by the extrication of chlorine gas, but more especially by thorough ventilation; and the floors should be washed with ley.

The corpse should be covered with a cloth wet with a solution of chloride of lime.

ALEX. H. STEPHENS, *President.*'

From the commencement of the disease in the city of New-York on July 4th to August 29th, it appears from the weekly reports of interments, that there have been buried 4520, 2841 of which were of the spasmodic cholera; and from the reports of the board of health, there were during the same period 5503 cases; but it is very manifest that not one half of the cases were ever reported. Great as this mortality is, it is light in comparison to what it has been in many other places, and particularly in the eastern countries, where it first made its appearance. Since its commencement in Asia, in the year 1817, it is stated that not less than *two million* have fallen under its ravages. Nor is it any way equally destructive as was the great plague which prevailed in London in 1665, when, out of a population of 600,000, it is stated that from the 1st of July to the 1st of December, no less than 68,596 persons died.

It commenced its work of death in the city of Philadelphia on the 27th of July, and on the 22d of August the total number of cases reported was 2060, and deaths 726, a much less proportion than in New-York.

In the city of Albany we believe it has been more severe, in proportion to the population of the place, than in any of our cities, the total number of deaths, August 29, being 399. It has indeed visited all the principal villages on the North river, from Lansingburgh to Brooklyn; and also along the line of the great western canal from Schenectady to Buffalo, and from thence along the lake to the states of Pennsylvania and Ohio. Baltimore in Maryland, and Norfolk and Portsmouth in Virginia, and Washington in the District of Columbia, as well as numerous other places in different parts of the country, particularly in New-Jersey, have been announced in the public papers as suffering under this epidemic disease.

From the facts which have been disclosed, it would seem as if the tremendous voice of Jehovah was giving sanction to the efforts of his servants to exterminate the evils of intemperance; for it is beyond all doubt, that its ravages have been felt most severely by the intemperate and dissolute, though it must be admitted that many valuable lives also have been lost.

This has been attested by numerous testimonies of the most unexceptionable character. Among its victims in this city, it is stated by those who have carefully examined the hospital cases, that more than four-fifths of those who have died were ascertained to have been habitually intemperate; and even among those who have been reputed as having been regular in their habits, some, it has been found, were constant moderate drinkers. Similar testimonies have been given respecting those who have died of this disease in other countries.

The Journal of Commerce, a respectable daily paper published in the city of New-York, says, on information received from a gentleman from Europe, that at a temperance meeting held in Edinburgh, one of the principal physicians of that place stated, that he had been present at a *post mortem* examination of more than sixty persons who had died of cholera, and that in every instance the system was found to have been so much injured by intemperance, that the patients must have died at no distant period even if they had not been attacked by the cholera. The same gentleman states, that in some small villages in Scotland, the cholera had slain every person known to be a drunkard. That some of strictly temperate habits die also of the disease is no proof against the doctrine that intemperance creates a predisposition in the system for the cholera; for often in this world the righteous suffer with the wicked, and the former must die as well as the latter; and moreover, who is there among us, however temperate we may be, but have been sufficiently guilty of crime of some sort to expose us to the just displeasure of an avenging God! Let us not therefore boast, but exert ourselves in every probable way to avert the calamity by reforming ourselves, and by endeavoring to correct the evil of intemperance in others.

What the mortality would have been had not so many of our citizens moved from the city, we cannot tell. It is estimated that not less than 100,000 left the city at different times, so that finally only about one half of them were left. What the effect will be on the temporal condition of the city we cannot even conjecture, only we are assured that it must be very calamitous. Business has been in a great measure suspended, the poor thrown out of employment, and many of our worthy and enterprising merchants and mechanics must either entirely fail in business, or be very much crippled in their operations. O that we might be suitably affected under this calamitous visitation of Divine Providence! Our city did indeed 'sit solitary,' and all faces seemed to gather paleness, every countenance betraying great anxiety of heart. Could we be as anxious about our sins, as careful to prepare to meet God, by a timely repentance and reformation, what wailings and heart rendings should we witness! But what rejoicings would succeed!

The following extracts of letters will show the state of feeling which was excited on the first approaches of this dreaded calamity:—

'I have paid weekly visits to my little family at ——— while the cholera was raging a quarter of a mile from them, and have now brought them down again, doubtful what disposition to make of them for the future. The rest of my friends have all remained in the city; and I assure you have abundant reason to rejoice in the loving kindness of God. I hope my future conduct may show, at least in some feeble degree, that the solemn scenes of the past weeks have not been lost upon me. The almost deserted streets, the desolation of the Exchange and Wall-street, the dismay with which the few we saw passed from mouth to mouth the daily intelligence of the spreading scourge, the sight of those who fled for the country, the suspension of intercourse with most other parts of the country by the interruption of steamboat travelling, the scarcity of friends and acquaintance, the solemn premonitions which every one felt almost daily, to remind him that the mysterious influence was in operation upon his own system, the uncertainty of what a day might bring forth—all these circumstances combined to produce impressions which I trust God will bless to all, and especially to Christians!

I have observed, or thought I observed, a peculiar calmness, confidence, and holy joy in the hearts of believers. While others were suffering under the consciousness of being destitute of God and hope in the world, their own superior privileges seemed to heighten in value in the contrast. One could not but reflect every morning and evening, "Now is my salvation nearer than when I believed;" for none could calculate with much confidence on seeing above twelve hours more of this life. To have a destructive pestilence irresistible in its later stages by human science and skill, perfectly manageable on its first approach, and in a great measure avoidable by prudence and an active exercise of faith in God—and pre-eminently by the physical in-

fluences of that faith which works by love, has something in it of a most improving nature. When they see and are told that courage is one of the best preservatives, and when they feel the courage which faith inspires, they realize more than ever its power and value, and find that "godliness is profitable for the life that now is as well as for that which is to come."'

The following is from another letter on the same subject :—

'The emotions of one who has believed himself to be a Christian are peculiar, when he finds that such a terrific enemy is approaching him. I had shuddered to hear that it had reached Europe, and gave up some very lingering hopes when it was proved to have actually found its way to England. "If it can be brought to Great Britain," it had reasonably been foretold for weeks, it can certainly come to America. But there it did not rage with the same violence as among more degraded and ignorant nations; and when it reached Paris I found I was saying to myself, here it will be encountered by that medical skill which has been so much esteemed, not to say so justly boasted of. But it went through the ranks of the corrupt and the gay in that metropolis, like a reaper through one of the wheat fields of Normandy, or a whirlwind through a western forest, and cast contempt on every obstacle. It reached Canada, was stayed a little, then directed in a western course, and we hoped we might perhaps be safe. But rumors began to come, and we heard tales told of sudden sickness and death by persons who looked pale in the narration as if they had already become its subjects. I secretly sought for evidence to show that it might be another disease, or under a milder form; but there was nothing of the kind to be obtained. I heard of others who had fear enough to regard it with boldness, or perhaps almost to defy in the morning, who were in their graves hours before sunset. While some were accounting for its passage from place to place, and in the midst of recounting the means by which it had been transported, intelligence would be brought of its ravages in others, which had been considered safe, and the mouth of the narrator would spontaneously renounce its task in despair.

"Thou lookest upon the earth, and it trembleth; Thou touchest the hills and they smoke!" If such passages of the Scripture had been spoken in thunder in our ears, I think our hearts could not have been more deeply convinced of their truth. But "why art thou cast down, O my soul," and all the consolatory and encouraging texts that recurred to mind, or presented themselves in social or public worship, came as if whispered by angels; and blessed, doubly blessed did those feel who had learnt how now to lean with confidence upon God! The agitation with which the general consternation sometimes fills one, and the solemn awe, approaching to dread, which sometimes overspread my heart, when proceeding between high ranges of buildings now deserted, closed, and silent, were sometimes thus delightfully tranquillized. Among the abodes of the dead, for such in a great degree do splendid habitations appear when desolated, I renewed my recollections of Pompeii and Herculaneum, whither I found my fancy frequently straying. "I know that my Redeemer liveth!" this would sometimes strike my mind in such a way as to make me raise my eyes

to heaven, and wonder that I could have allowed so delightful an exclamation to be for a moment absent from my thoughts. I think that these, and many other passages of the holy book, should be selected, set to the sweetest music, and taught to every child, as a store for future meditation and consolation.'

Indeed it was hardly possible for the stoutest hearts to remain unappalled by fear when they saw their friends and fellow citizens cut down so suddenly by this irresistible scythe of the Almighty. Neither philosophy nor piety could wholly suppress that natural instinct of the heart, which prompts all living animals to recoil at the approach of death; though strong faith in God coupled with a constitutional firmness may disarm death of much of its terror, yet all quail down with less or more of fear when they reflect that perhaps they may be the next victims.

Some have thought that they have discovered a striking peculiarity in the appearance of the atmosphere, in the clouds, and the rays of the sun, during this visitation. The following article, which appears to have been written by a close observer of nature, and under the influence of a well disciplined mind, appeared in the Commercial Advertiser of this city, under date of July 24, when the disease was at its height:—

'Let me call the attention of observers in New-York to some natural phenomena in the constitution of our atmosphere, and its effects upon living beings in general. It strikes me that their appearances are not only concomitant of the cholera in our city, but may give us an insight into the causes of it, and may serve as a data for speculation on its progress and duration.

I hope that if I am alone until now in some of the observations I have made, that these few remarks will refresh the recollection of others on the same points.

In the first place, the nature, properties, and color of the light have been remarkable and unusual, ever since Whitsun Sabbath, June 10th. On that day the light was rich and golden; it possessed the penetrating and refracting power in so great a degree, that it could not be excluded from the closest recesses. This, we know, is the character of our summer sunshine, and the light which attends it. Perhaps the third or the fourth day after the date mentioned, the light re-assumed, in a slight degree, the warm and elastic tone, but for days, although the day was clear. Since then, it has constantly and imperceptibly lost in color and vividness, and suffered a gradual fading, that all distant objects appear more distant and less distinct. This effect upon the eye does not arrest the attention of every one particularly, because the understanding being sure of the rate of distances among familiar objects, judges from the sense of habit. But this effect must have been perceived by any observer; and this change in the medium of light still exists, giving a vagueness and dimness to the images reflected upon the vision.

In the same period of time I have observed a very permanent and persisting mist to the east, covering at least one quarter of the sky, and lying under the brightest sunshine like a thin white drift.

The clouds which are floating over us, rarely and but transiently, assume the rounded and cumulate form. They do not imbibe that principle or element of heat and rarefaction which under our June and July suns used to display them in fantastic and capricious union and expansion, convolving apparently with attraction and repulsion,—an appearance so well described by Bryant, the poet of American seasons—

> When even the deep-blue heavens are glad—
> The clouds are at play in the azure space,
> And their shadows at play o'er the mazy vale,
> And here they stretch to the frolic chase,
> And there they roll on the easy gale.

Now and for weeks past the air cannot brace them; the edges grow rugged and divergent, they are carried along by the wind and stratify in masses.

There never was a season with fewer thunder storms; and there have been no summer evening electric flashes. What rains we have had, have come after a low rumbling of thunder, as if the skies were all one sponge of loosened vapor.

The hue of the sky, which in summer is of deep blue, sometimes of the lapis-lazuli, sometimes of the slaty tint, has been latterly uniformly pale; and from the east to the zenith, even when the sun is in meridian splendor, there is a silvery opacity, a pearly reflection, which is rather fit to be termed neutral tint than *azure*.

Let the cause be what it will, whether it be the prevalence of steady strong winds at a great height in the air, or a prismatic deprivation to us of the yellow and red rays by vapors held sublimed at a great distance above the earth, the change, nevertheless, in the appearance of the heavens, cannot be denied, and that the properties of the light have been thus deteriorated for the last six weeks.

We may well presume that vegetable and animal life are both affected by so untimely and disastrous an alteration. But we have every reason to hope, from the variableness of our climate in a position exposed to the sea and land wind, that this meteoric influence is nearly spent, and will soon be counteracted.

We have been wont to see the sunsets of New-York rivaling those of the tropics in gorgeousness, and enkindling the whole air with crimson and gold. Who has seen such a sunset—since Whitsunday? A faintly rosy tinge is the utmost that has brightened the Occident. The sun has been "shorn of his beams," and we have been living, as it were, in the first steps of the shadow of an eclipse.

I cannot imagine a spectacle more solemnly sublime than the present aspect of this extensive and half-deserted city, seen in full day, and under the awe and solicitude of impending danger which fills the mind, and impresses the air of the remaining inhabitants. The vast lines of edifices, under the pallor of the crepuscular sunshine, appearing at once with all the clearness of day, and the amplitude and blending of moonlight; the skies and the air blanched in lustre, the streets whitened, and comparatively lonely, and the sentiment of vacuity and vastness increased not alone by the desertion of places of resort, but mainly by that dim, feeble, and imperfect radiance effused over the

earth, and which is, perhaps, the mysterious cause of the epidemic mortality which is walking unseen among us. We of the city are now, I think, like *etiolated* plants; and deprived of our due stimulus of light, our organs waste and suffer, while those who are the least able to resist this decay of their vital powers, become the prey of such deleterious agents, as would, under the regular and accustomed stimulus of light, have proved inert and innocuous.

I should much like to learn whether the same peculiar absence of yellow in the sunshine has not already been noticed where the cholera has prevailed. I am disposed to believe that it has been observed; and it certainly must be owing to this state of the light that the air has become such a conductor of electricity that this agent cannot be detained around us. What are the late discoveries concerning the purple of light and its affinity for magnetic currents? Is it not said that the violet ray is so highly conducting that magnets have been made by applying it with the prism upon steel?

In the interim, before I find answers to these questions, I shall, if permitted, continue to observe the influence of this weather upon persons, animals, and insects. I have already had occasion to see that chronic disorders and weaknesses seem generally aggravated by it. Insects have not their usual animation. Animals have lost their usual fire and vivacity. Closer observers than I, must already have given attention to these considerations, and I shall be happy if I awake their interest sufficiently to lead them to communicate their observations for public satisfaction and advantage.'

We may remark that on the morning after the above appeared in print, about 4 o'clock, A. M., a very heavy storm of thunder and lightning, accompanied with a copious shower of rain, passed over our city. The lightning was unusually vivid, and the claps of thunder—one of which was almost simultaneous with the forked streaks of lightning—were strong and powerful. The following day was remarkably pleasant, the atmosphere appearing much more pure than heretofore. On that day the number of deaths diminished about one third, and there were about one half the number of new cases; and they have been gradually diminishing from that time to the present, so that on the first of September the board of health ceased to make any more daily reports.

It is difficult at all times, and more especially in times of any particular calamity, for any one to say positively what the special design of almighty God is in causing it to come upon us; we can only say, in general terms, this 'strange work' is intended as a scourge upon mankind to punish them for their sins, or as a disciplinary visitation to correct them for their faults, to remind them of their dependence, that they may acknowledge His hand, and reform their lives. But though He thus 'draweth back the face of His throne and spreadeth a cloud upon it,' so dense indeed that the eye of reason cannot pierce through it, yet we think we can perceive some benefits which have resulted, and many more which may result from this severe visitation.

In the first place, those who have witnessed its desolating ravages among the intemperate will be more and more confirmed in their habits of regular living—moderate drinkers will reform and wholly abstain from the use of ardent spirits—and perhaps some confirmed drunkards may be rescued from the fell destroyer of human life—while luxurious living of all sorts will be set down among the sure precursors of premature death. Those who have calmly witnessed the progress of the cholera, unless they are madly determined to resist the evidence of their own senses, must allow that this effect *ought*, at least, to be produced. But if, after such a demonstration of the folly and madness of intemperate indulgence, these delinquents are determined to close their eyes and shut their ears and to harden their hearts against such loud admonitions of Divine Providence, we must then prepare for more awful signals of God's indignation against such an abuse of His mercies, and suffer the consequence when it may be too late to remedy the evil by repentance.

In the second place, it has tended to excite a spirit of benevolence toward the suffering poor. In consequence of the dread excited abroad in the country, intercourse with the city has been very much interrupted; nearly one half of the citizens, and those of the most wealthy class, removed; business of course became stagnated; industrious mechanics and others were thrown out of employment, and many thriving merchants found themselves almost entirely deprived of customers; while many children were left fatherless and motherless. This melancholy state of things could not be viewed by those who had something to spare with cold indifference. With that liberality by which the citizens of New-York have ever been distinguished they have, in this season of suffering, exerted themselves to furnish a home for the lonely orphan, food and clothing and a shelter for the poor, and have administered to the sick and dying. These acts of charity have been as seasonable as they are Christian-like and praiseworthy.

In the third place, the skill and activity of our physicians have been called into exercise in a way which demonstrated the importance of their profession. While a very few of them fled from the approach of this enemy of human life, the most of the physicians stood to their post, were actively employed at all hours of the day and night in visiting the chambers and beds of the sick, making no distinction between the poor and the rich, and manifesting no more fear of the cholera than if it had been a common fever. Those who have thus braved the danger, and endured the hardships of this season of calamity, have acquired for themselves much credit, and well deserve the confidence and support of the community; while those who fled will doubtless suffer the punishment of their timidity. Perhaps the value of the medical practitioner was never more highly estimated than at the present time, as the life of the cholera patient very much depended upon pro-

curing medical assistance in the early stage of the disease. The skilful physician, indeed, was justly considered as an angel of mercy.

What shall we say of those who have been mercifully preserved from the attack of this justly dreaded epidemic? Will not such feel the obligations of gratitude to the Supreme Disposer of events increased tenfold for such an escape from sudden death? Surely we ought to say, 'It is because Thy compassions fail not that we are not consumed'—and be ready to exclaim, 'What shall we render unto the Lord for all His benefits?' We doubt not, indeed, but that many a professor of godliness has been led to a serious examination of his own heart, to humble himself before the Lord, to confess his sins, and pray for a clearer manifestation of God's reconciling love—that his *title* to the heavenly inheritance might be made more satisfactory to him.

These are some of the results which we may hope will be produced by means of this visitation. May they indeed be realized!

Sept. 4, 1832.

THE DISTINCTIVE PECULIARITY OF THE CHRISTIAN RELIGION.

When we speak of the distinctive peculiarity of the Christian religion, we mean that trait by which it is distinguished from all other systems of religion, whether Pagan, Jewish, or Mohammedan; and we mean also one particular item in this religion in distinction from all others, and which is not found in any other system of which we have any knowledge.

Now what is this item? It is not in the belief of one supreme God, for this is found among some at least of the Pagan writers, among the Jews and Mohammedans. It is not the doctrine of the Trinity, for this we believe was embraced by the Jews as well as by the Christians. The doctrine of the incarnation of Jesus Christ, of human depravity, the necessity of repentance, justification by faith, holiness of heart and life, death and the resurrection, the immortality of the soul, future rewards and punishments, was taught and believed among the Jews, and more especially by their ancient prophets, and the Pharisees in the time of our Saviour. That these latter rejected Jesus of Nazareth, as the promised Messiah, is no proof that they rejected the doctrine taught especially by the Prophet Isaiah and others, that He should be, as in human flesh, be *rejected of men*, and be *slain for the sins of the people*. These things therefore are not peculiar to Christianity.

Nor does it consist in the doctrine of *atonement*. For, to say nothing of the sacrifices in use among most of the Pagan nations, which are to be considered in the light of atoning sacrifices, sometimes consisting even of human victims, it is manifest that the various sacrifices instituted by Moses were expressly called *atoning* sacri-

fices, and were accepted by God in the place of the punishment due to the sinner himself. It is true they derived all their efficacy from their pointing to the great atoning sacrifice of Jesus Christ; but the doctrine of atonement, or of a vicarious sacrifice, was most manifestly veiled under these significant rites, which were indeed emblematical representations of the 'one offering of Christ,' 'to take away the sin of the world.'

It may be said by some, that that which distinguishes the religion of Jesus from all others is its requiring us to *love our enemies*, to bear with a *meek* and *forgiving* disposition their injuries. That this is indeed a trait in Christianity of a peculiar character, when compared with other systems of religion not sanctioned by Divine revelation, we grant; but it must be remembered that God required the Jews to *love Him with all their heart, and their neighbor as themselves;* and although they justified themselves in the indulgence of personal revenge for private injuries, from a wrong interpretation of their *lex talionis*, 'an eye for an eye, and a tooth for a tooth,' it is manifest that this proceeded from a misapprehension of the meaning of this law of retaliation, as it was never designed to countenance private revenge, but to guard them against rash and personal injuries: for if a malicious individual were allowed to inflict injuries upon his fellows, such as plucking out his eyes and knocking out his teeth with impunity, there was an end to all personal security. And this holds equally good now as it did then. It is essential indeed, for the peace and preservation of human society, that all such disputes should be decided by the public magistrate.

That this is a just view of the subject, any impartial reader will be convinced by consulting the places where these laws are recorded, Exodus xxi, 22–27, and Deut. xxiii, 3–8, both inclusive.

That the Jews were forbidden to avenge themselves for private injuries, is not only manifest from the right interpretation of these laws, the penalties of which were to be determined by a magistrate, but also from Exodus xxiii, 4, 5, and Prov. xxv, 21, 22. In the former passage it is commanded, 'If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that is an enemy to thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.' Was this allowing them to indulge in private hatreds? So far from it, that they were required to *do good to their enemies*. It is therefore very evident that our Saviour designed to correct the erroneous interpretation which had been put upon their *lex talionis*, or *law of retaliation*, by their scribes, which was a public statute, to guide the conduct of the magistrate in his decisions, when any master had maltreated his slave, or a wicked recreant had smitten a woman; and thus to restore the precept to its original meaning, and not to do it away.

That this ought to be so understood is farther manifest from the words of Solomon above referred to:—'If thine enemy be hungry,

give him bread to eat; and if he be thirsty give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee:' which words are quoted by the Apostle Paul, Rom. xii, 20, with a view to discourage that spirit of revenge which is condemned equally under the old and new dispensations, and therefore does not form the distinguishing trait of Christianity. Indeed we have too hastily concluded that there was this specific difference between the Jewish and Christian religion, that the one allowed its professors to hate their enemies, and the other commanded them to love them. They are both alike in all their essential features, both requiring us to love God with all the heart, and our neighbor as ourselves,—to be not only just, but also *merciful* in all our intercourse with mankind.

Nor does this peculiarity consist in inspiring its votaries with a spirit of martyrdom. We believe all systems of religions have had their martyrs, not excepting even atheism itself. It is stated on good authority, 'that Protagoras and Diagoras, followers of Democritus, and Theodorus, among the ancients, were accounted martyrs for atheism. The first was banished, the second condemned, and was obliged to flee from his country, and the last underwent the punishment of death. The following persons in more modern times suffered death for their perverted zeal in endeavoring to propagate atheistical principles:—Giordino Bruno, the author of many impious works, was burnt in Rome in the year 1600. Vanini was burnt at Toulouse, 1629, adhering to the last moment to his infidelity. Cassimir Leszynski, a Polish knight, was burnt at Warsaw, in 1689, and, after his body was consumed, the ashes were collected and shot from the mouth of a canon. Cosmo Ruggeri, a Florentine, one of the most audacious infidels of any age, died at Paris in 1615, uttering the most horrible impieties.'*

We know that Jews, Mohammedans, and Pagans, as well as Christians, have all had a multitude of martyrs for their faith. This therefore is not any peculiarity of Christianity. Nor is it, we humbly conceive, any test of the truth of religion; for if it were, all religions, however false and delusive, absurd or blasphemous, might furnish themselves with ample testimony to their truth. All we can safely say in reference to this subject is, that martyrdom may prove the *sincerity* of the sufferer in the cause he had espoused, and in defence of which he died.

In what then does this distinctive peculiarity consist? We answer, *In the resurrection of its* FOUNDER *from the dead.* Search the world around, and examine all the systems of religion which have ever been propagated, and you will no where find that any of their founders ever rose from the dead. Was it on account of the importance of this fact to the integrity and vital interest of the Christian religion, that Mohammed wished to have it believed that his body rose in the leaden coffin in which it was deposited after

* See New Edinburgh Encyclopedia, art. *Atheism.*

his death, that he might thereby more effectually rival the peculiar glory of Christianity?

Nor let any one suppose that this is a small or trifling article in the Christian faith. The apostles considered it so vitally connected with the very existence of the system, that on the day of pentecost, as well as at subsequent times, they set themselves to work in the most labored and pointed manner, to prove the fact of Christ's resurrection. Consult particularly St. Peter's discourse to the people on the day of pentecost. So very important was the fact of the resurrection of Jesus Christ, that if the apostles had failed to establish it, the whole system of Christianity must have fallen to the ground, as the 'baseless fabric of a vision.' Other systems of religion had their martyrs who had died in their defence; and the object of the apostles was to prove that the worshippers of the manes of those departed heroes was *idolatry*, that is, a worship of mere *images*, *shadows*, or *nothings*, as the original Hebrew word rendered *idol* sometimes signifies;* and if they had failed to prove the resurrection of the Lord Jesus Christ from the dead, Christianity would have had nothing—unless we except its superior morality—to recommend it to the acceptance of the people, as they would still have been called upon to believe in, and to worship merely the manes of dead heroes, or dead gods. Hence they bent all their force, and exerted all their strength, to establish this cardinal point; and having succeeded, they presented a most triumphant refutation of Heathenism, as well as an irrefragable argument in favor of Christianity.

They did more. The Jews had crucified Christ as an impostor. And one of their most powerful accusations was, that he had said, respecting himself, 'Destroy this body, and in three days I will raise it up again.' This they considered blasphemy. Now had not the apostles succeeded in proving beyond all reasonable doubt, the actual resurrection of Jesus Christ from the dead, the accusations of his Jewish enemies would have been substantiated; and hence their triumph would have been complete. In establishing this important fact therefore, the cavils of the Jews were for ever silenced, and the cause of Christianity obtained a complete triumph over all its enemies.

And yet, although this truth was so vitally connected with the

* אֱלִיל, signifies *nought*, *vain*, *nothing*, or *nothing worth*, and was used as a term of reproach by the Hebrews, when they applied the term to the gods of the Gentiles. It is rendered by our translators in Job xiii, 4, *of no value*; and in Jeremiah xiv, 14, *a thing of nought*—'they prophesy unto you a false vision and divination, and אֱלִיל, *a thing of nought*. It is probably in reference to this use of the term in the Old Testament that the Apostle Paul says, 1 Cor. viii, 4, 'We know that an idol (εἰδωλον) is nothing in the world.' When the word is applied in the sacred Scriptures to the false deities of the Gentiles, we know indeed that in general it signifies an *image* of wood or stone, brass, or other metal, which was a visible representative of the object of their idolatry; but as these objects of false worship were, in reality, *no gods*, but only *fanciful* deities, mere *shadows* of their *imaginations*, hence they were derided by the prophets of *Jehovah* as mere *nothings*, or *lying vanities*.

integrity of the whole system, it was so new and mysterious, so entirely beyond the range of human calculation, that it seems never to have entered into the minds of the disciples, until some time after his death, that such a thing should ever come to pass. Though He had frequently apprized them of it, in unambiguous terms, so dull were their eyes in seeing, and backward their hearts in believing, that when they found He had been taken from them and crucified, and buried, they seemed to think that their hopes were all blasted, and their expectations of realizing the kingdom of the Messiah upon earth were for ever disappointed. Neither could they be convinced of the reality of His resurrection, until its truth burst upon them, in despite of all their unbelief and despondings fears, in the effulgence which shone around His personal appearance by which He demonstrated His own identity. The unbelief of Thomas was but an epitome of the unbelief of all the rest of His doubting and timid disciples, brought out to be sure in more bold relief; nor was this dissipated, until by handling the Lord Jesus Himself, and *thrusting his finger into His side*, he received a sensible demonstration, that this was indeed the identical Jesus with whom they had conversed for three years, who had taught them in the most familiar manner, who had been crucified and slain, but was now in truth risen from the dead.

But when the truth of the resurrection burst upon them in such a manner that they could no longer doubt it, all the illusions of their minds were banished, the whole vision opened upon them with all the radiance of demonstration, so that it is said, *They could not believe for joy.* It was then indeed that their *understandings were opened* to understand the Holy Scriptures which spoke of His resurrection, because they saw their actual fulfilment before their eyes. This then was the triumph of the Christian cause, the archstone of the whole sacred edifice, which its builders now brought forth *with shoutings, Grace, grace unto it.*

This, therefore, is that trait in the Christian religion which strikingly distinguishes it from all others. Other religions have had their sacrifices, their gods, altars, and priests, their confessors and dying martyrs; have recognized the doctrines of the unity of God, of Providence, of depravity and repentance, of faith and obedience, of love to friends and enemies, of the immortality of the soul, and of a future day of retribution; but none of them has ever been built on the *resurrection of its* FOUNDER. In this particular, therefore, as well as the consequences resulting from it, Christianity stands alone—having no rival, no equal, no competitor—and eclipses the glory of all others in the effulgence of that light which issues from the tomb of Joseph of Arimathea, and which sparkled upon the land of Judea on the morning of the resurrection.

It may, nevertheless, be still affirmed by some that as the resurrection of Jesus Christ was predicted by the Jewish prophets, it was an article of their faith, as well as of the faith of Christians.

But allowing all this to be true, it invalidates not our position. The religion of the Jews was first founded, under God, by Moses, and was afterward explained and amplified by the prophets; and therefore, independently of the coming of Christ, existed in all its binding force, as an institution of God. Yet none of those patriarchs or prophets, by whom this grand institution was revealed and established, ever rose from the dead in order to attest the truth of their doctrine. It remained therefore as the distinguishing characteristic of Christianity to have its truths attested, not only by the crucifixion and death, but more especially by the resurrection of its Divine Founder; and hence the apostle says, Rom. i, 4, that Jesus Christ is 'declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead'—intimating that the fact of Christ's resurrection from the dead gave the finishing touch to that mass of testimony which had been accumulating for ages in favor of the divinity of the Lord Jesus Christ. This then is the keystone of that mighty arch which stretches from earth to heaven, and which forms the magnificent bridge on which the happy believer may safely pass over the cold river of death, and then triumphantly enter into the regions of perennial happiness.

MORAL AND POLITICAL PHILOSOPHY OF WILLIAM PALEY, D. D.

The celebrity of Paley as a writer upon various subjects connected with moral and political economy, as well as with theology, has given a sanction to almost every thing which has dropped from his pen. And it is this very circumstance which should induce us to examine with caution before we adopt as sound what he may have written in the form of moral maxims.

As the author of the 'Evidences of Christianity,' of 'Natural Theology,' and of various other useful tracts, we venerate the name of Paley as an able champion in favor of Divine truth. It is with some reluctance, therefore, that we feel impelled to dissent from him on some points of no small moment.

We think that many of his maxims of morality are entirely too lax in their character. Take for instance his *Law of Honor*. 'It allows,' he says, 'of fornication, adultery, drunkenness, prodigality, duelling, and of revenge in the extreme; and lays no stress upon the virtues opposite to these.' It is true Paley does not give his sanction to these shameful vices, but in a subsequent chapter condemns them; yet he speaks of them as existing in honorable society, *between equals*, that is, we suppose, among the fashionable society of England, without any note of disapprobation; 'because,' as he remarks, 'a man is not a less agreeable companion, nor the worse to deal with, in those concerns which are usually transacted between one gentleman and another, for the vices of profaneness, neglect of public or private devotion, cruelty to servants,' &c. The

manner in which Paley speaks of these vices among equals leaves his readers to infer that the laws of honor established among gentlemen of equal rank give sanction to them, and therefore ought not to derogate from their character. And it is no less lamentable than true that these laws are sanctioned by most of those who wish to be esteemed as honorable gentlemen.

Look also at his chapter on *lies*. In this he justifies all those falsehoods which are told as 'jests, to create mirth, ludicrous embellishments of a story, where the declared design of the speaker is not to inform, but to divert; compliments in the subscription of a letter, a servant's *denying* his master,' together with several other instances in which he justifies deviations from the truth. How flatly contradictory is all this to the apostolic precepts, *Lay aside all jesting and foolish talking, which are not convenient*, and *lie not one to another*, but *speak every man truth with his neighbor*.

The lax and indefinite manner in which Paley interprets subscription to the thirty-nine articles of the Church of England is well known. By such an interpretation a man may swear his belief in almost any article of religion, however foreign from the real conviction of his mind; for according to this, if a man abjure popery and the peculiar doctrine of the Anabaptists, though he does not heartily embrace the doctrines of the said articles, he may solemnly subscribe to them as the articles of his belief. With such an interpretation, is it any wonder that so many of the English clergy profess to believe one thing while they preach another?

When treating of the Sabbath, though Paley admits that its observance was obligatory on the Jews after its institution in the wilderness —for he does not allow that it existed before among them—yet he denies that Christians are under any moral obligation to observe the Sabbath any farther than to assemble together on that day for Divine worship—that with this exception, we are permitted to attend to the common occupations of life as on other days—and hence he supposes that it was a mere ceremonial institution, having no moral force since the coming of Christ. Thus one of the most powerful restraints upon mankind is done away, as, according to this interpretation, after spending an hour or two on the Sabbath in public worship, men may devote the residue of this day of holy rest to sports and plays, or to the common avocations of life. How demoralizing in their tendency are such views of God's Sabbath!

We should not have made these remarks upon Paley's philosophy had we not known that it is quite extensively adopted in our country as a text book in our academies, from which our youth, of both sexes, are taught to derive their lessons of morality. It certainly ought to be either substituted by one better suited to our political circumstances, to the tone of morality running through the Bible, or else we should have all such objectionable parts expunged from its pages. Paley is, in general, an able, perspicuous, and lively writer, and has done much in defence of Christianity; but ever since we were made acquainted with his science of morals, we have felt a regret that it did not come up more fully to the standard of revealed truth, and of those sound political maxims which every American should be taught to hold sacred.

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